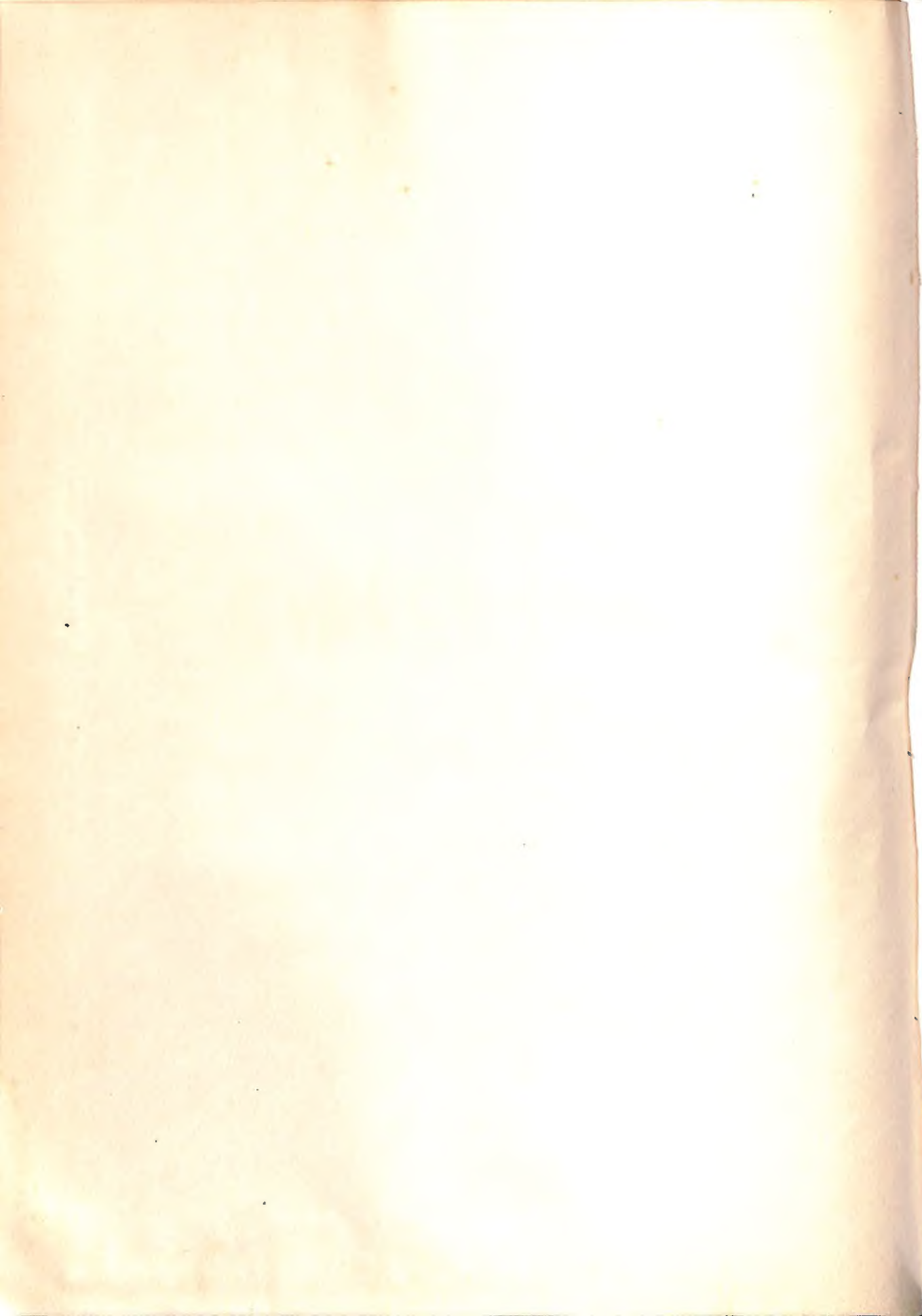




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REV. BISHOP EDMUND S. JAMES.

LAST WORDS : *"I am not disappointed!"*

Vol. 89-90

GUIDE TO HOLINESS

AND

REVIVAL MISCELLANY.

FOR THE YEAR 1887.

THE NEW YORK PUBLISHERS, 150 NASSAU ST.

EDITED BY

MRS. DR. WALTER C. PALMER,
REV. GEO. HUGHES.

NEW YORK:

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REV. BISHOP EDWARD TAYLOR

LANT W. P. 1840

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AND

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FOR THE YEAR 1887.

"Holiness becometh Thy house, O Lord, forever."—Psalm 93: 5.

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JANUARY, 1887.

THE NEW YEAR WORD.—“I am the Almighty God; walk before me, and be thou perfect.”—Gen. 17: 1.

GOSPEL ARROWS.

BY GEO. HUGHES.

—“For our conversation is in heaven.”
PHIL. 1: 20.

A GRAND New Year announcement! To whom does it relate? To God’s dear saints. The term conversation here means *citizenship*—“our citizenship is in heaven.” They are risen with Christ, hence their affections are set on things above. They mind *heavenly* things, in contradistinction to worldlings, who “mind *earthly* things.” While dwelling upon earth, grace makes it possible for us to realize this citizenship in heaven—thought, aspiration, affection, heavenward.

—“From whence also we look for the Saviour, the Lord Jesus Christ.”

This second member of the passage reveals a glorious Christian expectation. As Christ has gone into heaven, so in like manner shall He descend to the earth again—not in humiliation, but in glory. How soon we know not. His coming in due time is certain—see the promises, Acts 1: 11; 1 Thess. 4: 14-18. Let this lively hope cheer us in our pilgrimage to the beautiful city on high.

—“Who shall change our vile body, that it may be fashioned like unto his glorious body.”

Another inspiring truth. The phrase, “our vile body,” would be better expressed by “*our body of humiliation*.” The same body with which we go into the grave is to be raised and transformed in a moment, in the twinkling of an eye. And what a transformation! It is to be like Christ’s glorious body—faintly foreshadowed on the mount of transfiguration. Mr. Wesley says: “Into the most beautiful form. It will then be purer than the unspotted firmament, brighter than the luster of the stars.”

—“According to the working whereby he is able even to subdue all things unto himself.”

Jesus is almighty—He holds in His hand all power in heaven and in earth. Heaven, earth, and hell confess His potency. “Why then should it be thought a thing incredible that *He* should raise the dead?” All things are to be “put under Him—the last enemy that shall be destroyed is death.” Philosophic reasoning against the resurrection is baseless. Christ will resurrect His saints, and transform them. He hath promised, and is “not slack concerning His promises.”



THE ESSENTIALS OF CHRISTIAN USEFULNESS.

BY C. P. MASDEN,

[Pastor of Madison Ave. M. E. Church, N. Y.]

[Preached in Central M. E. Church, New York, on Wednesday, December 1st, 1886, at the All-Day Taylor Missionary Service.]

TEXT—Acts 11:24.

THE text will be an everlasting eulogy on the character of Barnabas. No grander epitaph ever adorned a monument. "He was a good man." Philosophy boasts of its *wise men*; the world of its *great men*, but here is recorded the highest type of all character, viz.: "a good man."

But the text, in its connection, is not so much a tribute to a man's character, as an *explanation of the philosophy of his usefulness*. The eulogy was an incident, not the cause of this complimentary passage. A Gentile-Christian congregation had been established in Antioch by some Hellenists. The persecution of Stephen was intended to put an end to the Church of Christ, yet it inaugurated a *great missionary movement*; it scattered the Christians, and "some of these men of Cyprus and Cyrene, came to Antioch and preached the Lord Jesus to the Grecians, and a great number believed and turned to the Lord." Thus the persecution and martyrdom of Stephen, instead of crushing the infant Church, became the blast which spread the living seed over all the regions of the east.

The news of this great revival in Antioch reached the Church in Jerusalem, and Barnabas was sent as a messenger to examine and report. Barnabas went and "saw the grace of God." What a man sees depends in a great measure upon what he looks for: An architect would have seen magnificent edifices; a

merchant the wares in market; a theologian their false statements of doctrine or lack of order and beauty in their sermons; but Barnabas saw "the grace of God." He was the only kind of a man competent to judge of the genuineness of a work of grace, and the only kind God ever delegates and commissions with power over human hearts. The text gives the reason why he was chosen, and also states the philosophy of his success in winning souls to God: "*He was a good man, full of the Holy Ghost and of faith, and much people were added unto the Lord.*"

The text gives us this topic for consideration, viz.: I.—THE ESSENTIAL ELEMENTS OF CHRISTIAN SUCCESS, or, QUALIFICATIONS FOR CHRISTIAN USEFULNESS.

The most successful life, viewed from the standpoint of eternity and the spiritual world, will be measured by this clause of the text—"and much people was added unto the Lord." In other words, *our relation to humanity*, as saved through Jesus Christ, becomes the crowning fact in eternity. "Ye did it," or "ye did it not unto the least of these." We very readily acknowledge our *civil* relations, our *domestic* relations, our *social* relations, and we see the reflex benefit coming back to ourselves as we are faithful in each of these spheres, why not recognize this, the highest and most enduring of all, viz., *Spiritual relationships*?

In every Christian heart there is the latent desire for usefulness, and a secret longing for relationship to the higher wants and immortal life of men. The ideal haunts us all in our better moments, when we see the transitoriness of earthly things. But we begin to discuss methods of work, and number of talents, and a mechanical caste is given to our instrumentality—but the text says nothing about *ability* and *methods*—as if they became automatic when other conditions are complied with.

Let us turn our attention to these general and universal and essential qualifications in Christian work:—

I. GOODNESS. This we can all have. We cannot all be wise or great, rich or eloquent, but we can all be *good*. Therefore, we are all intensely interested in what it consists. It has at least three characteristics—*Unity, Beauty, Utility*.

II. MORAL UNITY, or *concord of character*. There is a vast difference between the *religious* and *historical* standards of character. To the historian man appears only as a collection of different qualities. He has to do with character only as a phenomenon or collection of facts. He sums up certain virtues or qualities in man, and averages his character. Its moral unity is nothing to him. But religion is not content with a collection of good qualities alone, but seeks a *good* being as distinguished from a *bad* being. It looks at the moral unity of the being. It demands *motive* as well as *acts*. Consequently when we are in search of *goodness*, particular virtues fail as a test. The natural man has some admirable traits of character, and some particular virtue may have made wonderful development, and become restraints upon opposite tendencies. For instance, *benevolence* may be so cultivated and practised as to counteract the mean and miserly tendencies of life, and the man stand forth as an example of philanthropy. Natural affection may become a ruling power and restrain the conduct so that the man will make himself worthy of those he loves, and thus be kept from all outward acts that would reflect upon himself or his loved ones unfavorably in the eyes of society.

When we see these mountain peaks of virtue, so pure and beautiful, we look for moral unity in the being—thinking it must go on to a whole; but alas! it does not. It is a fragment. Something *evil* succeeds and breaks up the concord of character. There are some beautiful virtues and some good deeds, but not *goodness*; unity is wanting.

The virtues of a class or of an age, what we call *conventional morality*, also fail as a test. Man must adopt the standard

of society if he desires to be at peace with it. If he is singular he will be censured; if he is above and beyond it, he will be martyred; and if below it, he will be ostracized. Hence these virtues are too compulsory to test the man. Society imposes them; thus society produces men who are fabrics of virtues. But when you look beneath the acts and analyze *motives*, you find that they practice these virtues because they are popular; because the age requires them, and because they are a part of the machinery of success in the world. And though the virtues may be the same as in the Christian, yet it is evident that the possessor of them is a very different person from him who practices these virtues with faith in God and with an unworldly motive back of them.

Love to God must be the root-principle of these particular virtues, and become the unity of character—the substratum of all virtues. The man must be *good*; he must have unity of being, a source of all his acts, or we cannot apply the term “goodness” to his character.

Goodness, as the *unity of being*, is essential in giving symmetry and scope to man's acts. It is adapted to every circumstance and to all occasions. Some Christian graces do not enter into every act of life. They are only called forth on special occasions. For instance, patience and resignation exhibit themselves only under the ills of life. Benevolence must have human need to call it forth. But goodness is always *operative*. It is the root of all the graces; the golden clasp that binds together all the elements of the character, the concord of being, the very essence of morality, the scepter of all motives, and gives acceptability to all our actions. It is Holiness.

III. BEAUTY. A thing is said to be *good* when it possesses desirable qualities. An article of food is called good when agreeable to the taste. A picture is pronounced good when it delights us. Hence we are accustomed to apply the term

good to all objects of desirable qualities. Beneath this custom there is a law, viz.: "*goodness is beautiful*." Mr. Wesley said, "Sour religion is of the devil." Ugly, disagreeable, gloomy, selfish and censorious professing Christians will never receive the general verdict of "good men or women," because they are repulsive and disagreeable. You cannot make the world love such a religion, or believe in such Christians. No jewels ever shone so brightly on beauty's form, as the graces of religion on human character. "*Love!*" Why, the ages have been trying to express its beauty in art, in poetry, and in song. "*Peace*"—the centuries have looked for it in the golden era, the highest civilization. "*Joy*"—the world has been seeking it in thousands of ways, and laid down vast treasures at its feet. "*Patience*"—the calm ideal for which every restless soul sighs. "*Gentleness*" sways her scepter over courage and rules when despots fail. "*Kindness*," like spring sunshine, thaws the hard and selfish avenues to men's souls and causes them to blossom and finally to come to fruitfulness.

IV. UTILITY, or USEFULNESS. A thing is good when it is adapted to the purpose for which it was created. Hence, creation was pronounced "good." Goodness is not only an essence, an ornament; it is *operative*. It is not a negative sweetness, a delicate and ornamental beauty, but a practical and positive power. Not a soft and accommodating thing, but a manly, heroic, and conquering influence. While it attracts and draws by its native force, especially the needy and the sorrowing, it also antagonizes wickedness. While it is beautiful, it is also manly. No pool is too muddy for the sunlight, and so no worldly contamination can soil the garments of goodness. Goodness is greatness.

II.—THE BAPTISM OF FIRE.

The Second Qualification of Usefulness, is The Holy Ghost.

Lest this goodness be considered a natu-

ral disposition or native force of character, and by magnifying *self-culture* rob religion of the Divine element, we here state the second characteristic of Christian usefulness, viz.: "*full of the Holy Ghost*."

There is a power *outside of ourselves* we can utilize. There is superhuman help. It is not the mere incentive of reward. It is not the excitement of a contest. It is not the inspiration of the poet or the orator. But a power beyond all these—an *Almighty Person*. A will, an intelligence, a heart, a personality, and not a *mere influence*. An influence is something I must use, but a *Person*, with intelligence and will-power, can *use me*. I must appropriate an influence, and consequently I am superior to it, but the *Holy Ghost uses me*, and my character, and talents, and influence are the inferior factors in the operation. Just here is a nice distinction which has robbed some of us of many years of Christian usefulness, and accounts for our baffled and defeated plans. We have considered the Holy Ghost an *influence*, which we could use, placing the sovereignty in *ourselves*, instead of a *Person* placing the *sovereignty in God*. Here is a vast difference.

We have gone out and tried to harness the power of God to our wishes and to our undertakings, and with self-wills to run the machine with borrowed power, when we ought to have died to all our wishes and plans, and abandoned ourselves to God, and let Him, according to His infinite wisdom, use us for His glory. The natural man has some ungoverned impulses and uprisings of evil. We have often tried to manage ourselves. We have asserted our will-power. We have put restraints upon our temper. We have tried our best to be moral and do good. But the wild and furious steeds to our chariot, taking the bits in their teeth, have run off, and we had not the power to control them. Behind us in the chariot, encircling us with His arms, comes the Holy Spirit, and taking the lines in hand con-

trols our impetuous steeds. He does not take the fire out of them; He does not destroy them, but guides and controls them. With this Mighty Charioteer with us we are safe. Natural propensities and passions become motive powers for good, when sanctified by Divine grace.

Without the Holy Spirit possessing you, you can never know the feeling of rest—have the consciousness of strength and victory—be able to move along the path of duty with natural ease and to use your faculties and gifts for the highest ends and purposes of life.

Consequently, we not only need the baptism of the Holy Ghost as a restraint on ourselves, and to govern conduct, but our endowments and gifts will fail of usefulness also. We must have our intellects and emotions set on fire.

Men must have within them *spiritual life* before they can relish *spiritual service*. Why paint landscapes for the blind, or spread banquets for the sick, and make melody for the deaf? This is the explanation for the *distaste* for religious services. This is why pews are empty. We call upon the dumb for a hymn of praise, and expect dead men to come to our banquets. The Holy Spirit must renew men's hearts, and give them the spiritual faculty and a taste for holiness and a relish for prayer, and a delight in God; then the Church will be filled with true worshipers and hungry souls.

A man dies and leaves a vast estate. The heirs named in the will do not send for the world's champion elocutionist to read to them the will. An old, cracked, screechy voice will do. They do not criticise the grammar or find fault with the reading, but each is intent on hearing his name and the amount of his legacy. So if men were anxious to hear about God and to know if their titles to heaven were clear, they would care less about ritual and sermon and music. The Bible becomes a new Bible, when spiritually interpreted, and the Church the house of God, where the soul holds converse with

Him. There is a special talent, an intensity and clearness of perception into spiritual things with Christians, which is altogether unattainable by men who read common books with common eyes.

Hence, what our worship and our activities need is, *fire*—the inspiration of the Holy Ghost. This is the *supreme question* for the modern Church, with its educated ministry and costly edifices and trained choirs, its extensive literature and abundant wealth, to ask: *Have we received the Holy Ghost?* The question does not admit of hesitation as to its answer. No man mistakes the summer sun when he sees it. He will not come home with a half tale of having seen some kind of a light, but was not quite sure whether it was a gas jet, or an electric light, or a new star. The sun needs no introduction; it has no signature but its own glory, and needs take no oath in proof of its identity. The shadows know it, and flee away. The flowers know it, and open their hearts to its blessing. The hills and the valleys know it, and quiver with new joy. So, when the Holy Ghost comes into the soul, He is His own witness, and *man* knows it. The family at home see the sweetness and recognize the fragrance of the new character, and *they* know it. The Church sees the clear lustre of heavenly testimony, and feels the warmth and glow of a full soul, and his fellow-Christians *know* that he hails from a balmy clime.

The world finds his presence a rebuke to evil, and a perpetual judgment-day, And they know that he belongs to the court of glory. Look for miracles when the Holy Ghost comes upon a Church,—dumb men will speak, the silent become eloquent, the timid brave; latent faculties and slumbering powers will come into action; and a mighty host will rise up and swear allegiance to Christ, and glory in the Cross alone.

“Come, Holy Ghost, our hearts inspire;
Let us Thine influence prove;
Source of the old prophetic fire,
Fountain of light and love.”

CARDINAL BIBLE DOCTRINES.

JUSTIFICATION.

BY WILLIAM REDDY,

[Evangelist, Syracuse, N. Y.]

THIS term, so common in New Testament, and in early Methodist terminology has, to a great extent among Christian denominations, and even among Methodists, fallen into disuse, and in place of it, vague and indefinite terms have come into popular use. And this vagueness affects cognate terms, which are descriptive of other and deeper forms of Christian experience.

Hence, instead of Justification, and its synonyms, pardon, forgiveness, conversion, and other Scriptural terms which denote the gracious change in relation, heart, and character, we have the following: "Obtained a hope," "experienced religion," "started out to serve God," "determined to be a Christian," "rose for prayers," or, "went forward for prayers," "begun a Christian life," etc. And in regard to the advanced stages of Christian experience, instead of "a clean" or "a pure heart," the desire expressed by Christians in prayer and otherwise, is for "more religion," or, "a deeper work of grace. Instead of "perfect love," it is "more love to Thee"; instead of "sanctified wholly," we hear "nearer to Thee," etc.; instead of "complete in Christ," we have "the higher life"; instead of being "filled with the Spirit," we want "more of the Spirit"; instead of "faithfulness" we say "more faithful."

These are specimens of the phrases which are substituted for "the words which the Holy Ghost teacheth." These substitutions, are to the detriment of intelligent Christian experience. In the hope of reviving the use of Bible terms, and more especially with a view to delineate the experience which such terms re-

present, we invite the consideration of the following points concerning *Justification*:

1. Its *Etymology*. The word from which it is derived, signifies "to hold as righteous; to declare righteous; to justify."

2. Its *theological* meaning. It is "the treating of a *sinful* person as though he were just, or "*righteous*." This seems contradictory, to declare, and treat a sinful person as righteous. His *sinfulness* seems at war with his *justification*, which is the non-imputation of sin, and the "*imputation of righteousness*" to him.

3. Consider it *experimentally*. Justification is that act of God's grace whereby our relation to God's law is changed from being guilty, and under the condemnatory sentence (the curse) of the law, to an acquittal and a state of *acceptance* with God. That change results from an act of pardon, and remission of penalty. The law lets up, as to its condemnation, and the sinner is absolved. This does not mean that we are by justification actually made righteous. That is the work of regeneration, and sanctification. Some writers have assumed that sanctification must precede justification, otherwise God would justify the ungodly sinner. Yet this is what God does. Thus the apostle: "To him that worketh not, but believeth on him that *justifieth the ungodly*," etc. Now mark, this is *God's* act. It is what *grace* does, not what the sinner does, in the way of meritorious doings. "It is God that justifieth, who is he that condemneth?"

4. But what is the *ground* of this justification? "It is not of works, lest any man should boast." It is not by works of righteousness which we have done. "We are *accounted* righteous before God only for the sake of the merits of our Lord Jesus Christ, and not for our own works or deservings." Not that Christ's *personal* righteousness is *imputed* to us, wrapped around us as a covering to hide our sins, but His *death* was a *substitute* for our punishment; His blood "*the propitiation* for our sins." So that "God

can still be just and yet justify him that believeth in Jesus." "And to him that worketh not (does not seek justification by the deeds of the law), but believeth on Jesus," "his faith is counted for righteousness." And this is "the righteousness of God by the faith of Jesus Christ." The atoning sacrifice of Jesus, being the *procuring*, meritorious cause, and *faith alone* the condition of justification.

5. But there are certain necessary and glorious concomitants of justification. If God were simply to *pardon* and not *regenerate*, the justified sinner would be liable, and likely to relapse into sin and fall under law again. So that coincidentally with justification, there is wrought in the heart, a change "from death unto life"—a new life-principle is implanted, and the justified one is "born again"—born of God.

And this justified, and new-born soul is *adopted* into the family of God, and the "spirit of adoption" is given, inspiring the filial exclamation, "*Abba, Father!*"

We have said that justification, with its immediate concomitants, is by faith *alone*. It is not of works; it is not by penance or sufferings, either in this or in the future world. "It is of faith, that it might be by grace." "Christ is the end of the law for righteousness (justification) to every one that believeth."

Other, and more remote concomitants or sequences, follow justification, and are the evidences and fruits of the Divine change of relation and nature. "No condemnation," "Peace with God," "The fruit of the Spirit—love, joy, peace, long-suffering, gentleness, meekness, temperance,"—an abhorrence of all forms and manifestations of evil; a loyal spirit of obedience to Christ as our Master; a love, a longing for the salvation of souls.—These will be among the necessary sequences of a state of justification.

The relation of this state to that of *entire sanctification* demands some notice. Be it observed, that justification is a

relative change, a work done *for* us, while Regeneration and Sanctification denote a real change wrought *in us* by the Holy Ghost. Regeneration is sanctification *begun*. It is but partial regeneration; it is *generation* by supernatural power; it is *life begun*—but life planted in the midst of depravity. The *Spirit* is present in such a heart,

"Carrying on His work within,
Striving till He cast out sin."

In every justified person there will be a longing after a "*completeness* in Christ," a hunger and thirst to be *filled* with righteousness (holiness). Believers are "called to be saints," "partakers of the Divine nature (which is *love*). But love exists in a *mixed* state. "He that feareth is not made perfect in love." But there will be a panting after *entire purity*. The language will be,

"I cannot rest till pure within,
Till I am wholly lost in Thee."

Nor need the justified one linger long in this region of mixed agony and delight. The "state" of Justification, although a large and fruitful state, is bordered and bounded upon on the remote side by a more fertile and glorious "state," and the line betwixt the two "states" may be speedily crossed if the believer does not linger too long in the "wilderness state," as Mr. Wesley designates it.

It was only about eleven days' journey, in a direct line, from Egypt to Canaan; yet after the Red Sea was crossed, the Israelites wandered forty years in the wilderness. The spirit of Joshua and Caleb would soon carry over speedily the justified soul into

"The land of corn and wine and oil,
Favored with God's peculiar smile."

This discussion dictates the following conclusions:

1st. There is danger of lowering down the standard of Justification; the use of vague and indeterminate terms, is adapted to induce that decline. Persons think themselves safe while living under

condemnation and in the neglect of many known duties, and still think themselves Christians. Are such persons justified? They would not have accepted the facts as satisfactory evidence of pardon and the new life, when they were seeking religion at first. Are they safe and satisfied,—justified, now while under condemnation and living in known neglect?

2d. No person can safely conclude that he is in a state of justification who is not earnestly seeking after entire sanctification. Much less, if he is prejudiced against it, and speaks lightly of it, and shuts his eyes and ears against the subject.

3d. Methodists, and especially Methodist ministers, are called to "spread Scriptural holiness" over these lands. In order to *spread* it, they must *preach* it—*experience* it—without the experience they would not be likely to *spread* it. If they attempt it, they will *spread too thin* to meet the responsibility and the demand. If they do not preach it, and experience it distinctively, they will not be likely to hear much "groaning after it" among their members, and young converts will soon sink back from a justified state, into a dead, formal, and a condemned state. The true spirit generated in the heart at justification, cries, "*Onward!*"

"Onward, the watch-word of being resonnds,
Onward, from nothing to infinite bounds.
Upward for ever and ever ascend ;
Life has beginning but never an end.
On to the future that looms from afar ;
On through the ages of light, like a star ;
On o'er the heights where the seraphim soar,
Onward and upward into God evermore."

—Taylor.

"THE end of preaching," says George Herbert, "is praying." A minister observing a poor man by the roadside, breaking stones with a pick-axe, and kneeling, to get at his work the better, said to him, "Ah, John, I wish I could break the stony hearts of my hearers, as easily as you are breaking these stones!" The man replied, "Perhaps, master, you don't work on *your knees*."

"WHATSOEVER THINGS ARE LOVELY."

BY CHAS. W. L. CHRISTIEN,
[Pastor in the Wesleyan Connexion, England.]

I.—THE MODEL.

FOR four thousand years, no one on earth had been all that God meant him to be; no life had been complete. Sin had stained every heart, and marred God's purpose respecting every child of man. But Christ came as the second Adam to do that which the first Adam and all his children had failed to do—to possess a perfect human heart, and to live a perfect human life, from first to last. And Jesus of Nazareth, in His human nature, was God's ideal of what a man should be.

There was in Him every virtue, every grace of a spotless humanity. There was an entire devotion to the will of the Father which found its fitting expression in the words, "My meat is to do the will of him that sent me, and to finish his work." There was an aversion to sin so absolute that we could no more conceive of Him yielding to temptation to evil than of the north and south poles touching. There was a transparent truth and reality that knew not how to compromise, and to which hypocrisy, in all its forms, was an eternal scorn. There was a jealousy for the Divine glory that was the simple perfection of a loyal love. There was a resignation that in the bitterest moment conceivable by the human intellect could say, "Not *my* will, but *thine* be done." There was a lofty dignity as far above all littleness as the heavens are above the earth; and yet a lowliness that could mingle with the uncultured, and notice and bless the children; and a winsome sweetness that made every one feel that He could be approached without fear of a repulse, and

that led the "common people" to "hear him gladly." There was the profoundest sympathy with human nature, a oneness with our race that could enter into the heart of every man, that could rejoice with those who did rejoice, and weep with them that wept, that could listen to the cry of the blind beggar and the avoided leper, and to which nothing that was human was foreign. There was no vindictiveness for injuries inflicted, but a spirit of forgiveness that, amid the agony, could spend its last breath in praying for those who caused it. No petulance and hasty anger with men because they were slow to learn, and slower still to do, the right; but a tender forbearance that could shed holy tears of pity over the wayward sinner.

There was a generosity that could cheerfully say, "The Son of man came not to be ministered unto, but to minister," that could spend life in going about doing good, and then give it up to bless eternally those who could make no return. And there was a joyfulness of heart amid it all, even the suffering and the shame, that fulfilled the words of prophecy, "Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Yes, in Jesus of Nazareth not only was there a sublime and glorious manhood, but that which was peerless and perfect. We feel instinctively that in studying Him, we have before us that which can never be surpassed. We are gazing upon the summit of human excellence. As we look at His portraiture the words rise unbidden to our lips, "Here at last is moral beauty without a flaw!" Indeed, to conceive of any one who should exceed the goodness of "the man Christ Jesus" is a mental impossibility. Genius in all its walks may be surpassed. Greater legislators, more subtle inventors, deeper thinkers, sublimer poets, more accomplished artists than have ever lived may arise, but a more perfect man than Jesus

is of all impossible things the most impossible.

And this perfection of character is set in a humanity which has no local coloring. In this respect, as in all others, our Lord stands out in contrast to all men, even the greatest and the best. They are all faulty, of course, and so unfit for models. But they are all local; each man, however great and good, belongs to a certain age and race, and can never be separated from them. And consequently no one of them could ever be a universal example. Not so with Him we own as Lord. He was a Jew, but we do not think of Him as a Jew. Certainly He was altogether unlike the Jew of the period in which He lived. He was no more the Pharisee than the Sadducee. Yet neither do we think of Him as a Gentile. He was "the carpenter," but we never associate Him with any one class of society. He lived eighteen centuries ago, yet He might belong to any age. He is neither Asiatic nor European, neither Jew nor Gentile, neither ancient nor modern. No tinge of race, or country, or time, or earthly position attaches to Him. He is "the Son of man," distinct from all that is merely local and individual. He is the universal man. He belongs to all nations and to all climes. And so He is the one great Example for all ages and generations, the one Model for the race. No other is appointed to be such, no other is fitted. "Christ is all," in example as well as in atonement.

And every human being can become Christ-like in character. Our spiritual nature admits of this in every case. It is not every man who can be a mathematician, an orator, a linguist. But however man may lack other capabilities, however they may differ in race, and mind, and temperament, every human soul has the inherent capacity to be made like Christ. The Hindoos and the Chinaman are not westernized in mind and habit when they become followers of

Christ, nor is the South African enriched with the master powers of the Anglo-Saxon. National and race peculiarities are as marked as ever, but each and all can possess "the mind that was in Christ Jesus." It would not be possible to give to all nations the characteristics of any one people, but it is possible that every one who breathes the air can be made like Him who left the whole world an Example that it should follow in His steps.

And this is the great design of the Gospel—not to pardon only, but to purify; not to save from hell only, but to make meet for heaven. We are "called to be saints," and a saint is a holy man. But holiness is only another name for Christlikeness. And Christlikeness is beauty of moral and spiritual being, the actual possession of "whatsoever things are lovely."

A HOLY life spent in the service of God and in communion with Him, is, without doubt, the most pleasant and comfortable life that any man can live in this world.—*Melancthon.*

FOR us, whatever's undergone,
Thou knowest, wilt, what is done.
Grief may be joy misunderstood;
Only the good discerns the good.
I trust Thee while the days go on;
I praise Thee while my days go on;
I love Thee while my days go on;
Through dark and dearth, thro' fire and frost,
With empty arms and treasure lost,
I thank Thee while my days go on.

—*Mrs. Browning.*

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1. Keep a list of your friends, and let God be first in the list, however long it may be.
 2. Keep a list of the gifts you get, and let Christ, who is "the unspeakable gift," be first.
 3. Keep a list of your mercies, and let pardon and life stand at the head.
 4. Keep a list of your joys, and let the "joy unspeakable and full of glory" be first.
 5. Keep a list of your hopes, and let the "hope of glory" be foremost.
 6. Keep a list of your sorrows, and let sorrow for sin be first.—*Sel.*

GOING UP THE MOUNTAIN.

BY JOHN THOMPSON.

[Of the Philadelphia Conference.]



DURING my boyhood days I was so circumstanced as to have a good view of God's holy mountain. To my young heart it looked beautiful, and I really admired its scenery. But somehow I hesitated to take the first step in ascending its sublime heights, till March 8th, 1842. I then resolved, come what would, I was going up that mountain.

The sport of young friends, who had good reason to suspect what was going on in my heart, did not in the least intimidate me. I said, "I am going up!"—and they knew what that meant. At that time I only saw but one peak of the mountain, and did not know that there was anything beyond. That one peak was called REGENERATION. On that memorable night, with one bound of mighty faith, I instantaneously reached the very top of this peak. I seemed almost surprised that I was so soon there. It was glorious beyond any thing that I had anticipated. I shouted at the top of my voice, and from that moment I seemed to have a license to shout that has not needed renewing. From that day to this a genuine old-fashioned Methodist shout has ever been delightful to my ears.

I had, however, been on this peak only long enough to take a good look at the surroundings, when I discovered another peak towering away above the one I had reached. There seemed to be some fog between me and this newly-discovered peak, but I could clearly discern through the mist that its name was HOLINESS. The name was inviting, and it seemed still more glorious than the one already reached. And yet, strange to say, I lingered for years, hesitating to ascend those apparently almost bewildering heights. At length, however, I disposed

of all baggage that even seemed to hinder my course. I had all the while been making wonderful advances in the Divine life, but as I now see it my progress had been slow, and had only brought me to the base of this peak. In looking up I saw Alfred Cookman, and others of my loved friends on the top of the peak, and they looked grand in their white robes that had never become soiled in ascending this mountain. They called upon me to come up, as Hester Ann Rogers, John Nelson, Benjamin Abbott and others had done for years, and I said, "Yes, cost what it may, I will go up!"

As stated before, I had already advanced to the base of this peak, but how to ascend had for sometime been a puzzling question. But by some means, I can scarcely explain how, another bound of mighty faith brought me instantaneously to the top of this eminence. Here I was warmly welcomed by Mrs. Keen, Alfred Cookman, Lawrence, Inskip, John and William Stockton, Hughes, Osborn, and a host of others, many of whom are now in glory-land. But strange to say, I did not shout as I did when I reached peak Regeneration. I certainly thought I would have a glorious shout when I reached this sublime altitude. I could scarcely believe that I was there at all unless I had a shout as I entered this blessed Beulah Land. Ten thousand hallelujahs were pent up in my heart, but they all said, "*Be quiet—be still—*and as I am not accustomed to tip the cup to make it run over, I obeyed orders and praised God in my heart. But the running over blessing has come a thousand times since as never before, and the hallelujahs came welling up as though they had found a congenial atmosphere in which to live.

But rich and delightful as is this place, my spiritual vision now seems intensified, and I see peak after peak above me, but none of them have any name. Peak REGENERATION and peak HOLINESS are the only eminences named in the Guide

Book for ascending this mountain. All the other peaks have finger-boards at every turn marked MATURITY, pointing us to other heights.

I would like to say to those who are ascending this mountain with me, let us cease to try to formulate the various phases of experience after we reach peak No. 2 called "Holiness." Rising waves of Holy Ghost power, if we are faithful, will bear us up to thousands of other peaks, and none of them have any names. It is enough for us to know that the finger-boards, if rightly read, assure us that we are on the right road to Maturity. When we step from the top of "Mount Maturity" into the "Glory Land," we will no doubt see mountain-peak after mountain-peak rising up before us and, throughout endless ages, we will continue to expand and rise higher and higher, and beholding new beauties and brighter glories until nothing but the expansive natures that God has given to these souls of ours will keep us from dying, even in heaven.

"No Christian is or can be faultless before the Lord. Blameless all may, and ought to be. The child that does its needlework faithfully is commended, though not a stitch is perfect. The child is blameless, not faultless. The Christian who lives up to his light and ability is blameless, but in God's sight is faulty. He is not conscious of his desert, his eyes are not as sharp as God's; his best efforts are like the needlework of the little girl, well done for her, but so defective that every stitch must be done over again by a skilful hand."

VICTORY IN ADVANCE.—A Christian young man was in the last stages of consumption. Like Paul he had desired "to depart and be with Christ which was far better." He watched every turn of the disease, closely. He would often look into the glass, to mark the signs of a change. After such observations he would say to members of the family, with apparent disappointment, "*I do not see the signs of death I ought to see.*" When he had become bed-fast he called for the glass, and as he saw his pallid countenance, he exclaimed, "*I see the death-look now—I am satisfied!*" With a pleasant smile, betokening complete victory, he soon fell asleep in Jesus.

HOLINESS IN HYMNOLOGY.

BY F. BOTTOME,

[Pastor of Asbury M. E. Church, N. Y.]

IN these days when comparative philology is seeking to trace the dividing languages of men to a common origin, may we not serve the purposes of truth by adopting similar methods in search of the agreement of spirit which underlies the various "confessions of faith," which so unfortunately divide the Church of Christ into so many schisms of the body, and come in some sort to learn at length, the common "oneness" of all believers, which alone convinces the world that Jesus Christ is the sent of God.

In whatever else Christians may differ from each other, they cannot differ in the spirit that makes them Christians. To be Christ's is to "have the mind that was in Christ"—the Spirit of Christ dwelling in them. Unfortunately (often may-be from a very jealousy to guard the holy fire), men and Churches have formulated modes of expressing the fact and operation of this gracious condition, and have set up dogmas and creeds as the standard of the soul's measurement of a "man in Christ Jesus." And often the aching heart, as it has turned away from these stones which have been given it for bread, has gone into deeper darkness in very despair of finding truth. Often, let us hope, the earnest soul has come into possession of the pearl of great price without knowing its name or being able to estimate its value. And not seldom, whether through creed, or in spite of creed, where the spirit of holiness unlooses the tongue, it finds a common language in every experience, for where the Spirit of the Lord is, there is liberty.

Perhaps in no other direction can we find such common agreement of expression and sentiment on the question of the

soul's rest in Christ, as in the hymnology of the Church, throughout its branches. Unlike "articles of belief," and "catechisms of the schools," and "platforms" of theology, bred of discussion and controversy (serviceable enough in their proper order), the hymns of the Church, at least such of them as are born of personal communion with God, are the spontaneous effusions of the heart in moments when the soul seeks no other language than that which most naturally answers its own demands, or best expresses its own desires and declares its own faith. The unrestrained freedom of expression, aside from that which comes from consciousness of the Divine presence, as the soul finds utterance in the hymn, has given to it a force and character in the worship and service of God which dogmas can never have. And more than anything else as a part of Divine worship, the hymns of the Church have breathed and maintained that same spirit of Christ which maketh "both one," and breaks down all walls of partition between believers in a common Saviour for a common salvation.

We have set ourselves in this attempt to reconcile differences of "confessions," not by argument and comparisons of doctrines, but by selections from the different standards of Church psalmody, to illustrate the oneness of the same spirit after which all are aspiring, whatever their methods and views of reaching that "holiness without which no man shall see the Lord," and which, wherever found, under whatever shade of opinion, exhibits itself always in the endeavor to "love God with all the heart, and soul, and mind, and strength."

We cannot better begin our selection than to copy Toplady's hymn, entitled "Perfect rest from sin," as found in the Presbyterian Hymnal:

"Jesus, the sinner's rest Thou art,
From guilt, and fear, and pain;
While Thou art absent from the heart,
We look for rest in vain.

"O, when wilt Thou our Saviour be?
O, when shall I be clean?
The true, eternal Sabbath see,—
A perfect rest from sin?

"The consolations of Thy Word
My soul have long upheld;
The faithful promise of the Lord
Shall surely be fulfilled.

"I look to my incarnate God
Till He His work begin;
And wait till His redeeming blood
Shall cleanse me from all sin."

A RIFT IN THE CLOUDS.

BY MRS. M. N. VAN BENSCHOTEN.

"Let us rest awhile at Elim, by the fountains of water, and beneath the cooling palms.

"O, send a rift in the clouds, and let us catch a glimpse of the Heavenly Home!"

THUS with rare pleading tones the preacher prayed. He did not know that my heart, too, was weary, and that I had come to the prayer-service for rest and refreshment.

The soft, sweet hymn was just melting away as I entered. I knelt with the worshipers, and as if my own lips had voiced the thought of my heart, came the words, "Father, we are weary to-night; let us rest awhile at Elim."

Behind me lay the weary desert-way, while, stretched out before me, I saw the verdant grassy sward, the gushing fountains, the cool refreshing shade of the stately palms. I saw the pitched tents of the travelers—and quickly I threw myself down on the fresh green grass, and as I pressed to my lips the life-giving waters, richer came the preacher's voice: "O, send a rift in the clouds, and let us catch a glimpse of our Heavenly Home!" My grateful glance pierced the blue: "Our Heavenly Home!"

"Its glittering towers the sun outshine,
That heavenly mansion shall be mine."

Home! What word more sweet to the tired heart. "O, send a rift"—I had seen it. Only a few days before, as I was coming up the Harlem road, and through the beautiful scenery of Dutchess and Columbia counties, I came suddenly to a break in the hills and where the level country swept far away to the westward, and there in the dim distance were the shadowy forms of the Catskill mountains outlined against the sky—majestic, still, and grand! It was difficult to tell where earth and sky met or parted. A storm-cloud which had been gathering in the western sky had begun to move rapidly. It swept down the mountains with dash and spray, mantling them in darkness and storm and, moving on, left smaller drifting clouds floating here and there on the mountainsides, like the white hands of faith and prayer; when suddenly there came "a rift in the clouds." The white fleecy edges parted, and a flood of rich September sunshine swept through and rested far away on the green fields across the river. My heart was thrilled. I peered eagerly into the dazzling brightness,—"and the city was pure gold, like unto clear glass, and the wall was of jasper. A warmth, not of the sun, but far more mellow and penetrating, a brightness far exceeding heaven's blue, gathered round the heart of the weary traveler.

"O, send a rift in the clouds!" and then, strong and victorious rose the voice of the preacher,—"and unto Thy name be praise forevermore."

I passed out into the clear evening air, "with wings, as eagles"—renewed, filled as with new wine, to take up my work and continue to march of life with new strength.

Surely, "blessed are they that dwell in thy house, O Lord; they will be still praising thee."

WHATEVER happens, let us not be too busy to sit at Jesus' feet.—*Aitken.*



THE UPPER CONGO.

AFRICA.

We give our readers here a view of the Upper and the Lower Congo, the great African river. Mr. HENRY M. STANLEY, the great African explorer, says:

"The Congo is one and one-half times larger than the Mississippi river, and certainly from eight to ten times broader. You may take your choice of nearly a dozen channels, and you will see more beautiful vegetation on the Congo than on the American river. The latter lacks the plains and the calamus, while the former has a dozen varieties of palm. Besides it possesses herds of hippopotami, crocodiles innumerable, monkeys are gleefully romping on the islands and the main; elephants are standing sentry, like the twilight of the dark forests by the river-side;

buffaloes, red and black, are grazing on the rich grass plains. The Congo is of a tea-color on its left half, and on its right half it is mainly a chalky white.

The territory of the Congo has gold and silver deposits, abundance of copper and iron mines, great forests of priceless timbers, inexhaustive quantities of rubber, precious gums and spices, pepper and coffee, countless herds of cattle, immense supplies of ivory, and many other articles of commerce. In this equatorial belt there are, perhaps, 90,000,000 of people, with chiefs, kings, republics and empires. Much of this immense population is *tractable*."

Bishop William Taylor is planting stations on this mighty river, and expects to call for many missionaries for this purpose. There will be increasing demands. Note the appeal on next page.



THE LOWER CONGO.

MISSIONS IN SOUTH CENTRAL AFRICA

BY BISHOP WILLIAM TAYLOR.

"Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God. Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord."

PSA. 68: 31, 32.

"Sons of God, your Saviour praise!
He the door hath opened wide;
He hath given the word of grace;
Jesus' word is glorified.
Jesus, mighty to redeem,
He alone the work hath wrought;
Worthy is the work of Him,
Him who spake a world from naught."

THESE Missions opened in the Spring of 1885, by the arrival of forty-four missionaries—men, women and children; and thirty-five more from England and America this year (1886) making a total of seventy-nine. Of these, three young men and two ladies have died and gone to heaven. Nine men, four ladies and eight children have returned home from cause, leaving at the front in Africa fifty-three at the present time—all well, happy, and hopeful. The populous regions, lying along the parallels of 5°, 6° and 7° South from the Kassai to the Lualaba, unknown to history until within the past four years, embody the field we selected at the commencement as our objective point. The chain of Mission Stations I founded last year in Angola (390 miles from Loando to Malange) were the first stages of our advance to those countries. But now that the Kassai and the Sankooa rivers have since been opened to navigation, we see the possibility of reaching all these regions of our choice by steamer from Stanley Pool. Pursuant to this, I have this year founded a receiving and supply station at Kimpoko, on the easterly curve of Stanley Pool, and have eight heroic men and one lady now at work there. We hoped to put down four of them at Luabu (Upper Kassai) this fall, distant from Kimpoko about twenty-four days' easy steaming, but we cannot, for love or money, get passage for even one missionary, the few little steamers of the Upper Congo being fully occupied by their owners. I went this year prepared to build a schooner to meet this emergency, but learn that the Kassai, though about as large as the Congo above the junction of the two, is so crooked and so rapid at the curves, as to pre-

clude the possibility of sail-vessel navigation. from Kimpoko there opens to us 5,000 miles of steamboat waterways, but no roads for land-travel, so that with a steamer of our own to convey us, we may rapidly build gospel light-houses all along those waters, but without a steamer we cannot advance to a single station beyond Kimpoko.

I believe the Lord intends that we shall have a steamer on Stanley Pool in the coming year, and I have just come from the Upper Congo to England to arrange for its construction without delay. It must be built of the best material, in the most substantial manner, and shipped in man-loads of 65 lbs. each, which will have to be carried on the shoulders and heads of African men from Matadi to Leopoldville, 230 miles. The whole thing, launched and equipped on Stanley Pool, will cost twenty thousand (\$20,000) dollars. The whole amount could be raised in a week without interfering with any other interest, in this way: Let 20,000 men, women and children who want the countless millions of these regions to be traveled by our steamer, to hear the name of Jesus, send us one dollar each. Their money will give us the steamer, and the prayers of 20,000 shareholders will give her a propelling power far exceeding all mechanical forces.

Send your dollar by P. O. order, or otherwise, to Palmer & Hughes, 64 Bible House, New York, who will acknowledge receipt of it, and pay it over to my treasurer. I will ask my partners in this business to select a name for OUR STEAMER—"The Luabu," "The Lulua," "The Kassai," "The Sankooa," her principal rivers; or, "The King Leopold," or "The Methodist,"—anything you like—one vote for each dollar paid. Send the name you select with the money, and the one receiving the highest number of votes shall be the name of "Our Steamer."

This indicates the beginning of an untrammelled Methodist movement. Give us the steamer, the men and the women who will lay down their lives on the altar of God for the redemption of Africa. Give us the money to pay their passage, with the implements necessary to the establishment of self-supporting missions and industrial schools, and you will see an advance in the march of missions that will astonish men and angels, and thrill the Saviour's heart with gladness. Amen.



"Thy Word is truth."—JOHN 17 : 17.

"How precious is the Book Divine,
By inspiration given!"

HOLINESS LESSONS.

BY REV. N. VANSANT.

FIRST WEEK.—Lesson I.

Topic—QUALITIES OF HOLINESS.

SCRIPTURE LIGHTS.—Psa. 19 : 7 ; 51 : 13. Matt. 18 : 3.
Acts 3 ; 19. James 5 : 19.

STATEMENT—We begin the New Year with a new Topic and fresh lines of thought; yet we propose to adhere no less strictly to the teachings of the old, old Book. The subject of Holiness, though a unit, is many-sided; and to be properly understood and appreciated, it needs to be studied in all its various phases.

The qualities or properties of Holiness, broadly considered, may be classified into *basal* or *conditional*, *instrumental*, and *resultant*. Let us make the first of these divisions the subject of our present study.

(A) THE FOUNDATION FACT OF HOLINESS IS A GENUINE CONVERSION.

This involves the double Divine work of pardon and regeneration.

I. Pardon, or the forgiveness of sins. If "all have sinned and come short of the glory of God" (Rom. 3 : 23), it follows that sins committed must be forgiven in order to harmony between the sinner and God. And who can forgive sins but God—God the Father, or God the Son? "There is forgiveness with thee, that thou mayest be feared" (Psa. 130 : 4). "Thy sins be forgiven thee" (Matt. 9 : 2-7 ; Luke 7 : 47-50).

The Divine act of pardon or forgiveness is expressed by various other terms and phrases as "covered" (Psa. 32 : 1), "remembered no more" (Jer. 31 : 34 ; Heb. 8 : 12), "blotted out" (Isa. 44 : 22 ; Acts 3 : 19). In the New Testament the terms most frequently used are "remission" and "justification" (Matt. 26 : 28 ; Acts 2 : 38 ; Rom. 3 : 25 ; 4 : 5, 25, 5 : 1). This last term is especially liable to be misunderstood. Even theological writers are not always careful to distinguish between legal and evangelical justification. The

former is an *acquittal* on the ground of innocence or insufficient evidence of guilt; whereas the latter is a free and full *pardon* after penitential confession of guilt. Mr. Wesley says: "The plain Scriptural notion of justification is pardon, the forgiveness of sins" (Psa. 32 : 5 ; 1 John 1 : 9).

SECOND WEEK.—Lesson II.

SCRIPTURE LIGHTS.—John 3 : 7. 1 Cor. 6 : 11. 2 Cor. 5 : 17. Titus 3 : 5.

II. The second part of conversion is the new birth, regeneration.

The great moral change which this implies is variously described as a circumcision of the heart (Deut. 10 : 6) ; putting God's law in the inward parts, etc. (Jer. 31 : 33) ; substituting a heart of flesh for a heart of stone (Ezek. 11 : 19 ; 36 : 26) ; being born of God (John 1 : 13) ; a moral translation from darkness to light (Eph. 5 : 8 ; Col. 1 : 13) ; putting off the old man (Eph. 4 : 22-24 ; Col. 3 : 8-10), etc.

Mr. Watson defines regeneration thus: "It is that mighty change in man, wrought by the Holy Spirit, by which the dominion which sin has over him in his natural state . . . is broken and abolished, so that with full choice of will and the energy of right affections, he serves God freely."

Here note the following.

1. Regeneration involves no change in the substance or essence of our being. Both our bodies and our souls remain in substance as before.

2. It is a change in the moral qualities of our being, whereby the will, inclinations, desires, and affections move in other and better channels.

3. It is effected solely by the power of the Holy Spirit, with or without accompanying external means.

4. It is distinct from justification, though wrought at the same time. "Justification implies only a relative, the new birth a real, change. God in justifying us does something *for* us; in begetting us again he does the work *in* us. The former changes our outward relation to God, so that of enemies we become children; by the latter our inmost souls are changed, so that of sinners we become saints. The one restores us to the favor, the other to the image of God."—Wesley.

5. It is also distinct from entire sanctification, though essential to it. Indeed, it is

sanctification begun. Here again we quote from Mr. Wesley: "Every babe in Christ is holy, yet not altogether so. He is saved from sin, yet not entirely; it *remains* though it does not *reign*."

THIRD WEEK.—Lesson III.

SCRIPTURE LIGHTS.—John 8 : 31-36. Rom. 6 : 12-18 ;
1 John 2 : 14 ; 3 : 6-10 : 5 : 4, 18.

III. Regeneration (continued).

6. It gives, with a new nature, a new power over temptation and sin. Not, indeed, exemption from temptation or from liability to commit sin, but power to resist the one and refrain from the other. Sin, though in part a remaining foe, is a conquered foe. This is taught with great emphasis in the Scripture Lights, especially those taken from the first epistle of John. Binney's notes on one of these (3 9), are so much in point that we give an extract. On the phrase "cannot sin," he says: "Not for the want of power, but of disposition; he does not desire or consent to live in sin. The new birth and sinning cannot co-exist. This is the exact translation: 'Every one who has been born of God (and stays so) is not committing sin, because his seed is abiding in him; and he is not able to be sinning, because he has been born of God (and stays so).' Sinning and sonship to God in the same person and at the same time, are as contradictory as sobriety and drunkenness; yet sober men may become inebriates, and the children of God may become children of the devil."

Now mark (1), That a distinction is here clearly implied between remaining sin in the truly regenerate, and outward acts of sinning. (2), That as the fact of remaining sin involves no *necessity* for acts of sinning, so it gives no *license* whatever for indulgence in such acts. (3), That those who excuse the commission of various sins on the plea that they make no profession of entire sanctification, only of a justified state, are laboring under a dangerous delusion. How certainly, and how speedily, must indulgence in known sins work a forfeiture of the justified state!

FOURTH WEEK.—Lesson IV.

SCRIPTURE LIGHTS.—John 1 : 12, 13. Rom. 8 : 14-16.
2 Cor. 6 17, 18. Gal. 4 ; 5, 6 : 5 : 22, 23. Ephes. 1 :
3-6 ; 5 : 9. 1 Pet. 1 : 14. 1 John 3 : 2.

IV. To conversion belong the fact and spirit of adoption.

1. "In a theological sense, adoption is that act of God's free grace by which, upon our being justified and renewed through faith in Christ, we are received into the family of God, called His children, and made heirs to the heavenly inheritance."—Binney. Of the three great benefits of redemption, justification, regeneration, and adoption, Mr. Watson remarks: "They occur at the same time, and they all enter into the experience of the same person; so that no man is justified without being regenerated and adopted, and no man is regenerated and made a son of God, who is not justified. Whenever they are mentioned in Scripture they, therefore, involve and imply each other."

2. The fact of Divine adoption is accompanied or followed by the *Spirit of adoption*. That is, by the inward witness or testimony of the Holy Spirit to the fact of our present acceptance with God through Christ.

This witness is both direct and indirect. Mr. Wesley describes the former as "an inward impression on the soul whereby the Spirit of God immediately and directly witnesses to my spirit that I am a child of God; that Jesus Christ hath loved me and given Himself for me; that all my sins are blotted out, and I, even I, am reconciled to God."

The indirect witness of adoption, is the testimony of our own spirit, which he defines to be "a consciousness of our having received in and by the spirit of adoption, the tempers mentioned in the Word of God as belonging to His adopted children; that we are inwardly conformed, by the Spirit of God, to the image of His Son, and that we walk before Him in justice, mercy and truth, doing those things that are pleasing in His sight." This latter witness is confirmatory of the former, giving assurance "that we are under no delusive impressions."

3. This double witness of adoption relates to our *entire sonship*—a sonship based on both our justification and regeneration. It follows that the province of the witnessing Spirit is to assure us not only of what God has done for us, but also of what He has done in us. Hence the claim, that there may be a direct, as well as indirect, witness to our entire sanctification, is neither unscriptural nor fanciful. (1 John 3 : 24 ; 4 : 13.)



"Ye are my witnesses, saith the Lord."—ISA. 43: 10.

"Make we mention of His love,
Publish we His praise below."

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON at 2.30 o'clock,
at the residence of Mrs. Dr. W. C. PALMER, 316
East Fifteenth Street, New York.

THE meeting commenced by singing the
514th hymn:

"O Jesus, at Thy feet we wait,
Till Thou shalt bid us rise,
Restored to our unsinning state,
To love's sweet paradise."

A number of verbal and written requests were
made, and presented to the Father by Bro. J. C.
Rose and Rev. Geo. Hughes.

Mrs. Palmer then said: I think the Lord in-
spired the prayers just offered. When our brother
asked the blessed Holy Spirit to reveal more clearly
than ever the word of truth, my heart and lips
said, "Amen." The truth now presented to us,
Romans 7th chap. 4th v., seems so glorious and
important, let us expect clearer light than we have
had. It reads: "My brethren, ye also are become
dead to the law by the body of Christ; that ye
should be married to another, even to him who is
raised from the dead, that we should bring forth
fruit unto God." The first reference in my self-
interpreting Bible says, "The law of the spirit of
life in Christ Jesus hath made me free from the
law of sin and death." My next reference is, "I
am crucified with Christ; nevertheless I live; yet
not I, but Christ liveth in me."

Dear brethren and sisters, let us accept our free-
dom. We are free, not only from the ceremonial
law, but from the condemnation and power of sin.
"Sin shall not have dominion over you." Accept
and abide in Christ, and we shall bring forth fruit,
not only the blessed fruit of the Spirit, "Love,
joy, peace," etc., but also the blessed privilege of
being workers together with God in bringing re-
deemed souls to Him. God is speaking to us this
afternoon. My heart is strongly impressed that
this is the lesson the blessed Teacher wants to im-
press, that only by abiding in Christ can we bring
forth fruit. Many years ago, when anxiously ask-
ing my Father, How can I so abide in Christ that
I may bring forth fruit? The answer came as a
voice from heaven: "If ye keep my commandments
ye shall abide in my love." I have simply to
obey. The first requirement is, Believe what the

Lord says. If we do believe, we will love and
obey. O, it seems so easy, so delightful to go
forward, strong in the Lord and the power of His
might, wondrously united to our Lord Jesus, never
to be separated! If there is one soul here,
without the clear consciousness of this union, set-
tle the question this afternoon. Say yes to Jesus.
He is awaiting your answer. It is safe ground;
consent to be one with your Lord Jesus. Consent
this afternoon.

Singing, "Forever here my rest shall be."

Rev. Geo. Hughes.—I have been taught a beauti-
ful lesson as I came along, by the descending
snow flakes. I think they may be made a means
of grace—God intended them to be. God has said,
"As the rain and the snow cometh down from
heaven and returneth not thither, but watereth
the earth; so shall it be with my word." I am
taught two lessons by the beautiful Scripture read
this afternoon. First, there is no ripe, luscious
Christian fruitage without vital union with Christ.
Only the most sacred of all compacts known to hu-
manity on earth can represent the great idea of a
soul united to Christ—that of marriage. What
wonderful words, that we can get into such a pre-
cious union with the Lord Jesus Christ. And our
fruit-bearing must be unto God, for His glory;
not unto ourselves but unto His name be the glory.
I am getting nowadays afraid to say much about
any work that I do, lest the human should step in
and usurp the place of the Divine. We must be
careful how we allow any thing to come in and
take the place of God. We may rejoice over the
evidences of God's presence, but let us be careful
that we do not take any of the glory to ourselves,
lest God break forth and consume us. I am thank-
ful to be here, and that my soul is united to
Christ, and the union seems more sweet and pre-
cious the farther I go along. I am desirous of
bringing forth fruit abundantly, that God may
be glorified.

Singing, "All hail the power of Jesus' name."

DEATH TO SELF NECESSARY.

A Brother.—The lesson this afternoon is a very
important one to us all if we want to get into
closer union with Christ. There is an abasement
and death to self; our death implies our resurrec-
tion to God. As the Word says, "Except a ker-
nel of wheat fall into the ground and die, it abid-
eth alone." I am satisfied that if we want to be
fruit-bearers, there must be a death to self, and
then there will be a resurrection-life, without
which we shall be as sounding brass and a tink-
ling cymbal. David was brought into a wide
place through humiliation and abasement. I
know what it is to be abased; I can now praise

the Lord for it. A brother here knows something of my past life, and whether I have been abased or not. The Lord found me in the valley of death. He did not put me there, but He has placed my feet on the rock Christ Jesus. I am realizing more and more the importance of the unity of the Spirit, as Christ said, "I in them and thou in me." We can be so conformed to the Lord that the world will take knowledge of us that we have passed from death to life, that there is a reality in the Gospel of Christ, and that it is not a cunningly devised fable. Glory be to God, who hath chosen us in Christ before the foundation of the world.

ALWAYS REJOICING.

A Brother.—I can say with the Psalmist David, "It is good for me that I have been afflicted," for otherwise I would not have known God and, as the brother has said, we must trust God to bear fruit. When Christ found no fruit on the fig-tree He cursed it; and He expects us to bear fruit. God came into my heart and supplied my need. When we are wholly the Lord's, and have nothing else to trust in but Him, it does not make any difference whether we have a dollar in the world or not. He will supply our need. There is a rest we enter into here. "He that hath ceased from his own works hath entered into his rest." There is a peace in the soul which knows no interruption. We are commanded, too, to rejoice in tribulation. It is easy to praise God when all our surroundings are pleasant, but when these things are all stripped off, as in the case of Job, we are in an inheritance in which we can rejoice. "Whoso forsaketh not all that he hath, he cannot be my disciple." God has supplied all my need day by day.

THE RIGHT DISPOSITION.

A Sister.—I am a stranger among you. I have attended different meetings, but this is the most congenial place. After I was converted I turned away from Christ and lived in the Church a number of years backslidden in heart. Providence directed me to a camp-meeting, where I heard this doctrine of perfect love insisted upon. I sought the justification which I had lost, and was restored. I also sought and found a clean heart, and have since been able most of the time to walk in this light for ten years. I love this way. I love Methodist doctrine and the rules of the Methodist Discipline. I feel the necessity of examining these carefully. Some rules I could not break if I wanted to. I could not put on gold and costly apparel. That is not the question, however; but have I the disposition to do so? I want no ornament but that of "a meek and quiet spirit, which in the sight of God is of great price." I have seen a great deal since I left home,

but I feel more than ever like saying, this world does not amount to much. Those who are trying to get something out of it do not get much. I get a good deal out of this great salvation. I wish all who profess the salvation of Christ knew what it was to be among the dead people. We need a revival of justification in the Church, that people may get where they can seek sanctification.

Singing, "*Glory to His name.*"

Sister Palmer.—I am afraid to direct this meeting. I have been wishing that it might go in the direction of desire for this blessed union with Christ. My heart is full of it. I said before I arose, I will ask the Lord to direct; I will not direct. I would like to hear if a good many here are not very joyous in view of this holy union. Is there a little mist about your experience? We must abide in Christ. Just tell us, has Jesus been true and faithful to you? Perhaps I should not ask that question.

A Sister.—When there is nothing in our circumstances to make us happy, the Lord can make us glad. He fills our hearts with His love, with Himself. There is a text in the Psalms: "Thou hast put gladness in my heart, more than in the time that their corn and their wine increased," which shows that we can be glad in the Lord.

A SINGLE EYE.

A Sister.—For some years I realized the meaning of the Psalmist when he said, "My foot standeth in an even place," and this does not take place till the soul has been abandoned to God. When Sister Palmer was speaking about yielding ourselves to God, this thought came to me: "If in ten minutes I should stand before the Lord, have I anything to yield up?" and I said, "No, Lord; I do not know of anything." I cannot remember that for months there has been anything between my soul and God, and when any trial comes I say, "Father, this must be Thy will," and I sink into His will. I praise God that when the eye is singly fixed on Him, everything comes out right. When the will is freely and fully given up to God, He settles us in Himself. I know that the planets do not more surely revolve around the sun than does my soul around God. I thought when we were crossing the Atlantic that the vessel would go down, but I said, "If I go down, I go down in the hollow of God's hand." Many Americans were returning home on that ship. One said, "I was thinking what line of steamers I would take next year, but I never will cross again." I thought, "I will never cross again except for the Lord." When working for the Lord across the ocean, many inquiries were made about Dr. and Mrs. Palmer. There goes up a wail there for holiness.

DEAD TO THE LAW.

Dr. Lowrey.—I think I know personally what it is to be dead to the law, and I know something about what it is to be married to Christ. By being "dead to the law," we are not to understand that the ten commandments have become obsolete, nor that we are relieved of these by becoming Christians. Christ did not come to destroy the law; that was not His purpose. The law is holy, just and good, but by the sacrifice and atonement of Christ there is placed before us another object of trust. The Jews largely expected their blessings from a compliance with both the ceremonial and the moral law. "Do this, and ye shall live."

Now when Christ came the ceremonial law was done away, and that and the moral law ceased to be an object of trust, and the source of our life. Now, although we are not released from compliance with the decalogue, we are to look for our life to Christ. I look to Him alone for my personal salvation from the guilt and pollution of sin, and for everlasting life. And in that sense I am dead to the law. Now, what does it mean to be "married to Christ?" It means that we are united to Christ by faith—as a branch is united to the trunk, and we "bear fruit unto God." I believe I can say without boasting, I am a branch of Christ. I do think I have received life out of that vine, and I am bringing forth some fruit as the result of that union, and the fruit is not to myself—it is not based upon what I do, because I do not do much. What I do, I do in the strength of Him who has promised to root and ground me in love, and I think I can say as to this life, that "I am crucified with Christ." This is only another name for sanctification, or holiness. I thank the Lord I experienced this almost a half century ago, and I feel established in that doctrine up to the present day. My chief concern now is that I may finish my course on this line, and keep the true Gospel faith, and then I am sure there is laid up for me a crown of righteousness, and for all who love the appearing of our Lord Jesus.

Rev. C. Rose.—My heart is full of praise. Thirty years ago I was converted to God, and I was fully sanctified in 1844. God has kept me ever since. I love Him with all my heart, soul, mind and strength, and I never felt so determined to go on as now. I wish the good people who know nothing of this (and there are a good many of them), knew what God can do by coming in and taking possession of a heart. I am alive to-day and by the help of God I am going on, and will meet you on the other shore.

Rev. Mr. Roosevelt.—We are sitting here in heavenly places in Christ Jesus. I rejoice to be here, and to testify to the power of God to save. I will

only say to-day that "My beloved is mine," and I am His.

THE WORK OF THE SALVATION ARMY.

General Booth (of the Salvation Army).—My dear friends, I came over here this afternoon to do myself the pleasure of being in this room, and in this meeting, of which I have been hearing for many years gone by. I have read the testimonies given here, across the Atlantic, and they have cheered my heart and encouraged me to go forward in many a hard fight. I feel glad that Providence brought me within reach of this room. I had a meeting this afternoon which I could not leave, and hence could not get here sooner. I am glad to express my gratitude to God for all the mercies He has shown, and the blessings He has dispensed in connection with this meeting, and for the great mercy He has shown in bringing my heart into union with Him. Through the cleansing power of His precious blood, and the sanctifying power of His Holy Spirit, He has enabled me for a good many years past to be one with Him in the great work of bringing the world to God. I embraced this years ago, with many imperfections and infirmities. At a great distance I followed Him, yet I followed on; but now I am serving Him with all my heart. I think I should live, labor, work and suffer, and if needs be, die for the accomplishment of that same thing for which He suffered and died,—the salvation of men. I wish to testify to the great blessing of holiness, and the good it has done me and my people, poor, ignorant people, the thousands I have seen saved, which a few months before were in all kinds of wickedness, in the greatest vices, drunkards, whoremongers, wife-beaters, and neglecters of children. They were in such depths of wickedness, that only men driven by the devil himself could reach. I have seen these men changed and brought into the family of God, men who were floating at the will of Satan down the stream, perfect slaves. I have seen them lying on the floor beating their breasts in agony, crying for salvation, men who before would have kicked their wives like dogs. We have thousands of these now on the battlefield, who are not only delivered from the power of the devil, but delivered from anxiety about themselves, and in their enjoyment of God, going down after the lost ones.

We play on three strings on our violin, morning, noon and night, *First*, You must know your sins forgiven; there is a full and free forgiveness for every man and from every sin, and you may know and rejoice in it and be as sure of it as of any other exercise of the mind. *Second*, You can have a clean heart, be saved from all sin, and *Third*, You must be a soldier; now go and fight somewhere.

Bring your body, with all its powers, your influence, reputation, talents, money, whatever it may be; your wife or husband if you can, and if you cannot, torment them till they do come. Bring your children—some people hold them back. Parents will suffer abuse, but they do not like that for their children. We say, bring your children, but we take none whose parents will not train them up for God. We have thousands of mothers who are bringing up their children, and whose highest ambition is that they may work, suffer, and perhaps be martyrs for Jesus. There must be fighting, and to do it there must be soldiers. Full salvation is not only being delivered from sin, but we are to serve Him in holiness and righteousness. A mistress does not want a servant simply because she is clean, but she wants her service. So with our Master. He wants a people who will serve all the days of their lives. London is the devil's capital, but he is very strong here. We must be one with God in purpose, and in following His example. I am glad that I am saved, and that I enjoy religion. The first word I heard when entering the door was, "I love the Lord Jesus," and I said, "I love you." I have not been here to hear your testimonies, but I love this room.

FOLLOWING JESUS.

Frank Smith (of the Salvation Army, Com'r for the U. S.).—I followed the general in his remarks, and I thank God I could follow him all the way. The Lord in His mercy, through the instrumentality of the army, brought me to Himself, and I thank God that for some seven years I have enjoyed the favor of God day by day and hour by hour. I realize God is pleased with me, not because of merit in me, but because I am willing to obey Him. This afternoon I feel it a pleasure and a joy to the utmost of my power to do His will. I am His solely, body, soul, and spirit—all; and He is mine. As the meeting has been running on the line of following Christ, I would say, that the height of my ambition, the craving of my soul is to follow closely in His track in saving humanity. This may lead in a small measure through Gethsemane, but always with the cloud comes the sunshine. My experience now only makes me more determined to follow Him.

VICTORY THROUGH GRACE.

Captain Vint (Secretary to General Booth, and leader of an Italian Band in London).—I rejoice I am walking in the favor of God. I am never happy and at peace unless I feel the love of God in my heart. I never rest contented a moment unless I feel that my ways please God. Though I feel I am weakness myself, yet I can go to God, who is mighty to save. He strengthens me with

might in the inner man, and gives me victory over the devil. I am tempted, but I defeat Satan, yet not I, but Christ who is in me. I shall never forget the first great victory I got over the devil. For ten years I took stimulants with my food, and I loved them so that I preferred them to my food. I gave up hope of ever being delivered from it. I used to struggle against it, and ask God if it were possible for me, to save me from it. God brought me to England and to the Salvation Army, and I heard many tell how God had delivered them. God said to me, "You must give up drink." I had signed the pledge, yet when I came to a tavern I would go right into it. I asked God to help me. I felt some influence within and said, "Lord I give it up," and in that instant I felt that I was saved. God did a second work in my heart. I went into a holiness meeting and heard the people tell what God had wrought in them. I only knew that my sins were forgiven, and that God had given me power over sin. As we knelt down, some one said, "God can take the sin out of the heart, which is better yet than to have power over it." I had a bad temper. God took it away, and since then I have walked in the favor of God.

At the conclusion of the meeting General Booth led in prayer, the doxology was sung, and the meeting was dismissed with the benediction by Dr. Lowrey. Thus ended a meeting remarkable for clear testimony and the joyous presence of the Holy Ghost.

A CANADA WITNESS.—Charles Lymburner, of Brigidon, Canada: Next to the Bible, I prize the dear old Guide. I love its motto, "*Holiness to the Lord*"—it has been a great blessing to me. The blood of Jesus cleanses me from all sin—bless His name! The motto of the Guide is blessing our home and our circuit. The crowning doctrine of the Bible is coming to the front. I love the word Holiness. I had the privilege of meeting Dr. and Mrs. Phoebe Palmer at two camp meetings. I felt it to be a privilege to sit at the table with those honored servants of Christ. I expect when I get home to drink of the living fountain flowing from the throne of God.

AN OLD SOLDIER.—Mrs. E. McKinney, Spokane Falls, Wash. Ter.: I am in my seventy-third year. I am washed in the precious blood of our dear Saviour. I love His precious Word. I have been a reader of The Guide for eighteen years—it has been a great blessing to me. I will take it as long as I live. We have a Holiness Band that meets at my house on Saturday evenings. Pray for us.

HOLINESS AT HOME

"At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people."

JER. 31 : 1.

"And cottages, possessing
Thy blessedness, are blest."

A NEW YEAR'S PROMISE.—"The law of God is written in our hearts, when it is the best expression of our desires, the best description of our tastes and affections, the best enunciation of our resolutions, the true exponent of our faith, the most conspicuous thing in our memories. It is written in our hearts, when our words give utterance to it in thousandfold modulation; when our acts embody it; when our influence is its influence. When Christ abides in our heart by faith, then is the law written in our hearts—when we are led by the Spirit of God. When we call ourselves unprofitable servants and repudiate our own righteousness. When the love of God is shed abroad in our hearts by the Holy Ghost given unto us."—Bowen.

NEW YEAR'S AT HOME.

THE New Year has broken brightly upon thousands of Christian homes in our land. Especially is this true of the families where Bible holiness has sway. Joy and praise have been heard as the first moments of 1887 have been ushered in. There are cogent reasons why the holy home should be full of gladness.

FIRST, *Home Mercies*. Is the circle unbroken, parents and children looking into each other's faces? Is good health prevailing? Are there no crippled or invalid ones among you? Are the winter-fires kept brightly burning? Is the table well supplied? But more than these *temporal* mercies, a thousand times more, are the *spiritual* mercies. Is there a pervading peace—peace with Heaven? Are the Father's smiles upon each and all? Is the Spirit's sweet witness of Divine acceptance in every bosom? Are you ready to sing,—

"Cheered by that witness from on high,
Unwavering I believe;
And, 'Abba Father,' humbly cry;
Nor can the sign deceive."

Do you give affirmative responses to these inquiries? Then, happy are ye—blessed, thrice blessed, *holy family*!

SECOND, *Jesus is the abiding Guest*. He loves to dwell with the families that call on His name. Is His beautiful, inspiring presence consciously realized in your home? Do you

hear His footsteps in the halls and in the rooms of your dwelling—at early morn, at noon-day, and when the evening shades gather round? Do you hear His charming voice—inspiring, comforting, giving you a constant lift heavenward, amid the daily cares of the household?

Are these your home-realizations at the opening of the year? If so, we congratulate you. Sing your songs lustily. Give thanks unto the Father of mercies who covers your habitation with the brightness of His presence. Begin the year with gladness, confidence and hope—your home is surely a center of light, life, and salvation.

And now, what of the new year. Shall there be real spiritual progress in your circle of love as the days and weeks and months roll away? Let this be the motto adopted: *Forward—UPWARD!* And to this end, let there be close Bible study, ardent prayer, and an exercising of the graces of the Holy Spirit. Holy character will thus be brought into stronger development, and your Father's smile will surely rest upon you.

PLATO used to say, "I was not born for myself—my country claims a part, my relations claim a part, and my friends claim a part." But God says, through the channel of revelation, "For none of us liveth to himself, and no man dieth to himself."

LETTER TO THE CHILDREN.

BY LELIA H. WATERHOUSE.

Dear Hearts:

I WISH I could really look into your faces while I tenderly and sincerely wish you a Happy New Year! I am particularly in earnest for '87 to be a happy year for your *hearts*. If the heart is only at rest, outside troubles can be better borne.

I hope your dear little feet have been stepping up the rounds of the ladder of which we have talked. Was it hard for you? Did you tremble? Were you alone with our great God? or in papa's arms? or in mamma's lap? or in the Church? or kneeling at the side of your pastor?

Sometimes I am in a real hurry to know all about it, but I am trying to be patient until I see you in heaven. When you come to me there with your sweet voices singing praises to God, I shall know you as members of the GUIDE FAMILY, and I shall be delighted to see you. I will gather you

with my dear children from South America, and in some heavenly place we will have a little concert. I am almost sure the angels will listen, for we shall sing of Jesus. Sometimes I seem to catch a sound of the music now.

But about the ladder. Leave it now, and step forward, and you are on a safe highway, with millions of saved people walking in it,—the safest way, the grandest way in which a human soul can walk to heaven. I will give you the name of this highway, and you may write it at the top of the picture you have made of the little ladder. It is called the

"HIGHWAY OF HOLINESS."

Let me explain by calling it another beautiful name. You *climb* the ladder, but walking in this highway is the "Rest of Faith."

Some persons, grown up people as well as children, are always slipping back as they try to climb the ladder. To enjoy the Rest of Faith, your hearts want to trust God beyond any foolish doubts, and you need to *obey Him instantly*, every time, without asking Him any questions, without murmuring or repining, and without foolish haste or lazy loitering. You need to take *one step at a time* along the highway, looking constantly toward the beautiful home which lies at the end, clearly seen through the atmosphere of the holy promises of God.

O, my darlings! *Trust everything* with God.

THE TRY COMPANY.

WORD OF PROMISE.—"*Ye are blessed of the Lord which made heaven and earth.*"—PSA. 115: 15.

We desire to renew the work of "THE TRY COMPANY." Let all the dear children who are members commit to memory the Word of Promise given above, and the following lines:

WATCHWORDS OF LIFE.

HOPE, while there's a hand to strike!
DARE, while there's a young heart brave!
TOIL, while there's a task unwrought!
TRUST, while there's a God to save!
LEARN, that there's a work for each!
FEEL, that there's a strength in God!
KNOW, that there's a crown reserved!
WAIT, though 'neath the cloud and rod!
LOVE, when there's a foe that wrongs!
HELP, when there's a brother's need!
WATCH, when there's a tempter near!
PRAY, both in thy word and deed!—*Sel.*

BIBLE QUESTIONS—

1. What is the longest word in the Bible?
2. Of what prophet is it recorded that he ate a book?
3. How many prophetesses are there mentioned in the Bible?
4. Who was forbidden to eat anything made from the vine?

Send answers to the above questions, to reach us by Jan. 10th, with a New Year's letter to the editors, telling us how you are getting along.

LOVED ONES GONE BEFORE.

MRS. ALTHEA H. BARTER, wife of Rev. S. S. Barter, closed her earthly pilgrimage at Ovid, N. Y., July 5th, 1886, aged 65 years. She was converted at the age of eleven, and immediately connected herself with the Methodist Episcopal Church. At fourteen her father died, and she felt called to a life of usefulness in the Lord's vineyard, and entered upon a course of preparation at Cazenovia Seminary. She aspired to be a foreign missionary. Providence, however, did not open the way for such an allotment. In 1844, she married Rev. S. S. Barter, to whom she was a true helpmeet in his ministerial labors. She lived a life of prayer, and her soul dwelt in communion with Jesus. For many years she was an invalid, but grace had illustrious triumphs. Two children preceded her to heaven. Her husband is left to buffet life's storms alone—but God sustains him.

WILLIAM HENDERSON, of Dent County, Mo., was born December 18th, 1846, and closed his life-work on earth, August 2nd, 1886. He had been a great sufferer the most part of his life. For several years he had been a reader of *The Guide*, and passed away from earth in the full triumph of faith.

LOUISA GOODALE, wife of Alfred Goodale, departed this life at Middletown, Ct., Aug. 31, 1886, in her 78th year. She was born in Wilton, Ct., in 1809. She was converted and united with the Presbyterian Church while young. Her sympathies, however, were with the Methodist Church, and for some time she attended the class-meetings and other means of grace, and at length became a member. She was a subscriber to *The Guide* for thirty years, accepted its teaching, and for a number of years before her departure enjoyed the blessing of entire sanctification. She would often testify of the love of Christ with tears, expressing her desires that others might experience the same blessing. She was stricken with paralysis, and on Tuesday, August 31st, quietly breathed her last. She is forever with the Lord.

MRS. ELIZBETH WHEELER, familiarly known as "Mother Wheeler," of Chippewa, Mich., passed peacefully away to her heavenly rest, Nov. 6th, 1886, aged 81 years. Mother Wheeler was one of the pioneers in that region. She was awakened to the pursuit of holiness in 1843. Her experience in the things of God dated back more than threescore years. Although the daughter of a Baptist minister, she was a life-long Methodist. She prized *The Guide*, and labored to get others to apprehend its blessed truths. She sleeps in Jesus.

EDITORS' STUDY

MOTTO: PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

BIBLE BRIEFS.—FROM THE PSALMS.

"THE LORD REIGNETH." (*Psa. 98: 1*). A glorious announcement for the new year! The fact is indisputable, in spite of the sophistry of infidelity. "THE LORD REIGNETH!" In four kingdoms He reigns—in nature, providence, grace, glory. High is His throne, beyond all contradiction—mighty is His sceptre—all-pervading, universal His dominion. His reign is in righteousness, benignity and love. Let the saints of God rejoice!

"THE GARMENT OF PRAISE."

A BEAUTIFUL New Year attire! What an exchange the saints of the Most High have made—"the garment of praise for the spirit of heaviness!" The prophet Isaiah, in his 61st chapter, opens with jubilant notes: "The Spirit of the Lord God is upon me (Christ), because he hath anointed me to preach good tidings . . . To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

Read these inspiring sentences in their connection, and see what a catalogue is here furnished of gracious gifts, the gifts of our Father's love, through Christ.

The spirit of heaviness! The redeemed of the Lord have a lively remembrance of that—a painful, terrible remembrance. They were fast bound in sin. The burdens were insupportable. They were travelling in pain. They groaned for deliverance. The "sighing of the prisoners" came up into the ear of heaven. The time of emancipation came. They were lightened of their load. The burden of their sins, like the heavy pack upon Bunyan's pilgrim, tumbled into the sepulcher and was seen no more. Then could they sing,—

"Exults our rising soul,
Disburdened of her load,
And swells unutterably full
Of glory and of God."

Then the Divine appointment was verified—the blessed exchange was made: "the garment of praise for the spirit of heaviness." Do you remember that hour, O beloved? Of course you do if you have been converted.

But, not alone at conversion are these gracious realizations. There is another deliverance—a second Divine visitation. The presence of inbred sin is soon made apparent to the view of a justified soul. And how he abhors those internal uprisings—pride, anger, jealousy, the love of the world—doubt and fear intermingling with faith and hope. He has other groanings now—

"His vehement soul cries out, oppress,
Impatient to be free."

His cry now is against "the spirit unclean," the inward foes that will not own his Master's sway.

And, thank God, the mighty Redeemer is at hand, to break these inward chains, and to give perfect freedom. In the moment when the struggling soul ceases from his own works, and puts himself, without reserve, in the hands of the almighty Jesus, he breaks every chain, and the song of this new redemption sweeps through the emancipated soul.

Now the garment of praise is fully put on—clean, beautiful, lustrous, shining as the light. It is a white robe, worn from head to foot, covering every part of the being. Surely this is a peculiar garment—a garment of praise! A soul clothed with praise—brought into delightful affinity with the heavenly host "which praise God day and night in His temple." We see, therefore, that the salvation of the Lord is full of joy and gladness—so full as to cover the subject like a beautiful garment.

Reader, are you thus attired at the beginning of the new year? Do you know the joy of a perfect deliverance from sin—from its guilt, power and pollution? Then appear in your robes—robes of more than snowy whiteness are needed on earth as well as in heaven. Nothing will conquer this world but saints appearing in white robes. Put them on, we say—let the nations know that the God of heaven has revealed a perfect antidote to the sorrows of a sin-stricken world—it is in a sentence: "*The garment of praise for the spirit of heaviness.*"

—A LITTLE INDISCRETION may defile a character and mar a holy life. Perfect love does not give a perfect judgment or understanding. But it will mightily help a weak judgment and understanding. Christ is made unto us "*wisdom*" as well as "*sanctification*."

OUR GREAT INHERITANCE.

THE saints of God are immensely rich. No survey that we can make can give us the accurate measurement. Beloved, do you know what is the greatness of

OUR INHERITANCE IN THE HOLY GHOST?

Do you understand that phraseology? Ponder it for a time. Analyze it. Get your soul's grip upon it. It will bear to have you turn your full power of thought upon it.

Think of it! A human soul inhabited by the Holy Ghost—fully inhabited, so as to exclude every other guest! This is a personal occupancy of the soul—by a DIVINE PERSON. And the incoming of that Divine Person, involves the incoming of two other Divine Persons, the Divine Father and the Divine Son. Consult John 14 : 23 ; 1 Cor. 6 : 19. But the presence of these two other Persons can only be revealed by the Holy Ghost. "No man can truly say that Jesus is the Lord, but by the Holy Ghost." That is, he cannot say it with the heart so as to savingly acknowledge Him as "*My Lord and my God!*"

Now then, if you are a fully saved soul at the opening of this new year, you have this inheritance in the Holy Ghost—your soul is in the complete possession of this Tri-Personality—the Father, the Son, and the Holy Ghost! We beseech you, pause, until you grasp the thought. It may almost overpower you—but it is the all-comprehending verity of the New Testament, involving gracious possibilities which reach to the very heavens. Your salvation is not *fragmentary*, but in *whole*—not *it*, but HIM.

The great question of the times for the Church of God to ponder is this Divine Personality of the Holy Ghost. Her lack of acquaintance with Him is the cause of weakness, inaction, and many defeats. Were she in the attitude of faith in this New Testament verity, she would be doing wonders among the nations.

—"JESUS wept." Such is the New Testament record. Jesus was perfect—but as a perfect man He was in an imperfect world, a world of sorrow; hence He wept when tears were in place. Let us learn from Him to "weep with them that weep."

CHRIST'S JOY.

WHAT did He say His joy was? It was simply this: "I seek not mine own will, but the will of the Father which hath sent me." (John 5 : 30.) And again: "My meat is to do the will of him that sent me, and to finish his work." His joy, then, was obedience to His Father's will—it was His soul's aliment, His "*meat*."

And what was the joy of Christ is our joy—loving obedience to our Heavenly Father. And "His commandments are not grievous—love is the fulfilling of the law"—and surely there is joy in love! Some think it must be a very irksome sort of life to live holily. They are sadly mistaken. Obedience constitutes the bliss of heaven. Angels, archangels, principalities and powers, count it their highest joy to obey The King. And what is the bliss of heaven is also the bliss of earth. A heart full of love prompts to unwavering obedience—joy attends every errand of love in The King's service.

The joy of Christ may be in us, filling us, marking our daily life, attending every step. See here, what precious words Jesus uttered: "Ask, and ye shall receive, that your joy may be full" (John 16 : 24). Ask what? Well, since a fullness of joy is the objective point—ask a fullness of love—that will bring fullness of joy. Again: "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full" (John 15 : 11). If the reader will consult the context he will see how closely *love* and *joy* are related—they are twin-sisters. Every Christian outgoing on the line of love, loving obedience, is joyous. If, therefore, we would have a happy new year, it must be a year of loving obedience. Jesus speaks to us, tenderly saying, "If ye love me, keep my commandments. This is indeed the proof of our love, and the source of our highest joy."

BIBLE PUT-AWAYS.

—"LET ALL BITTERNESS BE PUT AWAY."—*Ephes. 4 :*

31. Bitterness is what Mr. Wesley calls "The height of settled anger—opposite to kindness." There is much of this in the carnal mind. It is to be *put away*. How? By the gracious law of substitution—the substitution of *love*—perfect love excludes all bitterness.

OUR INQUIRY ROOM.

We throw open the Inquiry Room again, inviting our friends who are seeking to know the truth to meet us, trusting that God will direct our thoughts and words.

GENERAL TOPIC—*The Apostolic Prayer.*

—For this cause I bow my knees unto the Father of our Lord Jesus Christ,

Of whom the whole family in heaven and earth is named,

That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man.—*Ephes. 3 : 14.*

We place these three passages together so that the connection may be clear. The first two will suffice for our present remarks.

The first thing that strikes our attention is his reverent attitude in prayer—he "*bow*ed his knees." The body as well as the soul should do homage to God. He is to be reverently worshipped.

The next thing we notice is his recognition of the *Divine Fatherhood*. Jesus taught this mode of address: "Our Father, who art in heaven." But not alone is *natural* but *spiritual* paternity here expressed. God is our Father by creation—and also by grace. Man, naturally alienated, is restored, adopted into the Divine family, and the filial relation is re-established. Hence there is freedom in approach.

Note also the universal range of this Divine Fatherhood—it compasses earth and heaven—"of whom the whole family in heaven and earth is named." In its highest sense the relation subsists between the Father and the Son. "This is my beloved Son," declared the Eternal Father. All the hosts of heaven acknowledge the Divine *paternity*—the Fatherhood of the Eternal Sovereign—angels, archangels, cherubim, seraphim, and the spirits of just men made perfect—angels by creation alone, saints by creation and grace—a double paternity. But part of the family is on earth—in different sections (denominationally), but *one*—having one name, one spirit, one aim, "one God and Father of all, the Father of our Lord Jesus Christ."

INQUIRIES BY LETTER ANSWERED

1. A brother in Iowa asks why Methodists use the word "*trespasses*" in the Lord's prayer, while others use the word "*debts*"?

Ans. By the authority of Jesus himself, in the same connection (See Matt. 6 : 14, 15). The two words are used interchangeably. The word "*trespasses*" is more expressive, and preferable, especially in relation to God. Sinners are not only debtors, but *trespassers*—they are law-breakers.

2. A sister asks: How can a person live a sanctified life, and be sinning?

Ans. A person cannot live a *justified* life and be sinning, and certainly not a *sanctified* life. Babies in Christ do not sin (see 1 John 3 : 6th and 8th vs.). A distinction is to be made between *sin* and *sinning*—sin in principle and sin in act. Sin in act is inconsistent with both justification and sanctification. Sanctification removes the inner principle or root, and hence prevents sin in act.

3. A sister in New Jersey asks: Is it right for Christians to attend dances? Some say, The Bible says "*There is a time to dance.*"

Ans. The Bible truly says, "*There is a time to dance*"—that is, *religiously, joyously*, before the Lord (see 2 Sam. 6 : 14). But there is no warrant for pleasure-dancing—time is too short, death is too near, eternity too solemn. And more than this, no *true* Christian wants to engage in the pleasure-dance—grace removes the disposition.

4. A brother in Nevada: Is it right for Christian teamsters to haul liquor in common with other freight?

Ans. This is a question of conscience. If the Holy Spirit throws peculiar light on the mind at this point—or, if there be a doubt, give the benefit of it to Christ. It is as well to keep as far away from this horrid stuff as possible. Besides, read 2 Cor. 6 : 17.

5. A sister in Maryland asks: Is 1 Tim. 2 : 9, and 1 Pet. 3 : 3, concerning the wearing of gold, to be understood literally. Is it wrong to wear gold if not worn for show, but only as a memento of love?

Ans. There is no other sense in which it can be taken but literally, to have practical effect. As to mementos of love, the best memento is an enshrinement in the heart, not in a ring on the finger or a locket on the breast.

—"Leave no unguarded place." Satan is on the watch for such places. How quickly he follows up his advantage and strikes home upon the defenceless soul!

A STARTLING ROBBERY.

"Will a man rob God?" inquires the prophet. And he gives a positive answer to the question, coming direct from heaven: "Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." What a highly favored, and yet what a guilty nation—guilty of wholesale robbery! And they have had many successors—multitudes are now treading the earth, holding back their substance from God. The Macedonian cry is heard in every part of the earth, "*Come over and help us!*" And yet how feeble the responses. God's people with overflowing coffers, many living luxuriously, and yet how little for God to save a dying world. Chaplain McCabe's heroic call for "*A Million for Missions!*" has met with a triumphant answer. But if the millions of our Christian parents and children were full of love, a million of dollars would be a small thing. The one million would quickly grow into multiplied millions. Heaven give us a million hearts full, full to the brim, with Christ's love, and the altars of Zion will groan under the weight of magnificent oblations.

It is a fearful thing to rob God of dollars, as many are doing. But it is far more so to rob God of souls and lives! The universal demand is, "*My son, give me thine heart!*" A human heart held back from the fullness of sanctifying grace, is an appalling robbery. Christ wants in this world, more than aught else, lustrous Christian examples—examples of Gospel liberty, peace, joy and power. Such examples tell mightily upon His cause.

One human heart full of purity, love, gentleness, patience, power, wielded into Christ's service, is potential for good. It is a reservoir from whence flow limpid streams to bless mankind. A thousand such hearis is a force of untold energy.

Reader, let Him have yourself, your whole being in living consecration—lay all you have upon the altar, and keep it there.

"Fresh mercies demand fresh songs. Are not the mercies of the Lord all around us? Yea, verily. Then, sing—sing heartily, sing always!

TRUTH CONDENSED.

A gem from Wesley. "To him that smiteth thee on the cheek, offer also the other: and him that taketh away thy cloak forbid not to take thy coat also." (Luke 6:29.) These seem to be proverbial expressions, to signify an invasion of the tenderest points of honor and property. *Offer the other—forbid not thy coat.* That is, rather yield to his repeating the affront or injury than gratify resentment in righting yourself, in any method not becoming Christian love."

Heart-Keeping—

—"Keep thy heart with all diligence" is Bible counsel. And the reason for this counsel is of mighty import. For out of it are the issues of life. And is it so that we are our own heart-keepers? It is—and all diligence is demanded in this employ. God will hold us responsible for this trust. An unkept heart is subject to Satanic invasion. How are we to keep the heart? Simply by availing ourselves of the provisions of grace—surrender it to the occupancy of the Holy Ghost, and then all is secure.

Tongue-Keeping—

—"Whoso keepeth his mouth and his tongue, keepeth his soul from troubles." (Prov. 21:23). So says the wise man. Nothing about us, unless it be the heart, more certainly needs a keeper than the tongue. It is an unruly member. Unchecked it will surely involve the soul in troubles. What sort? In *condemnation*, which is troublesome, fearfully so—in *bitter regrets*, which are terribly troublesome—and a thousand other woes. How is it to be kept? A simple answer: A heart full of Christ's love will put the tongue under right control.

Foot-Keeping—

"Refrain thy foot from their path." (Prov. 1:15.) From whose path? From the path of sinners. They tread in many devious paths. They have a siren voice—they say, "Come with us?" But thy Father's voice, sweet, heavenly, lovingly, says, "*Refrain thy foot?*" A single step in the way of evil and ruin may ensue.

HELPS TO CHRISTIAN DEVOTION.

BIBLE BRIEFS.—THE LORD'S PRAYER.

"OUR FATHER WHO ART IN HEAVEN, HALLOWED BE THY NAME."—*Matt. 6:9*. Jesus, after condemning hypocritical praying, such as was then practiced, on the corners of the streets, to be seen of men, gives to His disciples a beautiful model of prayer.

"Our Father which art in heaven." This denotes familiar, child-like access. Holiness of heart, destroying as it does all inward carnality, removes all the barriers to such intercourse. The heart made pure, can draw near, as none else can, saying sweetly, confidently, "OUR FATHER!"

Hallowed be thy name! Notwithstanding the child-like freedom and confidence, still, holy reverence, in remembrance of the glory and majesty Divine. It means, "Thy name be held in reverence, treated as holy—with particular reference to the name JEHOVAH, the self-existent and eternal God, as distinguished from all false gods."

That name should never be spoken harshly, loudly, or irreverently.

I.—CLOSET STUDIES.

NOTE.—Read the portion for the day each morning, early—commit the passages to memory—meditate upon them throughout the day:

DAILY BIBLE CALENDAR—JANUARY.

1. Joshua 24; 15. John 12; 26. John 6; 68.
2. Prov. 4:7. Psa. 89; 15. 2 Chron 1; 10.
3. Isa. 26; 4. Psa. 125; 1. Psa. 141; 8.
4. 2 Pet. 3; 14. Psa. 125; 5. Luke 2; 29, 30.
5. Hos. 14; 1. Psa. 103; 8, 9. Psa. 28; 1.
6. 2 Kings 17; 13. Zech. 1; 3. Jer. 31; 18.
7. Rev. 22; 17. Matt. 6; 6. Psa. 42; 1, 2.
8. Psa. 34; 14. Psa. 58; 8. Isa. 26; 12.
9. Ephes. 4; 25. Prov. 12; 19. Psa. 119; 29.
10. John 15; 4. John 15; 7. Ephes. 3; 17.
11. Psa. 50; 15. Psa. 46; 1. Psa. 60; 11.
12. 1 Pet. 4; 12. 1 Cor. 10; 13. Psa. 56; 13.
13. Lev. 20; 7. Matt. 5; 8. Hosea 14; 2.
14. Jer. 3; 12. Hosea 14; 4. Song 1; 4.
15. Col. 3; 5. Rom. 8; 13. Psa. 79; 9.
16. Matt. 7; 7. John 16; 23. Luke 17; 5.
17. Psa. 27; 14. Isa. 40; 31. Psa. 5; 3.
18. Isa. 55; 6. Isa. 45; 19. Psa. 51; 1.
19. 2 Tim. 2; 19. Jer. 33; 8. Psa. 33; 5.
20. 1 Cor. 15; 58. Haggal 2; 4. Psa. 119; 117.
21. Col. 4; 2. Psa. 145; 19. Luke 11; 1.
22. Gen. 17; 1. Isa. 58; 11. Psa. 143; 10.
23. Eccles. 7; 13. Psa. 121; 4, 5. Psa. 16; 8.
24. 1 Pet. 4; 9. 2 Tim. 1; 12. Luke 23; 46.
25. 1 Pet. 1; 16. 2 Cor. 12; 9. Psa. 51; 7.
26. Heb. 12; 14. Ezek. 36; 25. Psa. 19; 12.
27. Exod. 20; 7. 1 Sam. 2; 30. Psa. 86; 11.
28. Deut. 6; 5. Deut. 30; 6. 1 Kings 8; 57, 58.
29. 1 Pet. 4; 15. 2 Thess. 3; 2. Matt. 6; 13.
30. 1 Thess. 5; 17. Isa. 58; 9. Psa. 58; 2.
31. Gal. 6; 9. Gal. 6; 9. Psa. 90; 16.

TOPIC FOR THE MONTH.

Let the members of *The Guide Union* enter this month upon the Study of

ST. JOHN'S GOSPEL, 1st chapter.

It will lead us more particularly to consider the evidences of CHRIST'S ABSOLUTE GODHEAD—His co-equality with the Father.

Note here, in this chapter, 1. The evidences of this Divinity (1-4). 2. John the Baptist's interesting relations to Christ (6-8, also 15-34). 3. How John's testimony influenced his disciples (35-42). 4. The intercourse of Jesus with Philip and Nathanael (45-51).

II.—CLOSET PRAYER.

MOTTO FOR THE MONTH.—"In every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God."—*PHIL. 4:6*.

NOTE.—Let the following be made subjects of prayer daily, by the members of the "GUIDE PRAYER UNION." Subscribers to *The Guide* may become members of this Union by sending their names to us.

GENERAL REQUEST.—"That this year of 1887 may be signalized by powerful revivals of religion in all the Churches."

WRITTEN REQUESTS.

Canada, H—T—, for the healing of a daughter; reclaiming of a backslidden son; conversion of a girl, a seeker, a grandson and two nephews. Connecticut, H—, for the salvation of an intemperate young man. Colorado, C—S—, for the conversion of a son, and sanctification of a husband. England, For a daughter's conversion. Indiana, B—, for a daughter and two sons to be converted. Iowa, A—, for a father and his family to be sanctified; also three other families; two nieces to be converted. Maine, For a sick mother to be restored; the salvation of an intemperate son; conversion of a daughter and son-in-law. Maryland, For a Naval and Military School. Ohio, For an aged man who has lost perfect love. J—, for a sister to be sanctified. Oregon, E—, for the salvation of husband and children. Wisconsin, A—, for a young minister to be sanctified.

III.—CLOSET HYMN.

THE God of Abrah'm praise,
Who reigns enthroned above,
Ancient of everlasting days,
And God of love:
JEHOVAH, great I AM,
By earth and heaven confessed;
I bow and bless the sacred name,
Forever blest.

The God of Abrah'm praise,
At whose supreme command
From earth I rise, and seek the joys
At His right hand:
I all on earth forsake,
Its wisdom, fame, and power;
And Him my only portion make,
My Shield and Tower.

The God of Abrah'm praise,
Whose all-sufficient grace
Shall guide me all my happy days
In all His ways;
He calls a worm His friend,
He calls Himself my God;
And He shall save me to the end,
Through Jesus' blood.

IV.—WORK FOR JESUS.

Bible Study and Closet Prayer should qualify us for out-door exercise, for we are to be workers with Christ. There is much to do everywhere. For this month,

1. Follow the Bible instruction, James 1; 27.
2. Attend to some here described, Gal 5:1.
3. A class requiring kindly treatment. Gen. 41:12.
4. A good exercise here stated, Neh. 8:10.
5. Observe this injunction of the Saviour, John 3:15, in its relation to the Sabbath-school.
6. Establish a HOLINESS LIBRARY in your place, large or small, somehow.

NEW YEAR---SOCIAL MEETING.

THE WORD.—“*And with the mouth confession is made unto salvation.*”—Rom. 10: 10,

THE SONG.—“*The Sun of righteousness on me,
Hath risen with healing in His wings.*”

E. H. STOKES, *President of Ocean Grove Association*: How the years fly! But, eternal heaven approaches with the same rapidity. The first, *going*—the second, *coming*. Farewell, and hail! How my soul rejoices! Last year, the best of all. This year, if I stay on earth, will be better, and if I go away, will be better still. The pure in heart have a constant heaven within, and are constantly going to an eternal heaven, in the sweet beyond. Victory here, victory there!

DR. CHAS. CULLIS, *Boston*: Beloved, my soul rests in God.

MRS. LUCRETIA A. CULLIS, *Boston*: In every fibre of my being is the glad response—“*All for Jesus—all for Jesus!*”

I. SIMMONS, *Presiding Elder, Brooklyn, N. Y.*: Having entered upon the seventeenth year of experience in full salvation, I herein bring my joyous testimony that the sky above is without a cloud, the atmosphere is sweet and clear, and my soul exults in the conscious cleansing by the blood from all sin.

JOHN S. HEISLER, *Pastor of Centenary Church, Camden, N. J.*: I never had such views of the love of God to me. Like the atmosphere which girdles the earth, it envelopes my soul with a warmth which makes me unspeakably comfortable.

MRS. O. M. FITZGERALD, *Newark, N. J.*: The year 1886 has been one of the grandest years of my life—some of the hardest battles fought, and the grandest victories won. Satan has come, like a roaring lion, and sometimes as an angel of light. My little bark has been tossed upon the crested billows. Again and again has it been plunged in the very trough of the sea, so that it has quivered under the fury of the blast, but the GALILEAN PILOT, who has for years been on board has, every time, brought me safely through. Glory be to His name!

EDGAR M. LEVY (Baptist evangelist), *North Attleboro', Mass.*:

“*Saved to the uttermost: cheerfully sing*

Loud hallelujahs to Jesus, my King!

*Ransomed and pardoned, redeemed by His blood,
Cleansed from unrighteousness, glory to God!”*

J. B. WESTCOTT, *Pastor of Ocean Grove Church*: Kept another year. Entering peacefully, cheerfully, hopefully, joyfully upon the new year.

LELIA H. WATERHOUSE, *Newfield, Me.*: There is an exquisite balancing of my will-power in my soul's attitude toward her God. Although crippled by physical weakness and suffering, I realize that I am spared to do a few more little errands for my Father, in answer to fervent prayers which have arisen for me from three continents. I am intent upon present duty.

S. TOWNSEND, *Pastor Bethel M. E. Church, N. J.*: I am resting in the blood which cleanses and keeps.

“*On Christ, the solid Rock, I stand,
All other ground is sinking sand.*”

SHERIDAN BAKER (evangelist), *Cleveland, O.*: My soul is still in an attitude of entire devotion to God, claiming an uttermost salvation now, but, “*forgetting those things which are behind, and reaching unto those things which are before, I press towards the mark.*”

MRS. T. SMALL, *Cleveland, O.*: Saved by grace alone. The Lord is refreshing my soul greatly. I am going deeper than ever before. Am looking for greater things, personally. The year opening promises to be the best of my life, and each to grow better. Praise the Lord!

JOHN PARKER, *Pastor St. Luke's M. E. Church, Brooklyn*: As the Father hath loved me, so have I loved you—is the basis of all my confidence and the guarantee of all my expectation. The source of this love for me is the infinite God—the quantity is immeasurable. Abiding in Him, I know I am safe for both worlds. I have had a year of trial and triumph; of discipline and Divine support. I begin the year as I hope to close life,—with clean hands and a clean heart, made pure by the blood, and kept clean by the indwelling Holy Spirit.

MRS. BELLA COOKE, *New York*: “*He giveth power to the faint, and to them that have no might he increaseth strength.*” Surely the above is verified in me, for as I lie here day after day, faint and weary, he puts fresh songs in my mouth, and I am refreshed thereby. In the past seven months He has called nome six of my dear friends, but they all died in the faith, leaving a testimony that they had gone to be with Jesus. Amid all, my soul has been kept in peace. As the limpets cling to the rocks, so I cling to the promise, “*Lo, I am with you alway, even unto the end of the world,*” and I still find that He saves me to the uttermost. Praise His dear name!

MRS. J. SHERBURNE, *Winneconne, Minn.*: I am nearly 84 years of age, and have spent 64 in God's service. They have been my happiest years. I have read *The Guide* nearly thirty years. It has helped me much in my Christian life. Thirty-four years ago God sanctified my soul at the Shelburne Camp-meeting. I have never been afraid to meet my last foe since that time—all is bright ahead!

BIBLE BRIEFS.—CHRIST'S WORDS.

"I AM THE WAY." (*John 14 : 6.*) Jesus had been telling His disciples of "the place" which He was going to prepare for them, declaring, "*ye know the way.*" But Thomas said, "How can we know the way?" Jesus then said, "I AM THE WAY!" A brief but comprehensive sentence. He is the way from earth to heaven, the way to the Father—the plain, straight, sure way—the *only* way. Let us follow HIM, and heaven is sure.

OUR STUDY JOTTINGS.

THE GUIDE.—We are receiving, daily, lists of new subscribers. Continue the canvass during this month. Show the beautiful January number to your friends. Mark well our liberal offers of Premiums. Work earnestly this month, and our List of Subscribers will be handsomely increased.

—*Our Portrait.* We were disappointed in our plan for a portrait. By the courtesy of Harper Brothers, however, we present a fine portrait of Bishop Janes, which will meet with favor.

—The views of the Congo river given on page 14 will be appreciated. We intend to favor our subscribers with other illustrations during the coming year, which will add to the value of the magazine.

—All who have seen it, pronounce *The Life of Mrs. Mary James* a beautiful book, and so cheap. Over 400 pages, with a handsome steel-portrait. Price, only \$1.00.

—*Everybody will want it!* "Fragrant Memories of the Tuesday Meeting,"—with three steel-plate portraits. Price, only *fifty cents!* We are determined to furnish good books cheap.

—We shall soon issue a new work, entitled "*Grace Magnified*," an autobiography of Rev. W. G. Browning, of the New York Conference.

—*The Christian Holiness Almanac*, for 1887, is a gem. Every reader of the Guide should have one as a daily companion. You could not, probably, make better use of *fifty cents* than to order a dozen and send to your friends.

—All who are interested in Ocean Grove (and there are thousands), should subscribe for "*The Ocean Grove Record*," A. Wallace, editor. It is a good paper. We will send it, with *The Guide*, for \$3.00—usual price of the two, \$2.50.

—People are doing wisely in scattering *Phæbe Palmer Tracts*. Send for some.

—Dr. Levy has published a good tract—"Kind Words to Baptists." Price, 3 cts.

—The Newark Conference Holiness Association has been organized. Pres't, Rev. J. R. Daniels; Vice-Pres't, Rev. J. W. Robertson; Sec., Rev. E. O. Howland; Treas., Richard Gurt.

YOUNG PEOPLE'S METHODIST ALLIANCE

The work under the direction of this Alliance is progressing favorably. Auxiliaries are being formed in different parts of the country. Its aim is to aid the young people of our Church in obtaining heart-purity, and to interest them in the study of God's Word. To stimulate study, photographic seals are given. The order of the seals is: The Wesley Seal, 1825-6; the Fletcher Seal, 1836-7; the Ashbury Seal, 1847-8; the Simpson Seal, 1888-'89. Pastors who are interested in spreading holiness should organize these Alliances. For information; documents, etc. address Miss Lodilla Ambrose, Evanston, Ill. The neat monthly paper, the "*Alliance Herald*," has been enlarged. Rev. R. W. Blond, editor; published in Chicago. Price 35 cents; with *The Guide*, \$1.25.

OUR BOOK TABLE.

All these Books may be ordered from us.

From PHILLIPS & HUNT, New York.

Two Thousand Miles through the heart of Mexico. By Rev. J. Hendrickson McCarty, D.D. All these journeyings into the heart of countries of historic interest like Mexico, are instructive and entertaining. The reader will find it so in regard to this book. Price, \$1.00.

From E. B. TREAT, New York.

New Tabernacle Sermons. By T. DeWitt Talmage, D.D. Dr. Talmage is a most forcible preacher. His sermons stir the heart, & which is the best sort of preaching. We warmly commend this volume to our readers. \$1.50.

From RANDOLPH & Co., New York.

Royal Grace and Loyal Gifts. Comprising Royal Commandments; Royal Bounty; Kept for the Master's Use; My King; The Royal Invitation; Loyal Responses. By Frances Ridley Havergal. With a sketch of her life and character. Embellished with a portrait. This is a beautiful volume for the holidays. Should be widely circulated. It has 564 pages. Price, \$1.00.

Stepping Heavenward. By Mrs. E. Prentiss. A very interesting and profitable work by this excellent writer. More than 75,000 copies sold in the United States. This cheap edition is issued in response to a demand therefor. Price, \$1.00.

Pilgrim's Progress. For the Little Ones. By Mrs. Edward Ashley Walker. This book is always fresh. In its present form, large type, and attractive binding, it is just the thing for a present to youth. Price, \$1.25.

Abiding and Confiding. A poetical work. Compiled by the editor of *Rest and Peace*. Two neat little books in a box. Nice for a present. Price, 70 cents.

From Other Publishers.

God's Will Known and Done. By Rev. Almon Underwood. This work takes up the question of Divine guidance in the affairs of life, and what the saints of the Lord are authorized to expect in this regard. Devout readers will no doubt find its perusal edifying. Published by J. H. Earle, Boston. Price, \$1.00.

On Joyful Wing. A book of Praise and Song. By John R. Sweney and Wm. J. Kirkpatrick. Full of good things on the line of holy song. Published by J. J. Hood, Philadelphia. Price, 35 cents.

Through Unknown Ways, or, the Journal-Books of Mrs. Dorothea Studley. By Lucy Ellen Guernsey. This is an historical story. Published by Thos. Whittaker, New York. Price, \$1.50.

My Pearl. By Alida W. Graves. A story with a moral bearing and application. Robt. Carter, Bros., publishers. Price, \$1.25.

HARVEST GLEANINGS.

"The Field is the world."

AT HOME.—At Montgomery, Ohio, eighty conversions, and fifteen sanctified.

—Sixty-five have united with the Church at Louisville, Ohio, E. C. Pollard, pastor.

—Revival meetings in Burlington, Vt., have resulted over 300 conversions.

—In one of the old Presbyterian Churches at Fishing Creek, S. C., 44 new members have been added.

—Washington Ave. Baptist Church, Brooklyn, N. Y., Dr. Brainslin, has added 125 members.

—The Third Presbyterian Church, New Albany, Ind., has added 67 during the year.

—In the North Alabama Conference, M. E. Church, South, there were 7,900 conversions the past year.

—Emmanuel M. E. Church, Philadelphia, is in a revival flame—the altar nightly crowded with seekers.

—Mrs. Van Cott has been working in the Haines Street M. E. Church, Germantown, Pa., with good success.

—Revival in Baldwin Memorial Church, Washington, D. C.—30 conversions thus far.

—Excellent revival in Federalsburg, Md., G. W. Burke pastor—36 conversions to date.

—At Landenberg, Pa., F. M. Brady, pastor—a widespread revival.

—A revival at Ocean Park, N. J., (an offshoot from Ocean Grove), has resulted in 30 conversions.

—The Holiness Band at Los Angeles, Cal., reports interesting conversions—men deeply fallen in sin, saved.

—Bro. B. S. Taylor reports from Jamestown, Dakota, 50 seekers for pardon and purity on one evening.

—West Church, Brockton, R. I., is enjoying a gracious revival.

—Great revival at Tuscaloosa, Ala.—places of business, and even saloons, closed.

—Revival interest is growing in Trinity M. E. Church, Cincinnati, Ohio, Bro. Hurst, pastor—fifty probationers received since Conference.

—The Baptists of Brooklyn, N. Y., have commenced regular evangelistic work, under the direction of a society, John Humpstone, Pres't.

—The Berean Baptist Church, N. Y., Dr. Edw. Judson pastor, is very prosperous—114 have been received by baptism during the year.

—Bro. W. C. Stockton has been working in the Eighth Street Church, Camden, W. Walton, pastor—a number of conversions.

—Bro. W. C. Willing, presiding elder, Freeport, Ill., says there are on his District a large number of witnesses of perfect love, and the number is increasing.

—Grace Weiser has been working at Akron, Ohio—members of the Church, not saved, were converted; and many seekers of heart-purity.

—An interesting series of services was held at Mount Hermon, N. Y., recently, under the direction of the Newark Conference Holiness Association—sinners were converted, believers sanctified.

—A "Four Days' Meeting was held at Chatham, N. J., N. Vansant, pastor, commencing Dec. 13th, conducted by the Newark Conference Holiness Association—precious time, souls saved.

—In the East Boston Bethel, one evening lately, two from Sweden, two from Liverpool, two from South Wales, and two from Rotterdam, were saved, and were received on probation.

—At the Kansas Yearly Meeting (Friends), scarcely a meeting passed without some one being definitely blessed—89 converted, 16 sanctified. Among the converts a man 77 years old—after a struggle he committed himself to Jesus, saying, "I am His and He is mine!"

ABROAD.—We have engaged a regular correspondent in England. He writes:

"It is scarcely possible to take up an English Wesleyan newspaper without meeting with something on the subject of Holiness. The Connexional Evangelists, Revs. Cook, Waugh, and Davidson, who labor in all parts of England, and whose work is being greatly blessed, seldom, if ever, hold a mission without afternoon readings for holiness. The same is the case also with many of our District missionaries. And from week to week the publication of the reports teach the great truth that holiness and power go hand in hand. The first of the provincial meetings for aiding the newly-organized Wesleyan Methodist London Mission, which was held at Newcastle-on-Tyne, was a remarkable time, not simply for the immense numbers attending, but for the high-toned devotion to the work of God that breathed through the whole of the proceedings. And here again the first of the gatherings was devoted to a discussion and conversation on "The Doctrine of Holiness," and "The Life of Holiness." It is true to say that never for a hundred years has the doctrine been preached so clearly and so widely in the British Isles as to-day."

—Mary Sharp writes to the *Witness*, of a wonderful outpouring of the Spirit in Monrovia, Africa. Meetings have been held nightly, and much of the time twice a day besides, for three months. Holiness has been the central idea—many have professed sanctification. Scores have found pardon. From all the seaboard towns, and back to the frontier settlements, come the tidings of men and women being saved by the score. The streets of Monrovia have resounded with the shouts of the saved, as they rushed out among their friends to tell them what great things the Lord had done for them. Her Church had been crowded with heathen who expressed themselves as earnestly desiring to "find God." (Bishop Taylor will find a favorable state of things while attending the Liberia Conference this month.—Ed.)

—Sister Isabella Leonard writes: The work of holiness is surely advancing in Australia. I spent some weeks in Queensboro', where the work of conversion and sanctification was most glorious. An association has been formed and a monthly paper started to promote the blessed cause. I am going to India to labor among the English-speaking population." *May God bless her!*

—The Central China M. E. Mission, has 201 members and 246 probationers.

—Bishop Ninde writes: We are needed in Bulgaria—we may expect a slow but substantial growth.

—Bro. J. O. Spencer writes from Tokio, Japan: Our Church work is making steady progress.

—An increase of 261 members was reported at the Foochow Conference of the M. E. Church.

—One of the firm of Rawson Bros., Sheffield Cutlers, writes: The Salvation Army is the most remarkable religious propaganda in India.

—Three thousand souls professed conversion in London, under the labors of the Salvation Army, during the past quarter.

—A little shepherd boy in Syria was converted. He preached to the shepherds. He said to the missionary, "One of them will hear. I fastened to him, and would not give him up, and now he likes to hear."

—At the last Japan Conference of the M. E. Church, there were 1,754 members reported, a net increase of 453, more than 33½ per cent., 450 probationers, a net increase of over 98.

—The Salvation Army has sent about 70 workers to India, a number of them from good positions in life, each one pledged to wear the native dress, and to beg their bread from door to door.

GUIDE HYMNAL

On let us go.

FANNY J. CROSEY.

WM J KIRKPATRICK.

1. On let us go where the val-ley of Ed - en fair Blooms on the
 2. On let us go where the beau-ti-ful realms above Ring with the
 3. On let us go where the weary and toil-oppressed Soon shall for-
 4. On let us go where the loving and loved shall meet, Meet on the

bank of the riv - er; On where the fields, in the beautiful robe they wear,
 time-honored sto - ry: Saved thro' the might of a blessed Redeemer's love,
 get ev - ry sor - row; On where the soul to a happy and golden rest
 bank of the riv - er; There shall they sing at the blessed Redeemer's feet

CHORUS.
 Wave in the sunlight for-ev - er. On let us go,
 His be the praise and the glo-ry.
 Wakes in e - ter - ni - ty's mor-row. On, march on, to the beau - ti - ful land we go,
 Songs that shall echo for-ev - er.

On let us go, On let us go,
 On, march on, to the beau - ti - ful land we go, On, march on, where the

go, On where the hap - py ones are call - ing.
 riv - ers of pleasure flow,

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From "On Joyful Wing," Published by JOHN J. HOOD, Philadelphia, Pa.



FEBRUARY, 1887.

WORD FOR THE MONTH.—“If ye therefore be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.”—Col. 3 : 1.

GOSPEL ARROWS.

BY GEO. HUGHES.

—“For such a high-priest became us, who is holy.”—HEB. 7 : 26.

THE Apostle here introduces to our attention the “High Priest of our profession.” His distinguished characteristics are named. First of all, he was HOLY. He assumed our nature, to give us an example of true holiness, humanity holy in all its relations to God and man, inwardly and outwardly. Human possibilities are thus grandly defined.

—“Harmless” (v. 26).

That is, He was innocent. Hence, He is styled “The Lamb of God.” A lamb is the symbol of innocence and harmlessness. Jesus was free from the power or disposition to harm—in thought, or word, or act. He thus reveals again our gracious possibilities—namely, to live in a world full of harmful men, and bristling with harmful acts, and yet have the lamb-like quality, innocence.

—“Undeiled” (v. 26).

Our High Priest lived in a defiled world, a generation that was reeking

with pollution, and yet He was undeiled—no moral contamination touched Him. His character was subjected to the severest criticism, and yet His most malignant enemies could not detect a flaw. At the last, after the most rigid scrutiny, Pilate said, “I find no fault in Him.” We may also live undeiled in the midst of a wicked and corrupt generation. How? By the power of the indwelling Christ.

—“Separate from sinners” (v. 26).

Jésus was in contact with sinners, daily, continuously—yet He was separate from them, in spirit, word, and act. He did not isolate Himself, but He showed a sublime self-mastery—to be *in* the world, yet not of the world.

—“And made higher than the heavens” (26).

The crown is on His brow now. First humiliation, then exaltation. Jesus is the illustrious model. To what an eternal dignity has He been lifted—at the Father’s right hand. So shall it be with us. “If we suffer with him we shall also reign with him.” We shall sit down with Him on His throne. Having therefore such a High Priest, let us confide in Him, fully, and He will save us to the uttermost.



THE CHRISTIAN DOCTRINE OF SELF-DENIAL.

BY PRESIDENT J. R. JAKUES,

[Of the Hedding College, Abingdon, Ill.]

TEXT.—“If any man will come after me, let him deny himself, and take up his cross, and follow me.”—Matt. 16 : 24.

CORRECT views of SELF-DENIAL in the life of Christian Holiness are of supreme importance. There are two classes of errorists and religionists—both commencing in truth and both ending in error. The first have invested Self-Denial with unnecessary terrors. The second have divested Self-Denial of its necessary meaning.

I. The first class have perverted Self-denial into *Stoicism* and *Asceticism*. Giving to self-denial an undue rigor or severity, they have made it unlovely or even frightful. Deluded by a false philosophy, they have thought perfection of character was to be attained by lashing, starving, bleeding, and tormenting the body.

Practically adopting the tenet of the Grecian philosophy, which regards the body as the seat of sin—because matter is essentially gross, perverse, and corrupt—they have lashed themselves with scourges and inflicted all manner of pain upon the offending body—cutting and slashing their arms with sharp knives; going barefooted over flinty paths; wearing galling girdles; worrying and wearing the body with hunger and thirst.

Commencing in a Scriptural and rational duty, this misguided self-denial merged into the most cruel fanaticism. Even before the Christian era, this error prevailed to a great extent among the

Essenes, a sect of the Jews. In the first century of Christianity, under the teaching of the apostles, self-denial was purified of its excesses, and appeared in its unperverted form. But in the second century, the austere and grim style of religion began to reappear, till at last the Romish Church adopted the full-fledged fatal fanaticism, and organized it into her theology and Church polity in the form of *penance*.

While a just self-denial is designed and fitted to promote physical health and happiness, these religionists thought the body must be tortured and subjected to every imaginable and intolerable privation and pain. A false and superstitious efficacy was attached to penance and bodily infliction. Every pang of hunger self-inflicted was supposed to elevate the soul—every stroke of the lash or cut of the knife would heal the soul.

Hence the system of *penance* in the Roman Catholic Church, her monasteries, nunneries, monks, hermits and nuns. To reach the climax of folly and fanaticism, in the fifth century St. Simeon Stylites resolved to torture himself into sublime saintliness by depriving himself of all the comforts of life, and living at the top of a pillar ten feet high, with a railing around the top so constructed that he could not lie down day or night, but must continually stand erect, resting as best he could in that painful posture. And there he lived as an object of wonder and admiration, year after year, from time to time lengthening the pillar until he was standing in the air eighty feet above the surface of the earth, and therefore nearer heaven, as he vainly supposed. And wondrous as it may seem, he managed to live there forty-seven years. At his death, his body was taken down by the Bishop and conveyed to Antioch by six thousand soldiers, and buried with almost royal honors.

And this frenzy of fanaticism was not only admired, but imitated—and spread like a contagious disease—till thousands

imitated St. Simeon and stationed themselves on lofty pillars.

And here may be easily detected the taint of pride that spoils all the fragrance of saintliness that is supposed to gather about such acts of self-denial. We might spend hours in telling of the sufferings of deluded fanatics, and even of intelligent and good persons who, to show sublime self-denial, have deliberately scorned and rejected all the good gifts of God that make life a bliss and a blessing—looking at the beautiful gifts of nature as the stolid swine looks at the star-gemmed skies, or as the ox looks at a flower-garden. How have they frightened men away from the cross! With their ghostly countenances and emaciated forms, and apparatus of torture, how have they made religion appear cruel and grim, and God a heartless tyrant, wishing to vex and torment His creatures!

And yet some men have venerated the victims of such perverted self-denial, and thought them saints, while they themselves have been deterred from such a cruel, crushing religion. Here we must say that Puritanism of the old type, with all its conceded excellencies, taught a system of self-denial grim, repulsive, and unscriptural.

II. But terrified with such a barbarous religion—disgusted with a Christianity that crushes its votaries into bleeding slaves, another class have rushed headlong into the opposite extreme. As the first class sought pains as the highest ideal of self-denial, so the other class sought pleasure as the highest good. In their haste to escape the grim and gloomy type of religion, they have crossed the middle path of duty, and gone over into licentiousness and unbridled pleasure.

Thus the voluptuous and sensual, on the one hand, and the fanatical victims of self-inflicted pain and penance on the other hand, have both alike wandered from the right, and both alike counted themselves saints.

Thus under the guise of Christianity,

pleasurable sin has been accounted an innocent thing. And history is not wanting in instances of so-called Churches christening themselves "holy sinners," claiming to themselves, as the children of God, the privilege of gratifying all the impulses of their nature without restraint.

They reasoned thus: "These impulses are natural—God gave them—therefore they must be right. For what were these impulses given if not to be gratified? What though we do indulge our impulses and desires—the Creator is responsible, and not man."

This plausible philosophy has been gilded and dressed up in various forms, and has ever had its disciples, who, as Jude tells us, "*turn the grace of God into lasciviousness.*"

III. We see, then, there are two ruinous errors, of which the ONE seeks to crush out the impulses of our nature;—while the other permits them to grow into rank luxuriance. Thus extremes meet in a point.

In governing the soul's rebellious impulses, we may imitate the folly of that king who, finding one of his provinces rebellious, attempted to utterly exterminate all its subjects, men, women and children. Or, we may imitate the equal folly of another king who, having a rebellious province, to pacify and cure them, gave full liberty and license to all its subjects, to lawlessly do as they pleased. Either course is ruinous.

Which is better—to let the weeds choke out the virtues of the heart, or to cut down weeds and plants together?

Now Christianity was never designed to crush men thus—it cuts not down the tree, nor lets it grow into rank deformity, but *prunes* it into symmetry and fruit-bearing. The human mind has ever vibrated between these two systems of theology and ethics. In the Grecian Philosophy, we see these same errors cropping out in the *stoicism* which thundered a perpetual "*No*" to all the impulses of the heart, and the system of

epicurianism which licensed the impulses of man.

And these two errors, based on tendencies of human nature, have traveled with Christianity all through the centuries, and have wrecked men on this *Scylla* of sour asceticism, or this *Charybdis* of loose liberalism.

Christianity, consistent with itself and with nature—prescribes a system of self-denial that verges neither to the one extreme nor the other, but presents a path which constitutes the golden medium. There is not an act of Christian self-denial that has not the sanction of a true physiological and psychological science—or, in other words, that does not harmonize with the laws of man's two-fold nature. Self-denial is not meant to torture and wring with anguish, but to check the wrong tendencies and thus, on the whole, to heighten joy!

Many a man stands shivering and looking upon Christianity as a trembling patient in the hospital looks at the surly physician, at the keen dripping lancet, the stinging blister, the nauseating pill, and the red-hot poker to cauterize the patient. Many a man looks at religion as the poor victim of the inquisition looks on the engines of torture. They look upon religion as a pain-making machine to plague men, and to wrench and tear the soul. But let it be remembered that our God is a God of love, and not a bloody Nero.

The Christian's Bible is not the book that bids men to walk barefooted on sharp stones—to pinch their flesh, or to starve their bodies, or to waste their energies with penance, or to lie on iron bedsteads; or to wear galling girdles of iron, or to scourge the quivering limbs with whips.

But, radiant with the smile of God, the Bible speaks in a cheering voice, and says to every follower of Christ, "Rejoice in the Lord always!"

Mark one thing, and you will find it true in all time: The man that thus

punishes his body and lacerates his soul with cruel penance, has not yet caught a clear view of the atoning sacrifice on Calvary. He has not yet interpreted the full power and meaning of the dying words of our Lord.

"IT IS FINISHED!"

"Dry your tears, ye weeping saints—I have suffered enough"—so that the penitent can now say and sing,

"Jesus paid it all, all the debt I owe,
Nothing, either great or small,
Remains for me to do."

Now we present these thoughts to those who rely upon their self-inflicted pains and penalties, struggling prayers, and think they are thus propitiating the favor of God—while, in truth, they are practically despising the atonement as an incomplete atonement, requiring their superadded pains to secure their acceptance with God, and thus practically abjuring justification by faith, which speaks on this wise:

"Could my zeal no languor know,
Could my tears forever flow;
These for sin could not atone,
Thou must save, and Thou alone.
In my hands no price I bring;
Simply to Thy cross I cling."

How many are dashed upon this rock of false Self-Denial! Their only evidence of religion is gloom; a few streaks of light would condemn them. They apply the screws to their torturing machine, and tighten it up so as to be just able to bear it. Rather than being a religion of triumph and jubilee, it is an incubus on the soul. The best proof they have that they have on the yoke of Christ is that it galls and pains and pinches them. The best evidence that they are bearing the burden of Christ, is that it is insufferably heavy.

Now, religion is not perpetual transports and ecstasies, rhapsodies and noisy joys, on the one hand; nor is it, on the other hand, pain and gloom and melancholy.

We wish all to go in the right path of Self-Denial, and hence we are trying to

hedge up the two wrong paths: the one a path of religious giddiness—the other a path of religious gloominess. The first path is a path of danger, and we would warn the unwary traveler, and place up a guide-board with this inscription:

“This is the path of voluptuous ease and religious sensuality, leading to the garden of indolence, the house of mirth, the field of vanity-fair, the land of blasphemy, and the pit of ruin!”

In the entrance to the other path we would erect a guide-board with this inscription:

“This is the path of gloomy asceticism and penance, leading to the town of Melancholy, the valley of Sorrow, the city of Misanthropy, the Insane Asylum, and to the *bridge* which (they say) leads to Heaven, but which may not be crossed without great danger and difficulty.”

Having thus defined Self-Denial *negatively*, or, in other words, told *what it is not*, we are the better prepared to understand *what it is*, which we will endeavor to show in our next.

[To be continued.]

THE KING'S HIGHWAY.

BY FLORENCE NEWLIN.

HERE is a path to fowl unknown,
Untrodden by the beasts of prey,
The vulture's eye hath never seen,
The King's Highway.

The ransomed of the Lord walk here,
Clad in garments clean and white,
To regions of eternal day,
That knows no night.

With songs of everlasting joy
They walk along this heavenly road;
Nor pain, nor sorrow can destroy
Their peace in God.

The light that shines upon this path,
To guide these pilgrims on their way,
In brilliancy “shineth more and more
Unto the perfect day.”

THE SAINT IN THE WORLD.

BY C. P. MASDEN.

[Pastor of Madison Ave. M. E. Church, N. Y.]



AFTER the Pentecost of the soul, when the believer in Christ enters into the experience of cleansing from sin and receives the baptism of the Holy Ghost, then comes the practical question of using the new grace and victory in the daily life. The inner foes may be subdued and inbred sin destroyed, and the Christian may reckon himself dead to *sin* and *self*, yet there will remain *outward antagonisms*, and he will find the world about him not always in harmony with his character, which has received a spiritual transformation, and become allied to heaven rather than to earth. This inner strife may cease as the response to temptation has been in a great measure, if not altogether silenced by the removal of the remains of depravity; but the outward warfare will be more real as the sanctified character becomes a positive and aggressive power.

Let us now observe the sanctified soul in the world. 1st. *There will be the necessity of adjustment to the new conditions of life as they arise.* Consequently, all struggle will not cease. There will be some unpleasant duties and some momentary friction. This will arise on account of *outward conditions*. For instance, sudden bereavement will produce desolation and grief. While God's will may be accepted as right and best, yet the bereaved one suffers nevertheless. Here is a new condition in life, and to meet it, and use it, and adorn it, and adjust ourselves to it, involves struggle. Because we thus suffer in the adjustment of ourselves to these new and providential outward conditions in life, do not let us therefore conclude that we are not “dead unto sin and self.” Jesus agonized in the garden, and wept at the grave-side of Lazarus.

Suffering is a part of our spiritual discipline. The Captain of our salvation was made perfect through suffering. The healing or wholeness of the vine will follow the pruning of the husbandman. Extravagant growths need to be checked as well as glaring defects healed. The absence of all conflict, especially that which is involved in the outward conditions of life, must not be counted as one of the evidences of entire sanctification.

2d. *There must be new conquests in the spiritual realm.* After crossing the Jordan, and in the possession of Canaan, we must push our conquests. Jericho will have to be taken, and the inhabitants of the land cast out. Napoleon once said, "Conquest has made me what I am, and conquest must maintain me." He did not rest in past achievements, but pushed on to new victories. "There shall be Alps," he said; and he built his perfect roads, climbing by graded galleries their steepest precipices, until Italy was as open to Paris as any town in France. The belief of society to-day is, that the world is used up; there is nothing *new* in politics, in Church, in literature, and this conservatism paralyzes all activity. So in religion, we are to push our conquests until all difficulties give way, and until "there be no Alps" before us. We are not to feast on the spoils of victory, but make every victory the vantage ground for a new conflict. This is the way we become strong. And we are not only to be *holy*, but also *mighty* in pulling down the strongholds of Satan. We must not only see to it that we are cleansed from sin, but that our souls are becoming moral and spiritual champions for God. We must strengthen our weak points of character and become skillful in spiritual victory. We do not receive the maximum power of the Holy Ghost only as we use what God gives. Development, or expansion and growth of the sanctified soul is the ratio of power. Every victory crowns the victor, not with a laurel wreath, but with new power for

greater victory. Faith is increased by exercise; benevolence is strengthened by giving; skill in Christian warfare comes from practice, and usefulness is the result of continued and persistent activities for God. This is God's method of making strong saints or mighty Christians.

3d. *There must be superiority to the world.* We must use the world, make it our servant, and not we become its slave. The world must be our vehicle in which we ride to glory. Its wealth we may have and use, but not to value as we do our "inheritance that fadeth not away." Its honors we may desire as a candlestick on which our light shall shine,—position, for the sake of influence for Christ. But we must remember our true royalty in God, our dignity as Christians, and superior to this world, which is but our temporary abode.

Heavenly-mindedness is not inconsistent with earthly duties. The heir of glory will do better work for humanity while in this world than the slave of sin or the dupe of personal ambition, who will live for himself alone. There will be a necessary conflict between the un-earthly character of the sanctified soul and the spirit of this world, which seeks ease, and show, and position as the end and ideal of human life. The eternal world fills the Christian's vision. He acts for all time. His deeds are immortal. His feet touch the earth but his head is above the stars. His goal is God's throne.

Hence, the Christian is singular, is misunderstood and opposed by the pride and envy of the men of the world. But this should never cause us to feel little in the presence of earthly pomp and power, for we are the "lordlier chivalry"—the royalty of Heaven—"kings and priests unto God!"


"How cross soever the winds and tides of Providence at any time may seem to us, yet nothing is more certain than that they all conspire to hasten sanctified souls to God."—*Flavel*.

"WHATSOEVER THINGS ARE LOVELY."

BY CHAS. W. L. CHRISTIEN,

[Pastor in the Wesleyan Connexion, England.]

II.—"THE IMAGE OF HIS SON."

OD has filled the world with loveliness. In mountain and valley, in river and lake, in the forest growths and in a myriad flowers, in the plumage of the bird, and the gorgeous painting of the sunset, everywhere on land and sea the eye drinks in the beautiful. "Consider the lilies how they grow. . . . yet Solomon in all his glory was not arrayed like one of these." So said He, "without whom was not anything made that was made"; and the modern microscope illustrates His words by showing us in the infinitely little a very fairy-land of loveliness.

And so God would have His Church adorned with all possible spiritual beauty. He would have it "a glorious Church, not having spot, or wrinkle, or any such thing"; His spiritual Zion, "beautiful for situation, the joy of the whole earth," the "perfection of beauty." And so He became incarnate, and lived a perfect human life, in order to show us the character to which He desired us to rise. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren," the brethren being made "like unto the Son of God" made man, the "altogether lovely."

Sin is deformity, disorder, corruption, uncleanness, impurity, shame, the "abominable thing." The Bible gives to it the names and attributes of everything that is repulsive. It is that which is not worthy to live, fit only to be destroyed. It mars humanity, it disgraces and degrades the nature, spoils the race. It is our reproach, the foul blot upon our world.

But Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Christ has "condemned sin in the flesh," passed sentence of death and destruction upon it, "that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit." He has, by the provision of the Gospel, made it possible that sin can be destroyed from out the human heart, made it possible on purpose that it may be done. He has said, "O sin, I come to be thy destruction, and by my death to rescue those who have been to thee a prey."

But the way in which sin is destroyed in the heart of the Christian is by the Holy Spirit implanting within it the opposite good. The dark room is not made bright by first removing the darkness, creating a vacancy, then pouring in the light to fill the vacant space. The presence of light is the absence of darkness. The darkness only flies when the light enters, as ignorance is only removed by the impartation of knowledge. So I have to bring my heart, with all its inherent sin, to Christ, and trust Him to cast out the evil by "working in" me "that which is well-pleasing in his sight." And what that is He has already told us: "The image of his Son," a Christlikeness of character which by its very presence is the destruction of inward sin.

Until this is done, the object of the Gospel is not fulfilled. As long as I am unchristlike, and so far as I am, I fall short of the Divine intent. The purposes of grace are not complete in any one who has aught that is unlike Christ still finding a home within his breast.

At the same time when the gracious work is done, the personal peculiarities will still remain. Beauty is beauty, but in endless settings. The beauty of the garden does not arise from uniformity, but from a variety of flowers, all beautiful. The rose is not a dahlia, nor the daisy a carnation; each is a type of beau-

ty in its own special way. And men are so diversified that literally no two minds and hearts are duplicates.* Men are not turned out of a mould like articles of manufacture; and as with nature, so with grace. The elements of human nature are the same in every case, and so are the elements of New Testament goodness, but the arrangement and the assortment of the elements are endlessly diversified. And God would have the individuality remain, each believer showing forth the loveliness of Christ in his own peculiar way.

But whatever the personal characteristics, Christlikeness is the highest adornment. "He will beautify the meek with salvation." "She shall give to thine head an ornament of grace, a crown of glory shall she deliver to thee." Grace is the beautifier of the soul. Luther says: "A Christian is a wonderfully beautiful creature of the grace of God." Is there no loveliness in the sweet humility that, though adorned with many a grace, sees no beauty in itself, in admiration for the good it sees in others? Is there no attractiveness in the benevolence that can give "to the unthankful and to the evil, hoping for nothing again?" Is there no brightness in a character that is the embodiment of integrity, and that would rather suffer the loss of all things than deprive another of the smallest of his rights? Is there nothing charming in a spirit of forgiveness that, in place of malicious retaliation, shows mercy and lovingkindness, and pours out its tender heart in prayer for the enemy and the oppressor? Is it not refreshing to meet with those in whose breast all self-seeking is dead, and who live simply to go about doing good? Is there nothing beautiful in the love that can persist in loving in the face of bitter hate, and that willingly undergoes all kinds of suffering if only those inflicting it may at last be saved? Is there not a positive splendor in the consecration of a life to the uplifting of the fallen, and the recovery of

the lost? Is there nothing to be admired in "the white flower of a blameless life"; or the blending of a stern principle that could die for truth, with a gentleness that can shed tears over the suffering of a child? Is not any one, in any sphere, wondrously lovable, who exhibits the charity described by Paul? But the fact is, these are only a few of the features of the beautiful character of those who are really Christlike.

And to this we are "called". This is a possibility of grace. We can be saved into this and up to this. The "body of sin" can be "destroyed." But it can only be done by a holy nature taking its place. And that holiness is conformity to Christ, "the Holy One of God." Blessed Church, when all its members, by being saved from all sin, have fully "put on the Lord Jesus"!

—"Heart-work must be God's work. Only the great heart-maker can be the great heart-breaker. If I love Him my heart will be filled with His Spirit and obedient to His command.—*Barter.*"

GENTLY MURMUR, "JESUS WEPT."

BY F. E. MAGRAW.



Nature's glowing page is wrought
In brilliant hues the bright design
Of Him who is the Author Thought—
Of Him who is the Mind Divine.

The heavens, with all their sparkling lights,
The rolling waters, deep and broad,
The merest insect, mountain heights,
Are but a thought of God!

But nature's works, though fresh with bloom
And wisely marked in plan and scope,
Are destined only for the tomb—
Inspire in man no ray of hope.

We turn from nature's heartless shrine
To where Tiberian waters swept—
The waves, though hushed by voice Divine,
Still gently murmur, "Jesus wept."

O, Book of Life, how blest thou art!
To tell the soul of Jesus' love—
What rapturous accents thrill the heart,
Akin to holiest joys above!

MY EXPERIENCE IN THE CONSECRATION OF MONEY.

BY SHERIDAN BAKER,

[Evangelist, Cleveland, O.]

I HAVE been asked for this experience by the editors of the *Guide*, and furnish the substance of it in the following statement: After sixteen consecutive years in the itinerancy, and the educational department of our Church work, I was forced by feeble health to retire from the active ranks of the ministry. During my efficiency I had accumulated a small sum of money which was increased by several hundred dollars from my father-in-law's estate. To use these means so as to support my young and growing family, I entered into the mercantile business. In this my industry, frugality and care were rewarded to such a degree that I not only kept my family, but accumulated with astonishing rapidity as compared with my capital and size of my trade. This prosperity so increased my attachment to business, and intensified my love for gain that, within the short period of four or five years, I found my spiritual interests greatly imperilled by the love of money. This led me to call earnestly upon God for protection against this danger, and to more liberal giving to benevolent purposes. And though my liberality seemed to myself considerably greater than my brethren's who had equal and much larger ability, yet the danger remained and the love of gain was fast becoming the dominant passion.

At this stage of my experience I was thrown among a number of persons who enjoyed freedom from the power of this world, and were made perfect in love. From one of these I bought a copy of "*Perfect Love*," by J. A. Wood. The testimony of these humble Christians, and the reading of this book, were used by

the Spirit to start me in pursuit of the same gracious state as a desirable religious experience, and as the only remedy for my fears and danger.

Very soon after I commenced to press my suit for entire sanctification, a few minor tests were presented and disposed of satisfactorily to my conscience, and a temporary relief was obtained. But I was soon convinced that the object of my pursuit, and the gracious work needed, had not been reached. I was, however, quite encouraged, and with the conviction that the way to the attainment of this grace was nearly cleared, I continued my suit with greater ardor. I was now ready for severer tests, and questions concerning the appropriation of funds began to arise in my mind and to stir me profoundly. I had in my safe some \$2,000 in Government bonds, and held also a mortgage claim on a neighboring farm for \$1,200, besides some smaller savings which I did not need in my business. These had been carefully laid away as a source of revenue to increase my yearly returns, and a source of supply when infirmity or age might retire me from my work. It was therefore a severe strain upon my strength of purpose, and my feeble longings for holiness, when these serious financial questions commenced to lay heavily upon my conscience.

The first test on this line which the Spirit gently pressed was whether I was willing, for so great a favor as I was asking, to part with my bonds, to sell them and devote the proceeds to benevolent uses. After a day or two of worry and anxiety over the matter, and seeing there could be no advancement in my pursuit without facing the issue and making the sacrifice, I resolved to do it if the Lord should ask it and open the way for it. This victory over self and the ruling passion was attended with more than usual religious joy, and for a day or so I seemed near the prize. Soon, however, it was suggested that the principle which required the bonds as an offering to God,

demanding also the mortgage claim, for neither of them was necessary to the successful prosecution of my business. The thought was almost unbearable, but the Lord graciously aided me to bear the deep probing and virtually make the offering. I now supposed that nothing more could be asked, and I rejoiced for some time in a good degree of religious freedom and, as my business was flourishing, I could foresee all these losses replaced in less than twelve months. Then it was suggested that if these savings were required as a precedent condition to a state of holiness, the funds to replace them would be required as a condition to retain the grace, and thus I was forced to face the obligation of giving all I could make hereafter, and of being contented with my present stock in trade, my business house, and family residence.

This was indeed plucking out the right eye, and cutting off the right hand, but the Lord mercifully helped me, and I was enabled to make up my mind to this condition of my worldly affairs.

My religious experience at this stage in the process, though deeper than anything I had known heretofore, was far from being joyful and satisfactory. I continued to read the Scriptures, and to pray and trust for the witness of the Spirit to the work of inward purity. One day I opened the Scriptures at Matt. 19 : 21 : "If thou wilt be perfect, go sell that thou hast, and give to the poor, and thou shalt have treasure in heaven ; and come, follow me." The Spirit applied the word, and the truth, like keen steel, entered my heart, and after some days of doubting I was enabled finally to yield, but not without a great deal of debating the matter, and with pains and heart-aches which my pen cannot describe. The struggle was now ended. I felt that I was no longer possessor of these things, but simply a steward, and the stewardship to last no longer than necessary to make a wise distribution of the funds.

[To be continued.]

ABIDING IN CHRIST'S LOVE.

"If ye keep my commandments, ye shall abide in my love."—JOHN 15 : 10.

CHRISt's love takes us as it finds us ; but it does not leave us so. If it did not make us better, it would not be Christ's love, but just common earth-love. There are two mighty chapters in the history of Christ's love. One relates to the means by which He brings us to Himself ; the other to the means by which He keeps us with Himself. After we have been brought to Him, a sublime work expands itself before Him. We are to be made like unto Himself. He will not rest until He has communicated unto us His own perfections. These souls so loved are to be made lovely. Christ would not be worthy of our continued regard, if He left us to follow our own evil will ; and the whole story of His love would turn out a mere legend, if He did not teach us to honor the commandments of God. But this reproach cannot be brought against Christ. Keep my commandments, He says, and abide in my love.

This is a different language from that of Sinai. It is not the language of authority, so much as of love. The speaker and His friend are taking counsel together as to the best mode of perpetuating the hallowed sentiment by which they are bound. "I cannot support the idea," says the friend, "of any interruption to this love. Tell me how it may be made immortal, unchangeable." "I will tell you : Keep my commandments. They shall be to you like an amulet, or mystic ring ; so long as it remains with you, I cannot leave you." "O, how delightful," exclaims the friend, "that there should be commandments, expressive of Thy will, and indicative of the way of abiding in Thy love."

—Bowen.

THE THREE FULL ASSURANCES OF HOLY SCRIPTURE.


BY J. L. SOOY,

[Pastor of State Street M. E. Church, Trenton, N. J.]

I.—FULL ASSURANCE OF FAITH.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart IN FULL ASSURANCE OF FAITH, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

—HEB. 10 : 19-22.

HE Christian Church has many beautiful doctrines. Of these doctrines, what is more precious than the teaching that it is the believer's privilege to live, day by day, in the "full assurance of faith"? That the Scriptures teach this, there can be no question. The first epistle of John is God's letter to believers on assurance. John tells us that he wrote the fourth Gospel, "that we might believe, and that believing we might have life." But his letter is directed to those who already "believe," that they may also "know" the truth, and thus rejoice in glad assurance. The Gospel of John describes salvation from sin by faith. His Epistle takes a step further, and pictures the triumphant "confidence" which should follow salvation. This assurance is presented, not as the exceptional privilege of a few Christians who have unusual strength to climb to Mount Blanc heights; but rather as the *common duty of all*, to scale the sacred mountains in which all Christians should continually "abide." With John himself this matter was not only an inspired theory, but a tried and proved experience. The key-word of his first Epistle is "know." And he includes himself when he says, "What we have heard, what we have seen with our eyes, what

we have looked upon, and our hands have handled, of the Word of life," that "declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son, Jesus Christ."

The Methodist Church in particular has taught this doctrine. Her hymnology is full of it. Her literature abounds in the theory of a faith that is *personal, habitual, assured, full*. And yet her experience comes far short of her theory. Many of her members never realize, and make no strenuous and persistent effort to realize, the state of personal experience which they believe to be both practical and obligatory. They think a believer may walk in the light, but themselves walk now in darkness, now in twilight. The great majority of Christians live, most of the time, without the assurance of their acceptance with God. Their assurance is spasmodic, not habitual and full.

Now we speak with the utmost calmness when we say that this caricature of the Divine ideal—this prevailing experience of Christians to-day—is the result of a lack of *experimental* holiness of heart. Not theoretical holiness; we hear much about that from the pulpit, and in the testimonies and prayers of our people in the class or prayer-meetings. But *theoretical* holiness does not bring *experimental* assurance. The settled occupancy of the soul by the Father and the Son is conditioned upon the most thorough and absolute renunciation of sin and the world.

There is no question that the blessing of adoption is the experience of the newborn soul. Adoption is not superseded, but rather expanded and enriched, when entire sanctification takes place. "There is," says Dr. Lowrey in *Possibilities of Grace*, "a Divine union, communion, and inter-dwelling that belongs peculiarly to the sanctified state. To the justified the Spirit comes in to attest forgiveness and adoption; to the sanctified He enters to fill, to abide, to comfort." Assurance,

then, that is "full"—not the faith of the halting, doubting, trembling Christian—but the "full assurance of faith" is a blessedness contingent upon the attainment and practice of the highest degree of sacredness, separation, and purity. John Wesley teaches this in his account of a long conversation he had in August, 1738, with Arvid Gradin, in Germany. We quote from his *Plain Account of Christian Perfection*, page 11: "After he had given me an account of his experience, I desired him to give me, in writing, a definition of 'the full assurance of faith,' which he did in the following words: 'Repose in the blood of Christ; a firm confidence in God, and persuasion of His favor; the highest tranquility, serenity, and peace of mind, with a deliverance from every fleshly desire, and a cessation of all, even inward sins.' This was the first account I ever heard from any living man, of what I had before learned myself from the oracles of God, and had been praying for (with the little company of my friends), and expecting, for several years.'" Now what can be clearer than this, that Mr. Wesley believed—as he "had learned from the oracles of God"—that holiness of heart, "a deliverance from every fleshly desire, and a cessation of all, even inward sins," is the ground of full, habitual assurance of faith!

Furthermore, the Scripture which heads this article is explicit on this point. How is this assurance to be obtained? What are the unmistakable requisites? Note the outline.

1. *Downright sincerity*—"with a true heart." The sincere spirit is so conscious of its own trend toward God that it dares appeal even to Him in attestation of its sincerity, "Thou knowest that I love Thee."

2. *A sprinkled conscience*—"having our hearts sprinkled from an evil conscience." Let no religious formalist, nor professor who consciously neglects his duty and lives beneath his privileges, think to leap into Beulah at one bound.

3. *A complete consecration of our persons and lives*—"our bodies washed with pure water." Nothing short of this will answer. Without this our most zealous prayers are self-delusion, if not mockery. The ears, the eyes, the hands, the feet, the tongue, must all be used. Christianly. So much seems to be implied in having "our bodies washed with pure water."

It is our earnest prayer for all who shall read this article that they may continually enjoy this *full assurance of faith*. Then, BE YE HOLY!

"Blessed assurance, Jesus is mine!

O, what a foretaste of glory divine!

Heir of salvation, purchase of God,

Born of His Spirit, washed in His blood."

WAIT ON THE LORD.

(Isa. 40 : 31.)

BY REV. JOHN PARKER.

[Several friends were enjoying an hour of social converse with the author of these stanzas. He was asked whether he could write a poem in twenty minutes on a passage of Scripture which they would give him. He invited them to test him. The passage given was Isaiah 40 : 31. "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles," etc. He wrote as follows, in response.)

WAITING, hearkening to His will,
Fearing most to disobey,
He shall find himself sustained,
Strength renewed from day to day.

And, upborne on rapid wing
As an eagle in its flight,
Mounts sublimely to the skies,
Bathes in everlasting light.

Looking down with holy scorn
On the transient things of earth,
Soars triumphant to the skies;
His the bliss of heavenly birth.

Upward to his native home,
Nothing can restrain his flight—
Worldly fame, or hopes, or gain,
Tears or pains or darkest night.

Thus to wait and do His will,
Thus above the earth to rise,
This be mine—nor cease my flight
Till I soar above the skies.

There to rest my weary wing
In the summer life of God,
Endless worship to our King
With the ransomed bought with blood.

HOLINESS IN HYMNOLOGY.

BY F. BOTTOME.

[Pastor of Asbury M. E. Church, N. Y.]



F all the hymns of the Church which expresses the full assurance of faith, as a present attainment, and fixes the soul's confidence in the perpetual power of the blood of Jesus Christ to save unto the uttermost, none are more definite and clear than Charles Wesley's grand hymn :

"Forever here my rest shall be,
Close to Thy bleeding side ;
This all my hope, and all my plea,
For me the Saviour died.

"My dying Saviour, and my God,
Fountain for guilt and sin,
Sprinkle me ever with Thy blood,
And cleanse and keep me clean.

"Wash me, and make me thus Thine own ;
Wash me, and mine thou art ;
Wash me, but not my feet alone—
My hands, my head, my heart !"

It is a general favorite in all Hymnals, and we are not surprised to find it in the Hymnal of the Protestant Episcopal Church, under the section of "The Christian Life," with the appropriate Scripture caption, "The blood of Jesus Christ cleanseth us from all sin."

The same beautiful collection of hymns which in the main emphasizes hymns of worship and public devotion, in harmony with their larger ritualistic and institutional services, more than any other body of Christians, yet in the section of the book devoted to Christian life are as clearly pronounced in their selection of hymns expressive of the personal need, and possible individual experience of a clean heart as any other branch of the Church. So we find adopted by them,

"Jesus, lover of my soul,
Let me to Thy bosom fly," etc.

And under "Self-consecration,"

"Jesus, my strength, my hope,
On Thee I cast my care ;
With humble confidence look up
And know Thou hearest prayer."

From the same division of subjects we gladly point to the triumphant strains of one of the most subjective melodies of our Hymnals on the key-note of perfect love :

"Thee will I love, my strength, my tower,
Thee will I love, my joy, my crown ;
Thee will I love with all my power,
In all my works, and Thee alone !
Thee will I love, till sacred fire
Fill my whole soul with pure desire.

"I thank Thee, uncreated Sun,
That Thy bright beams on me have shined ;
I thank Thee, who hast overthrown
My foes, and healed my wounded mind ;
I thank Thee, whose enlivening voice
Bids my freed heart in Thee rejoice."

The idea of holiness as a Christian experience was never more forcibly expressed than in the closing verse of this hymn ; and as the hymn is from a Moravian source, translated by John Wesley, and adopted also by the Protestant Episcopal Church, it evinces very clearly the catholicity of sentiment on the "common salvation." The verse following those already quoted reads—

"Uphold me in the doubtful race,
Nor suffer me to go astray ;
Strengthen my feet, with steady pace,
Still to press onward in Thy way ;
That all my powers, with all their might,
In Thy sole glory may unite."

Still another of our well-known hymns, whose clarion voice has rung through the Churches from Wesley's day to ours, is under the same general division of the P. E. Hymnal :

"O for a heart to praise my God,
A heart from sin set free ;
A heart that's sprinkled with Thy blood,
So freely spilt for me."

And one, less familiar to general use, standing with the one just referred to, is worthy of repetition because of its connection :—

"Lord, forever at Thy side,
Let my place and portion be ;
Strip me of the robe of pride,
Clothe me with humility.

"Meekly may my soul receive
All Thy Spirit hath revealed ;
Thou hast spoken—I believe,
Though the oracle be sealed.

"Humble as a little child,
Weaned from the mother's breast,
By no subtleties beguiled,
On Thy faithful Word I rest."

* * * *

SEVERAL PRACTICAL TRUTHS.

"Jesus, Lover of My Soul."

BY MRS. T. SMALL.



WE sat in the gathering twilight. The sun had just gone out of sight and yet, as if loth to leave us, was throwing his bright rays back upon the mountain of clouds hanging in the western sky, until they seemed to be illuminated with light from the land of glory.

It was Sabbath evening, and the quietness of the hour added to its sacredness. We gazed in admiration, and saw in all this beauty the handiwork of "Our Father." Our hearts swelled with love to Him; for who but a God could create all this beauty—touching each cloud with a master-hand. Welling up from our hearts came the words, which we sang softly, for thus it seemed fitting:

"Jesus, Lover of my soul,
Let me to Thy bosom fly,
While the nearer waters roll,
While the tempest still is high."

Ere we had finished, all present had joined the song, and all felt that He was in our midst.

A lover is ever intent on doing something for the object of his love. His thoughts are upon her. And yet these loves will fail, but He loves with an everlasting love. "Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." "How precious also are thy thoughts unto me, O God! how great is the sum of them!"

"Loved with everlasting love,
Led by grace that love to know;
Spirit, breathing from above,
Thou hast taught me it is so.
O, the full and perfect peace!
O, the transport all divine!
In a love which cannot cease,
I am His and He is mine."

—"If the Church would have her face shine, she must go up into the mount and be alone with God. If she would have her courts of worship resound with eucharistic praises, she must open her eyes and see humanity lying low at the temple gates, and heal it in the marvelous name of Jesus."—*Bishop Huntington.*

All the World for Christ.

BY L. N. KANAGA.

"All the world for Jesus,
Every loving heart
Bound to the Redeemer,
Never to depart!"

"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

This is the glorious promise of the Father to His Son, Jesus Christ our Lord. Glorious promise truly it is, but no more glorious than will be the blessed fulfillment thereof. Yet this is to be the wondrous consummation of His sufferings, humiliations and death. Man is now redeemed through the blood of the cross, and all men who believe in Christ their Saviour may be pardoned and saved. So that the divine aspiration now should be "O, taste and see that the Lord is good!" For "He is full of compassion, and His mercy endureth forever."

"The arms of love that compass me
Would all mankind embrace.

Well, beloved, the time is coming when the world shall be redeemed completely unto God, when all nations shall see His great salvation. Christ is to have universal dominion. That will truly be a most auspicious and marvelous epoch in the history of our race. Then let our prayer be, with our earnest endeavors, that Jesus may have all the world and all the world be for Jesus. Then shall every vile idol be utterly demolished, and Christ's blessed kingdom, which is an everlasting kingdom, shall be established everywhere. Till then let every hand

be employed in the blessed work of soul-saving, while every heart becomes His willing habitation. In that day every joyful tongue shall sing His praise, and every heart proclaim His love.

Advance, then, dearly beloved, upon the adversary's strongholds; storm and take them for Christ. A crown, remember, awaits the overcoming. Work, therefore, for Jesus, save souls and hasten the triumphs of His coming kingdom. Hallelujah! Even now "the Lord God Omnipotent reigneth!"

"All the world for Jesus!
That shall be our aim,
Till each soul immortal
Shall glory in His name!"

—"Let our Lord's sweet hand square us and hammer us, and strike off all kinds of pride, self-love, and world-worship, and infidelity, so that He may make us stones and pillars in His Father's house."—*Rutherford.*

Wild Grapes.

BY S. M. PALMER.

WILD GRAPES are often small and sour, generally without much fragrance, and nearly useless. They are emblematical of cold, half-hearted, unprofitable professors of religion. Do not turn away and think I am fault-finding, or disposed to look on the dark side needlessly. Wherever there is a spark of true grace I delight to recognize it; and O, how much more is our Heavenly Father willing to do so! "What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, it brought forth wild grapes?"

How searching is this to the heart! Has the fruit of our lives been at any time, or is it now, like wild grapes, small in quantity, sour in quality, lacking in fragrance? "To our own Master we stand or fall."

The grape, above all other vines or trees, needs repeated and *severe* pruning.

How illustrative of the chastening of the Lord! "I am the vine . . . and my Father is the husbandman; every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit he *purgeth* it, that it may bring forth more fruit."

Miss Havergal tells of a vine that a gardener was so severely pruning every year, that he expected to make it bear four hundred pounds! So we often stand amazed at our own and others' pruning, but our Husbandman makes no mistakes. How few are the products in the natural world! And we have an exact counterpart in the spiritual world. "*Our Father is the husbandman*"—so the whole fault of small production must lie with us.

The two spies brought from the land of Canaana branch with one cluster of grapes, and they bare it *between two upon a staff*." O, for such fruit-bearing—luscious, large, ripe, and abundant! This is possible, and it ought to be realized.

How are the finest grapes produced? Not in a day, or month, or year, but little by little. Let none be discouraged. Do I speak to a *natural* vine, producing only wild grapes? There is the wonderful, inexplicable operation of grafting, by which a wild vine is made to produce the choicest of fruit. How like the marvelous operations of the Holy Spirit, whereby the wildest men and women are transformed into the holiest saints of God! What encouragement! Then, too, the unfruitful, or nearly so, are "purged" and made to bring forth abundantly. Let us place ourselves cheerfully into the hands of the Divine Husbandman—for nothing else will do—until we are thoroughly purged.

HOW LONG HAVE I TO LIVE?—John Foster has appropriately compared life to a sealed reservoir, from which is always running a small quantity of water—the flowing stream being the representation of the term of our life. But the reservoir is sealed, and we have no means of seeing how far the water has run and how much remains, or whether there be enough for to-morrow!



"Thy Word is truth."—JOHN 17: 17.

"How precious is the Book Divine,
By inspiration given!"

HOLINESS LESSONS

BY REV. N. VANSANT.

FIRST WEEK.—Lesson I.

Topic—QUALITIES OF HOLINESS.

SCRIPTURE LIGHTS.—Hos. 6: 3. John 1: 16. Heb. 6: 1; 12: 1. 1 Pet. 2: 1, 2.

STATEMENT.—Having considered the soul's conversion as the great foundation fact of holiness, the way is clear for a more direct discussion of the main subject. It has sometimes been charged that cases of reported sanctification have been merely cases of recovery from backsliding, or cases of original conversion. No doubt some mistakes have been made at this point; hence we are the more careful to insist on true conversion as both a distinct fact from entire sanctification, and the basal condition or pre-requisite of such sanctification. Let every professing Christian see to it that he has a clear witness of his justified and regenerate state, and then let him "go on unto perfection."

(B) STUDY THE TWO GREAT PARTS OR DIVISIONS OF HOLINESS.

I. CONSECRATION. By which is meant the act of devoting or setting apart any person or thing to the worship or service of God. The word is properly some form of a Hebrew verb signifying to *be holy*, often rendered *sanctify*, and two of Greek words signifying to *dedicate* and to *complete*. (See McClintock & Strong.)

1. *Consecration may be objective or subjective, or both.* That is, it may either relate to one's belongings or involve one's self. Hannah offered her son Samuel to the Lord for the perpetual service of the tabernacle, and David devoted the Nethinim as servants to the priests and Levites forever. The Hebrews sometimes devoted their fields and cattle to the Lord, as also vessels, spoils taken in war, etc. But all this external and relative consecration, however liberally enacted, was not alone sufficient. God required a dedication to Himself of each one's personal being—(Isa. 1: 11-17; Hos. 6: 6-8). This high requirement is repeated and emphasized in the New Testament (Rom. 6: 13; 12: 1, 2; 1 Cor. 6: 19, 20).

SECOND WEEK. Lesson II.

SCRIPTURE LIGHTS.—1 Chron. 29: 5. Rom. 6: 19. Eccl. 18: 4. Eph. 5: 30.

II. CONSECRATION (continued).

2. *Christian consecration is more than a simple surrender to God.* The latter belongs to the awakened sinner, the former to the already saved believer. Bishop Taylor once, in the Tuesday Meeting, explained the difference thus: "The sinner does not consecrate at all. He has nothing to consecrate. He is a felon under condemnation. His is a surrender, not a consecration, and made chiefly through fear. The converted soul lives at first in a moral-legal zone. He has been acquitted (pardoned), and his legal relations made right. He has had given back to him the blessings lost through sin. He now has something to consecrate. He needs to have his senses enlightened to see what he is to consecrate. He sees that he is able to sacrifice, to offer himself a living sacrifice, holy, acceptable to God through Jesus Christ."—*The Beloved Physician*, p. 119.

3. *Our consecration must be entire.* And this means a great deal. It not only takes in our possessions and ourselves, but the totality of both—whatsoever we have and are. Has a man wealth, or a fair prospect of it through a lucrative business or otherwise? All this God claims for His own direction, use, and disposal. Has he children, bright, intelligent, attractive? Ah, how many a one is willing to bear the reproach of being accounted plain, devout, even holy himself, while yet there lingers in his heart a secret consent, if not wish, that his children should court the friendship of the fashionable and gay, and receive in return their flattering attentions. But every one's family, not less than his wealth, and business, and other belongings, must be fully made over to God. "As for me and my house, we will serve the Lord" (Josh. 24: 15).

The *self-consecration* must embrace the whole personal being, physical and spiritual. (1) This means the *body*. All its parts and powers; all its members, organs, habits, and appetites. Great stress is laid upon this sanctification of the body (Rom. 12: 1; 1 Cor. 6: 19; 10: 22). Has the body its eyes and ears, hands and feet, lips, and other organs of speech and song, digestive, nervous, and muscular forces, etc.? All these God claims for His own service in the ways, times, and places of His wise appointment.

(2) *The soul, heart, mind, spirit.* Comprehending the whole immaterial, spiritual, immortal being as distinct from, though closely united with, and acting through the physical organization.

"Take my memory, mind, and will.

All I know, and all I feel"—C. Wesley.

The "will"? Yes, the *will*, carrying over with it the hopes and aspirations, the self-respect and care of reputation, aye, every fiber and power of the immaterial as well as material nature.

THIRD WEEK.—Lesson III.

SCRIPTURE LIGHTS.—Psa. 51 : 7. Ezek. 36 : 25. Matt. 5 : 8. Titus 2 : 14.

III. THE SECOND PART OF HOLINESS IS PURITY. Purity of heart producing purity of life.

1. *This state of purity supposes a previous act of purifying or cleansing.* No man is constitutionally pure or clean in the moral sense. Hence to be "pure in heart" is to have been purified in heart. This purification or cleansing is an indispensable part of sanctification. Some, indeed, would restrict the meaning of the word to consecration, thereby ruling out the idea of cleansing as an essential definition of the word. The writer was once inclined to this view, but only for a season. A frank and careful examination broke the delusion, and brought deep yearnings to the heart for perfect cleansing.

2. *This part of sanctification is directly the work of God.* And herein it differs from consecration, which is man's work. True, various acts of consecration are ascribed to God in ancient times, but these were rendered effective only by the personal act of man. In like manner the work of cleansing is sometimes enjoined upon man (Jer. 4 : 14 ; 1 Cor. 7 : 1 ; Jas. 4 : 8), but only as implying his co-operation with God, who is the sole author and efficient cause of all moral purification in the Holy Ghost (1 Cor. 6 : 11 ; 2 Thess. 2 : 13 ; Tit. 3 : 5, 6 ; 1 Pet. 1 : 2).

Here we would pause to emphasize the office of the Holy Ghost in transforming and sanctifying believers. Most fitly does Dr. Hodge denominate Him "the Executive of the Godhead." As such He is an ever-living Divine personality in the Church, "able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." (Eph. 3 : 20.) But O, how much feebleness of faith among Christians at this

point! "We suspect that much of the repugnance among good Christian people to an instantaneous sanctification, comes from a sort of naturalistic view of the kingdom of grace left to the operation of fixed laws in the absence of the King. They forget that the King has left in His stead a personal successor and vicegerent clothed with omnipotent power. . . . He has the signet ring of the glorified King Jesus, and reigns over the family on earth as the Son of man reigns over the family above. He has not shut Himself up as an impersonal force in the tomb of uniform law, but He walks through the earth a glorious personality, with the keys of Divine power attached to His girdle, and with the rod of empire in His right hand. He works miracles in the realm of spirit, as did Immanuel in the realm of matter."—Dr. Steele.

FOURTH WEEK.—Lesson IV.

SCRIPTURE LIGHTS.—John 15 : 2. 1 Thess. 5 : 23, 24. Heb. 9 : 13, 14 ; 10 : 19-22.

IV. PURITY (continued).

3. *The instrumental causes, or means of purification, are variously described.* As, "thy truth" (John 17 : 17) ; "the word of truth" (Jas. 1 : 18) ; "the word of God" (1 Pet. 1 : 23) ; "the washing of water by the word" (Eph. 5 : 26 ; Cf. 1 Cor. 6 : 11 ; Tit. 3 : 5) "faith" (Acts 15 : 9) ; "the blood of Jesus Christ" (1 John 1 : 7 ; Heb. 9 : 13), etc.

These last references, which speak of the blood, find their true illustration in those ancient Mosaic ceremonials which involve the use of blood for purposes of cleansing. The cases of uncleanness are given in a threefold classification (Num. 5 : 2), the first and gravest of them being leprosy. Each class required the shedding of blood in sacrifice, but the leprosy required the additional use of blood in direct application to the person.

By common consent that loathsome disease was the most striking of all the historic symbols of *sin* that have come down to us. Its cure is spoken of as a healing and a cleansing interchangeably (Lev. 13 : 37 ; Luke 17 : 14, 15), and in allusion to this fact together with the means of its cure, these same terms are used of the soul's deliverance from sin (Psa. 51 : 7 ; 103 : 3). The notable passage in 1 John 1 : 7 plainly refers back to the double use of blood in the healing, or cleansing away of that foul disease—the blood of sacrifice and the blood of application.

HOLINESS'S AT HOME

"At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people."

JER. 31 : 1.

"And cottages, possessing
Thy blessedness, are blest."

NOTE.—Last month, at the head of this page, we inserted an extract from Bowen, with the caption, "*A New Year's Promise*," but somehow the promise was omitted. It reads thus :

—"I will put my law in their inward parts, and write it in their hearts."—JER. 31 ; 33.

Read the article now in connection with the promise.

BURKITT beautifully observes in his journal, that some persons would never have had a share in his prayers but for the injuries they had done him.

EVERY-DAY PRECEPTS.

"Walk in Love."—Eph. 5 : 2.

THIS is a beautiful precept for daily life—the foundation of all moral excellences. It is the root-principle from which all other good proceeds. It is the great law of the individual. And it is designed to govern the domestic relations. When husband and wife, parents and children, are thus actuated, home is truly a miniature heaven.

Life is a walk uneven in many of its aspects, full of vicissitudes—but a steady and continuous walk. We need a pole-star to guide us in all our way—brightly, surely, triumphantly. Here it is: "*Walk in Love*." Love is like the diamond—pure white. Other graces shine like the precious stones of nature, each with its own hue of brilliance—the diamond uniting all colors in one beautiful and simple white. Love, uniting all the graces, is "the fulfilling of the law," "the beauty of holiness," "the image of God."

A family walking in love is the highest of earthly realizations. In order to this each heart must be filled with love, the pure love of Jesus. Without this there can be no outward walk in love. With this all the movements of the daily life will be under the law of love. There will be a careful study of each other's interests, and such a nice adaptation of family arrangements to the peculiar dispositions, wants and circumstances of the several members of the household, as to insure quietude, order, and happiness. There can

be no suspicious thoughts, envyings, or jealousies, in the presence of love. All sarcastic, bitter or irritating words, are banished from the circle where love has sway. Unholy ambitions, and selfish rivalries, are unknown in such a circle.

Morning worship in such a home is sweet. Songs and prayer in love are like "a sweet-smelling savor" unto heaven. The noon-day repast is richly enjoyed while the sun is shining in his strength. And as the curtains of night are stretched out, and the evening sacrifice is offered, angels hover with delight o'er the blessed home-circle. The husband from his toil, the wife from her domestic cares, the children from their study or play—join with one heart in the evening prayer and song—

"At once they sing, at once they pray,
They hear of heaven, and learn the way."

Thus each day is passed under these bright auspices—Jesus himself dwelling in the midst and the holy angels keeping their sacred vigils around THE CONSECRATED HOME.

A WESLEYAN Sunday-school teacher, speaking one day to his scholars on the depravity of the human heart, asked them if they knew any one who was always good, when one of the class, prompted by simple and child-like affection, instantly replied, "Yes, sir, I know—MY MOTHER!"

LETTER TO THE CHILDREN.

BY LELIA H. WATERHOUSE.

My dear Children :

I HAVE a little black-covered Bible, with no picture in it, yet it is full of beautiful pictures. "Why, how can that be?" I hear you ask. I will tell you. When I read the true words in the Bible, many pictures come in my heart-gallery, pictures of unseen things.

Do you remember the Bible verse which reads, "While we look not at the things which are seen, but at the things which are *not seen*; for the things which are seen are temporal, but the things which are *not seen* are eternal."—(2 Cor. 4 : 18.)

Perhaps I can explain my meaning more clearly. Please find and mark in your dear little Bibles the words, "We love Him, because He first loved us." Every time I read those tender, loving words, many pictures come in my heart. Do they come to your hearts also?

I will show you one picture: I see a sweet-faced mother bending over a dear little helpless baby. The child never looks at her nor laughs.

It eats, and sleeps, and cries. The mother lifts the little unloving one tenderly, she shields it from every care or trial, she supplies its wants, and sings to soothe its restlessness. She bathes its little body and prepares its dainty garments; she plans for it in every way, yet the baby says nothing to its mother, and for a time does not know her from any one else.

Now I will show you another picture: One day the little one clasped its weak fingers about the mother's strong finger, and looking into her eyes, reached up its unsteady arms to place around her neck, the mother received the first kiss of love from her baby. Had the baby never seen her mother, or known of her love, it would have feared her. The baby loved its mother *because the mother first loved the baby.*

Now for another picture more wonderful than all: I see a great, wise, strong, loving Father, who is never ill, who never goes away on journeys, who is never poor, nor cross, nor tired. This Father gives to His children the fresh, pure air, the beatings of its little heart, its food, its friends, the Sabbath, the wonderful Bible, *all* the child's powers to love, to taste, to hear, to see, and to be happy. For a long time the child is as ignorant and unconscious of love as the babe in its mother's arm, but by and by the patient, waiting Father sees a love-look shining in the eyes of His child, and hears it say, "*We love Him because He first loved us.*"—(1 John 4 : 19.) . . .

Has He heard these words from *your* heart?
Has He seen the love-look in *your* eyes for Him?

THE TRY COMPANY.

WORD OF PROMISE.—"*The Lord upholdeth all that fall, and raiseth up all those that be bowed down.*"

PSA. 145 : 11.

We desire to hear from the members of the Try Company. Write to us—we want to know whether you are living for Jesus. Commit to memory the Promise above quoted, and the following beautiful stanzas from Faber:

THE GOD OF MY CHILDHOOD.

"O God! who art my childhood's love,
My boyhood's pure delight,
A presence felt the livelong day,
A welcome fear at night.

"O let me speak to Thee, dear God!
Of those old mercies past,
O'er which new mercies day by day
Such lengthening shadows cast."

BIBLE QUESTIONS—

1. How many instances are recorded in the Old Testament of the dead being raised to life?
2. Who was the mother of Jehoshaphat, king of Judah?
3. How many instances are recorded of laying hold of the horns of the altar for safety?
4. What prophet called for music before delivering his prophecy?

Send answers to reach us by Feb. 10th.

LOVED ONES GONE BEFORE.

REV. PARSONS TOWNSEND departed this life near Cold Spring, Cape May Co., N. J., August 7th, 1886, in the 79th year of his age. He had been a member of the M. E. Church 61 years, a local preacher nearly 60 years, and a class-leader almost as long. His conversion took place in the 18th year of his age, and as to manner it was different from most others. There were no extra services in the Church at the time, no excitement whatever. He retired to rest at evening entirely careless as to his religious condition, but awoke before midnight under deep conviction for sin—so deep that he arose and spent nearly the whole night in prayer. Receiving good advice from his parents, and other Christian friends, he continued to seek for pardon for about a week, when suddenly the Lord met him and gave to him a clear assurance of pardon and acceptance. He soon became an active member of the Church, and was licensed to preach in about two years after his conversion.

He was strongly urged by pastors and presiding elders to enter the itinerant ministry, but not being entirely clear as to his call, he declined to accept it. He was a diligent student of the Bible all his days, and late in life could repeat whole chapters from memory. He also took great delight in reading Mr. Wesley's Sermons, and all the standard works of Methodism, as well as the biographies of holy men and women. He became deeply interested in the doctrine of Christian holiness in his early religious life. He sought it carefully, with fasting and prayer, and of course enjoyed much of its spirit and fruit, but for many years was not entirely clear as to its evidence or assurance. About twenty years ago, when Bro. W. B. Osborne went down through Cape May Co. like a flaming herald, preaching a full and present salvation, he gave him some very strong lessons in regard to *professing* this great grace, and, as brother Townsend said, "fairly pushed him off into its profession." From that time he had a far deeper fullness of joy, and settled down into clear assurance of this precious state. Indeed for many years previous to his departure he was triumphant in his religious experience, rejoicing and praising God in nearly every meeting. He was very diligent as a local preacher, and always acceptable. He preached in all parts of his native county, to nearly all denominations, and very frequently at the Tabernacle, for sixty years, yet every one was pleased and even anxious to hear him to the last. Being rich in religious experience, mighty in the Scriptures, and full of the Holy Ghost, his sermons and exhortations were marrow and fatness to all who heard them.



"Ye are my witnesses, saith the Lord."—Isa. 43:10.

"Make we mention of His love,
Publish we His praise below.

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON at 2.30 o'clock,
at the residence of Mrs. Dr. W. C. PALMER, 316
East Fifteenth Street, New York.

THE meeting commenced by singing the
447th hymn:

"O happy day, that fixed my choice,
On Thee, my Saviour and my God;
Well may this glowing heart rejoice,
And tell its raptures all abroad."

Mrs. Palmer read 2 Peter, 2d chap., and said—
This chapter speaks to us as though we could lay
aside all malice and all guile. We can, and we
must lay these aside if we would please God. We
must put away every hindrance, and do our part.
It is the blessed Spirit who is now telling us what
to do. We will gather out the stones and prepare
the way of the Lord. It is of no use to expect
God to come and save us while we are conscious of
refusing to put away hindrances. My thoughts
have been upon the power of the Word. We need
the Word that we may grow thereby. We are
made partakers of the Divine nature through the
promises, but we must desire and expect their ful-
filment in us. We must desire, must take the sin-
cere milk of the Word. Praise the Lord that so
many of us have tasted that the Lord is gracious;
but we want more of God. To those who believe,
Christ is precious. Praise the Lord! A "pecu-
liar people." Who are those people? "If ye
will obey my voice indeed and keep my covenant,
then ye shall be a peculiar treasure unto me above
all people." This was said to Israel; how much
more is it said to us, in this Gospel day! We are
to be a chosen, special people. While reading the
lesson I was deeply impressed with the importance
of taking the Word and resting upon it. We are
to take it, no matter whether we feel or not. Emo-
tion comes after, not before, taking God's Word.
Let us resolve we will be among the *believers*—they
are the strong and the happy ones. I have just
received a blessed New Year testimony from sister
Annie E. Brown, of Brooklyn, whom many of us
know to love, which I will read. She writes:

"My precious sister Palmer. I had hoped to
be with you at the meeting this afternoon. I would
so love to relate to the dear children of God what
great things the blessed Christ has accomplished

in me as well as for me during the past year, but
as circumstances prevent, I send you a New Year's
testimony, and ask you to join me in praise and
thanksgiving, as I know you will love to do. As
I was keeping the vigils of the last night of the
old year, the thought came to me so impressively,
"Count the mercies,"—and in obedience to the
thought I commenced, but found they multiplied
so greatly my mathematical ability failed me, and
so I rested in the fact that it was *all mercy*. The
special one, and that of great power and comfort
was the ability given by the Holy Spirit, to *live*
upon the blessed Word; the life-giving, life-pro-
ducing Word; how unlike the words of any other,
however comforting they may be, and given with
much assurance of ability. My pen cannot voice
the language of praise in my heart as I have been
permitted during the past year especially, with
Christlike simplicity and trust, to present to the
Divine One, *Our Father*, the 49th verse of the
119th Psalm, and ask Him to 'Remember the
word unto his servant upon which he has caused
me to hope,' and also the 50th verse, and repeat its
language, 'This is my comfort in affliction: for
thy word hath quickened me.' It is the savor of
life unto life to me, for I have always found it to
be *life-giving*, and the blessed whisperings of the
Divine agency (the Holy Spirit) to my inner life.
Whether in the furnace or the flood, in the sun-
shine or the storm, have been alike comforting
and saving. As I would repeat the words of the
precious psalm of which I have written, I would
hear Him say of my *inner* life, "My child, go to
the fountain and take freely of the water of life,
and of the bread of heaven." So I have done and
been satisfied, and now I take or continue to take
the promise of the *Abiding Comforter*, and He will
lead me into all truth. O, glorious promise!"

Singing, "*Lord, obediently we'll go.*"

GROWING IN HOLINESS.

Rev. Geo. Hughes.—I find myself surrounded
to-day by scores of God's dear children, and shall
not be so forgetful of the rights and privileges of
this company as to take up any considerable por-
tion of the time. I propose to begin the year by
setting a good example on the line of Christian
testimony. I simply desire to say for myself that
this new year has opened upon me more brightly
and gloriously than any year of my life. My heart
has been full of praise from the moment the last
sand of the closing year went out of the glass and
the new year commenced. I find myself in the
conscious relationship that Jesus is made to me of
God, not only righteousness but sanctification,
and I realize the fact that I am growing in this
grace of Christian holiness, blessed be the name
of the Lord! I am not only *in* the grace, but I

am growing in the grace on lines which run out from this great centre, and I am asking the Lord this year to make me more like a child.

Mrs. Palmer.—A minister told me this morning of a young girl in his congregation who was very ill. She was so simple-hearted. They had never thought of her dying. She looked up and said, "I am going to heaven, to live with God forever; and it does not cost me anything to get there." She put her hands together and said, "Now I lay me down to sleep," and she was gone.

A SAVED MAN.

Dr. Lowrey.—I am happy in the Lord. I am saved. O how glad I am that I am a saved man, and though I have been walking in the midst of perils for more than half a century, all that time the Lord has saved me and kept me by His power. Now I exult in the keeping power of God. As this new year opens I step into it by His mercy. I remember that fifty-four years ago God converted me, and forty-five years ago He sanctified my soul, and all along during these years He has manifested His goodness and mercy to me in a thousand different ways, and what a wonder it is that I can stand up here and say, "God has saved me all these years," and now my heart is the seat of peace, of joy, of perfect love, and of Christian hope. I believe God has meant to save me all the time, and He has come as near telling me that audibly as He could. Any how, the Spirit has produced the impression upon my consciousness from time to time that the thoughts of God are thoughts of kindness and mercy and love to me. I believe I am going to heaven, and that I am dead to that which would keep me out of it—*sin*. I know that I am alive unto God. I have thought of that passage in which we are commanded to walk in "newness of life." It is a grand thing to be established in newness of life. In Romans we are represented as walking in newness of life. The way becomes brighter and richer, and holiness becomes more attractive to me. The Word of God is sweeter to me than the honeycomb, more precious all the time—not the milk of the word, but "the sincere milk of the word"—this is what I enjoy, and feast upon what I am nourished by.

A CLEAR EXPERIENCE.

A Brother.—I began the new year under very pleasant auspices. Bless God for having given me a sense of His perfect love in my heart. The past year sanctification has been clearer to me than ever before. On Monday the Holy Spirit gave me a very blessed experience of sinlessness. It seemed as if the Lord had no longer any fault to find with me. It is grand to have the Spirit telling us that He has taken away everything from us which

He does not approve. Glory and praise, out of the depths of humility, be to God! All is of God, from first to last. Some say, you ought not to speak of this; but when we do it is to glorify God for what he has done.

A MIRACLE OF GRACE.

Sister Bottome.—I thought while Dr. Lowrey was speaking, that I too, as I look back over my life, am a miracle of grace. I realized while the doctor spoke, more than ever before, that I am a miracle of grace. I have some of the old song of my childhood—my father and mother sang it. I used to be taken to the watch-night services where I have sung almost within hearing distance of those who had gone before, "Come let us anew, our journey pursue,"—and then another dear old verse is, "His adorable will, let us gladly fulfil." I have started out on 1887 between visions and tasks. I have had my visions, and now my lovely task is to let the vision pass from me unto others. I seem to move among the everlastings. This world is vanishing, but I am God's everlasting child.

HOLINESS FITS US FOR WORK.

A Brother.—It is a great stand for me to take, that of being a fully saved man, and if I have not something to give away I am an impostor. "But it is written, Ye shall receive power after that the Holy Ghost is come upon you." We do not have to keep praying to do something. If we trust in the face of the foe, we have something to do something with. Glory be to God, we are not going around as paupers; we have the power and the glory, that is what I have found. It is a heaven here, but I never found it until I got to the cleansing stream, and was washed whiter than snow in the blood of the crucified. I know what the apostle meant when he said, "Being made free from sin and become servants of God, ye have your fruit unto holiness." Not when we die; I claim it here.

HOLINESS FOR YOUNG MEN.

A Brother.—I rise to give my testimony to the power of God in me. I am a young man, and I know what it is to be assailed by the devil. I am glad I am so closely identified with Him as to lose all confidence in myself. He is helping and saving me. This seems an unfitting place for me to speak, among those who have so much more experience, but the power of God saves me in this time of life, when I am most likely to be assailed; but Satan is powerless in my case, because God has me in His arms of love, and I believe He is going to use me in my capacity.

Singing, "*The soul that on Jesus hath leaned for repose*"

TAKING STOCK.

Rev. John Parker.—I have been taking stock, and I find the balance on the right side. I belong to the "peculiar people." If you look at the margin you will find that it reads "a purchased people," and as a purchased person I am God's property. Men and devils know to whom I belong. I am not afraid anywhere to assert the ownership of God in me. Another thought—"To them that believe, He is precious." The margin has it, "is the honor," and so I am wonderfully honored in bearing the brand of the King. The lesson of last week followed me all through the week. Some of the suggestions made I took home and wrote a sermon upon them—"that ye present your bodies a living sacrifice, unto God," being alive as God's children. Dead men do not bring any consecration. The thought that followed me was, "that ye may prove what is that good and acceptable and perfect will of God." Macknight says, "It does not mean that at all, it means that we approve what God approves. And this we do after we are transformed by the renewing of our minds—we approve the perfect will of God—His thoughts, His person, because it is holy—His children, His kingdom, the cross by which He protests against sin, and by which He provides for my complete emancipation. And in consequence I hate the opposite to the good.

A Sister.—I praise God that I realize I have His approval. Blessed be His holy name! I praise God for this day, this new year. I have never passed the close of the year without singing that precious old hymn, "Come let us anew our journey pursue." I talk much with Jesus. I tell Him everything. He is my personal, blessed, all-sufficient Saviour.

A Sister.—It is a good thing to give thanks unto the Lord, and to tell of His loving-kindness. We need to show forth the praises of Him who hath called us out of darkness into His marvelous light—for unto them that believe He is precious. On watch-night, before the close of the old year, and while singing the hymn, "Love so amazing, so divine," I seemed to be directed to these words, when my Bible was opened: "Thou also hast given me the shield of thy salvation, and thy gentleness hath made me great." In answer to my prayer for direction I received the following: "Abide thou with me, fear not: for he that seeketh my life seeketh thy life: but with me shalt thou be in safeguard."

REPORTING PROGRESS.

Rev. E. Matthews.—I always enjoy an experience meeting. I was awakened when in my sins in an experience meeting. I was fully sanctified a

little over a month after I was converted. I have been attending experience meetings about twenty years, and it was about that length of time since I was converted, and about that length since I first attended the Tuesday meetings. I know good people come here, and I wanted to come and report progress. I have been growing in grace and in the knowledge of the truth as it is in Jesus. Brother Hughes testified for me last September. I had a good time at the International Meeting, and I have had a good time ever since, but my times are not all spent on the mount of transfiguration; there is a garden of Gethsemane for me as there was for my Saviour. It never bothers me in the West to get up a street meeting; policemen do not interfere with me, but it is not so here. But I feel, however, that something must give way. I must strike fire or be lost. I like to see Christians happy, but it comes to my soul like a clap of thunder: What is to become of the masses if the Bible be true? "The wicked shall go away into everlasting punishment, but the righteous into life eternal."

Rev. Mr. Smith.—I believe with all my heart in the all-cleansing efficacy of the blood of Christ. I have great comfort in my heart. I have for years cherished the hope that the blood cleanseth. And yet when I think of standing free from sin, being filled with the love of God; and when I think of the words of Christ, "As thou, Father, art in me, that the world may believe that thou hast sent me"—it seems to me, if I stand there, that the power of God must be clear in me, that everywhere that power will appear mightily. I find myself giving way to a little fretfulness after having a good experience, and that is not a perfect outshining of grace. Then I shrink from duty sometimes. I ought, absolutely, to despise every thing but the guidance of God, and doing His will. Since the new year began I have been kept. A year and a half ago God sent me to a Church from around which Methodists have moved away, except a few families. I have asked prayers for it here; it has been a burden on my heart. I have been studying, planning, and praying all the time, but without apparent success. This year a few drops of grace have begun to fall upon us. Last Sunday night a few scholars were at the altar, and last night several more came also, pleading for salvation. I believe in the power of prayer, and want you in your closets to pray for my work.

LONGING FOR SOULS.

Sister Rose.—I very seldom have the blessed privilege of being here the first Tuesday of the new year, because I am usually engaged in spec-

ial service, elsewhere It is such a privilege to be here. I debated whether I should come. I asked the Lord about it, and I am glad I am here. While Dr. Lowrey was praying I said, "I do not wonder God saved him, and others of like character." This has been a temptation to me lately. I awoke one morning with these words on my mind: "I am the resurrection and the life." I said, "I know not why the Lord should give me that; He has given it to me many times." I said to my daughter, "I know not but that will be my funeral text." On Sunday, this was given to me: "Whatsoever things ye desire, believe that ye receive them, and ye shall have them." And thus the dear Lord is letting His light shine in my heart. I have found in my work, when I have said to the pastor, "Suppose we pray for the Spirit to go about among the people, and then pray next that God will bring them to His feet," and I have seen them thus brought. The burden of my heart is for souls, immortal souls. I am not all the time joyous. When alone I plead with God for the salvation of souls. There will be a coronation day, and some of us may have crowns—but there are a great many who know not Jesus, and that is why I have my Gethsemanes. I have been impressed with the thought in Dr. Butler's book, when in 1856 he went across the deserts. He thought when he arrived at Suez that they would have fresh water; what they had was from the Nile. He said, "I want water—I want *fresh* water." He could not drink that water, and he wanted to go to the ship in the Red Sea that he might get fresh water. I want to look away from the past, from what has been, and have the new life of Christ welling up in my soul, a living stream.

Singing, "*O that the world might taste and see.*"

Bro. H. Smith.—I did not intend to speak, but when the brother from the West spoke, it struck me that every person here who has the love of God in his heart can do something if you ask God to direct you what to do, and to take all self away from you. If you do not do that, you will do something He does not want you to do. Talk of going to Africa; if I had the choice of talking to people in the elevated cars or of going to Africa, I think I would go to Africa. But there is a certain place in the street where I can, with the help of God, talk to sinners. God puts it into my soul to do it. I pray God not to let me be any worse than I was last year. I want to be better—but do not let me be any worse.

THE SWEETEST NEW YEAR.

Rev. Mr. Goss.—This is the sweetest new year I ever experienced in my life. In 1821, on New Year's day, I was born into this world. On New

Year's day, 1842, I experienced a new birth, a diviner birth. The first was earthly, the second was heavenly. In 1849, at 3½ A. M., kneeling by my bedside in my chamber, after a struggle of three days and nights, I gave myself unreservedly to God, body and soul—and I received the evidence that God had accepted and sanctified my soul. For twenty-five years I have been living in the conscious favor of God. They have been twenty-five rich years to me. God has been straightening me out and wonderfully polishing me. I said, "I will have a watch-night meeting this year, at home." I went into my study at half-past seven, and said, "I will have a watch-night with my Saviour all alone," and O, how sweetly I talked with Jesus till twelve o'clock. I then went to bed and slept until half-past three. I awoke and said, I cannot sleep now, for I was born at 3½ o'clock, and I knew it was about 3.20 when I was converted. I went home from Bridgewater, England, and said, "I would not let sleep come to my eyes till I was pardoned." It was then twenty minutes to twelve. At 3 o'clock this passage came to my mind, which I can never forget: "I am come that they might have life, and that they might have it more abundantly." I have not been praying this new year for peace, joy, hope, or quiet—but for more of God. I want more of the divine life infused into my soul. O, for more of this, and when I have this I have peace, joy and hope.

At the close, all arose and sang, "*I rise to walk in heaven's own light.*" Mrs. Palmer led in prayer, the doxology was sung, and the meeting dismissed with the benediction by Dr. Lowrey.

AN OFFERING OF PRAISE.

Martha A. Janney writes: The Psalmist says, "They shall speak of the glory of thy kingdom, and talk of thy power." I wish to glorify my Heavenly Father by offering praise for the manifestations of His love to such a worm of the dust as I. Nearly sixty years ago God, for Christ's sake, converted my soul, in my seventeenth year, Oct. 6th, 1829. On August 12th, 1833, I received a clear witness of entire sanctification. Since then I have received frequent baptisms of the Holy Ghost. The past year has been the most memorable one of my life. I have passed through great affliction, but it has been sanctified to my spiritual good. My whole soul has been taken up by the indwelling Christ. I hear a voice saying, "*Ask what thou wilt.*" I do ask for souls; and for others, and my own soul is abundantly filled. I shall soon reach my seventy-fifth year. I am waiting for the messenger to call me home. Glory to the Lamb!

OUR SOCIAL MEETING.

THE WORD.—“*I will give them a heart to know me, that I am the Lord.*”—JER. 24:7.

THE SONG.—

“Saviour of all, to Thee we bow,
And own Thee faithful to Thy Word.”

THE COMFORTER IN OLD AGE.

John Scarlett (of Newark Conference, Orange, N. J.)—I would, at the close of 1886, and the beginning of 1887, like to say, through *The Guide*, to its elderly readers, some encouraging words of comfort on the line of experience in Holiness, even down to old age. God is my portion, more vividly realized than ever before. “Brother Scarlett, would you not like to be young again?” I was asked not long since. No, indeed! I have in view “a more enduring substance” than this life of “flesh and blood” under the most favorable conditions. My soul, by faith, floating on the sea of boundless love, is submitted every moment to the saving and keeping power of God; and it is young and joyous in the gracious ways of eternal life.

My companion and myself are both old, but not petulant nor fretful. I am nearing my eighty-fourth year, and she is but eight months younger. We have been married nearly sixty-two years, and have been in the service of the Lord for over fifty-three years. We keep house together, and have no extra help. Our children have all departed. We are happy in our humble home, and have no desire for worldly show; or sumptuous living. Our friends are many, and kind. Among the choicest of them, permit me to number the editors of the *Guide to Holiness*. We enjoy daily family prayer and the reading of the Scriptures. We are united in all that concerns Holiness and Holiness movements. We delight in the meetings held for its promotion. I think they are the nearest type of heavenly blessedness we will ever have on earth. Blessed be God! Although we may not see the year 1887 to its close, we expect on solid ground to see “the King in His beauty,” and be in the fashion where the white-robed and the crowned will manifest good behavior among the immortal happy millions, when our bubble of time shall break and be dissolved in the ocean of eternity.

J. H. Robertson, (Pastor of the Dashiell M. E. Church, Newark, N. J.)—Praise God for this grace in which we stand, while the tides of iniquity are dashing against us on every side. Standing as the years come and go. Kept faithful amidst abounding wickedness in the world and spiritual declension in the Church. It is all through grace,

the grace of our Lord Jesus Christ. Not kept from temptation, nor from the smoke and din of battle, but kept standing at the point of duty, with a quiet and peace within the soul, and confident that “He that is for us is more than they that are against us.”

Twenty Years Ago.—*Mary Standley*, Forest City, Iowa: Twenty years ago, I received the blessing of entire sanctification under the preaching of Bro. B. W. Gorham, at Binghampton, N. Y. I was filled with joy unspeakable and full of glory. I lost it by not witnessing of it. About three years ago I sought it again, and God for Christ’s sake cleansed me in His precious blood—glory to His name! It is so sweet in the nights of weariness and pain, such as I now have, to have glory in the soul.

Laid Aside.—*Mrs. Mary Gower*: For seven months I have been laid aside. While thus prostrate I have been able to say,

“My hopes are built on nothing less
Than Jesus’ blood and righteousness.”

It is almost thirteen years since I started in this way, and I am not tired. And “it is better farther on.” I go thanking God that He gives me trials, for I take the firmer hold on Him, knowing He has almighty power.

More than Sixty Years.—*Mrs. Thos. Sherwood*, Brockville, Canada: Praise the Lord, it is more than sixty years since God spoke pardon and peace to my soul. I am past eighty years of age. The Saviour is blessing me every day. And, to encourage the people of God I say, the way grows brighter and more glorious every hour. I am fully saved, glory to God!

A Precious Saviour.—*Mrs. Harriet Whiting*, East Bradiord, Me.: Forty years ago, I found in Christ a very precious Saviour. Once I wandered from the narrow way, but the prayer of my heart was, “Return, O Holy Dove, return!” and I found no rest until He did return. Now He saves me to the uttermost. My soul is basking in the sunshine of Eternal Love.

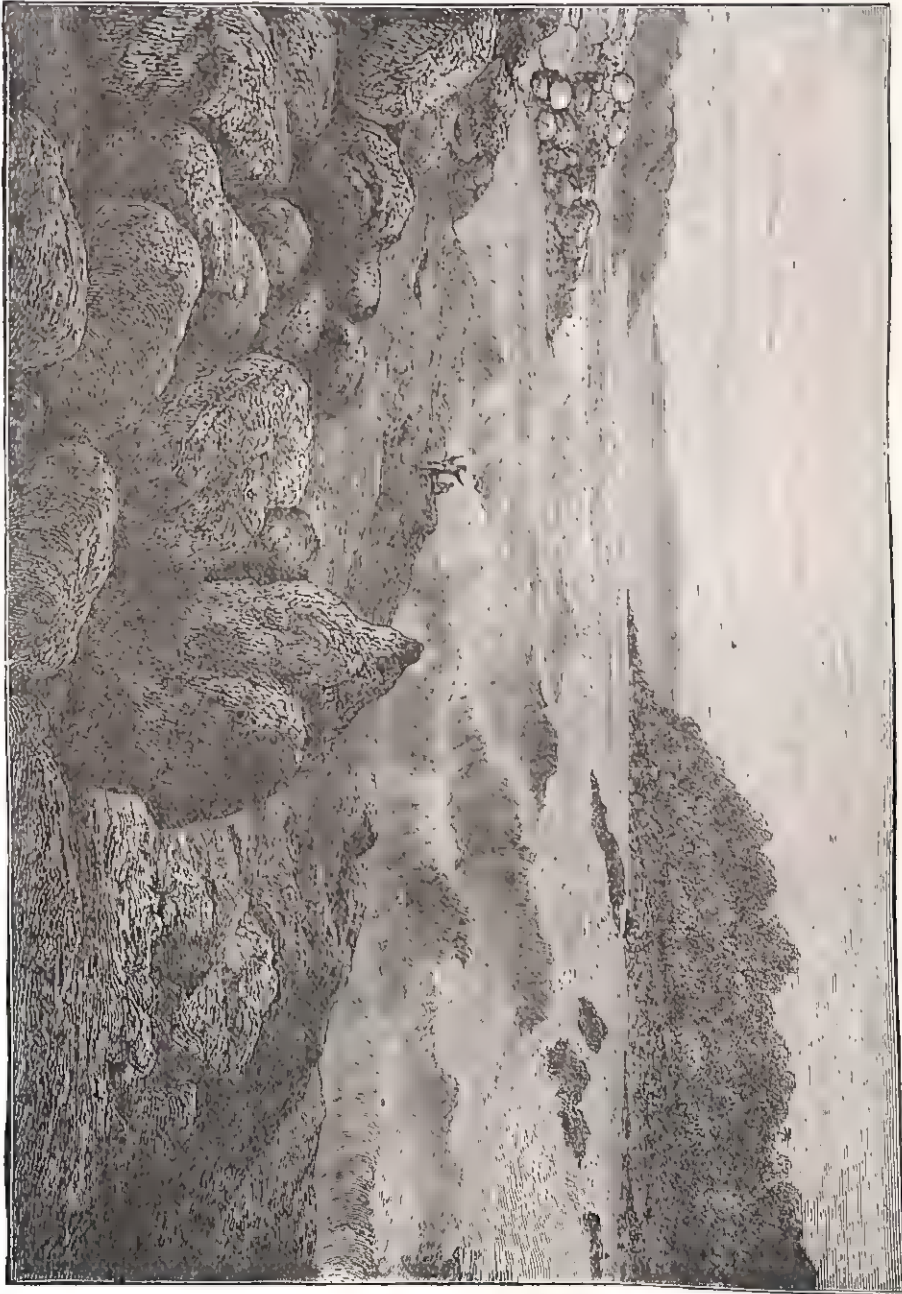
All the Lord’s.—*Mrs. Nora Watts*, Augusta, Mich.: The Spirit itself beareth witness with mine that I am a child of the Eternal King. By faith I received the cleansing (1 John 1:7). I have been made free by the Son (John 8:36). The rest of perfect love I now enjoy is glorious! Praise the Lord with me, all ye that love His sweet, holy name! O, how sweet, to be wholly the Lord’s—to hold communion with the Tri-une God—to know no other will than His—to bask in the sunshine of His approving love! It is surely heaven begun below to have Christ enthroned in the heart. While I live I will declare what He hath done for my soul.

THE FALLS OF THE CONGO.

We present to the readers of the *Guide* a view of the River Congo, taken from the *Hand-Book on Africa*, by Rev. E. Davies. Everybody who is interested in the Taylor Missions should have a copy. Dr. Daniel Steele writes to the author:

The Great Falls of the Congo, a view of which is here given, continue upward for nearly two hundred and thirty-five miles through a semi-mountainous region, with more than fifty cataracts of various heights, with long intervening stretches of navigable water to the broad expanse called "Stanley Pool."

THE FALLS OF THE CONGO.



"Your illustrated *Hand-Book on Africa* I have read with deep interest. Not many people have time to read Stanley's large volumes, and a still smaller number can afford to own them. Your *Hand-Book*, scattered widely among Christian people will awaken an interest in the great work of Africa. I hope you will be called upon for 100,000 copies.

This price is 25 cents. On sale by us.

THE STEAMER FOR THE CONGO.—The proposition of Bishop Taylor is, that we raise \$20,000 for this steamer. The people are pouring in their gifts from every quarter. But let them come faster, and more abundantly. A sister in Philadelphia, sending ten dollars, writes:

"Although the mother of a large family, and have to

work hard and deny myself and family, I am constrained by the Lord Jesus Christ to deny myself in order to send light and salvation to the poor heathen of Africa. My prayer is that God will bless it a thousandfold, and that this testimony may move thousands to do the same. I made up my mind to send ten dollars. Four members of my family have been taken sick, and Satan has been tempting me, but it shall go for Jesus."

EDITORS' STUDY

MOTTO: PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

BIBLE BRIEFS.—FROM THE PSALMS.

"THE LORD IS GREAT IN ZION."—(Psa. 99: 2.)

Zion of old was the type of God's Church under the New Testament. God was great in ancient Zion—in authority, glory, and in the revelations of His truth. Much more is it so now. This is the dispensation of glory. Hence, God is great in our spiritual Zion—making known His power and glory continually in the salvation of the people, redeemed by the precious blood of Christ.

THE ANOINTED JESUS.

JESUS, on a certain occasion went to Nazareth. The record of this visit is very full of inspiration, and is thus given:

And as his custom was, he went into the synagogue on the Sabbath-day, and stood up for to read.

And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor: he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

To preach the acceptable year of the Lord.

And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

And he began to say unto them, This day is this Scripture fulfilled in your ears. (Luke 4: 16-21.)

This teaches us that Jesus was the anointed of the Father, anointed for the great work of His holy ministry on earth. The anointing was by the Holy Ghost, and was very specific and glorious. "John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I saw, and bare record that this is the Son of God." (John 1: 32-34.)

Under the influence of that wonderful anointing He spake on the Sabbath day in the synagogue, with power. The effects were very marked. "All bare him witness, and wondered at the gracious words which proceeded out of his mouth." The prophecy was grand as uttered by *Isaiah*, but it was grander in fulfillment.

"Gracious words!" Gracious words, indeed,

were these that fell from the lips of the anointed Jesus, proclaiming prophecy in accurate accomplishment. Note the several members of the prophecy: The gospel for the poor—healing for the broken-hearted—deliverance for the captives—sight for the blind—liberty for the bruised—the acceptable year of the Lord! Here is the opening of the flood-gates of heavenly grace, and the outflowing of a river, deep and wide, for the salvation of our fallen race.

In the power of this anointing of the Spirit, Jesus performed all the offices of His holy ministry. His teaching was marvelous, to friends and foes. When the chief priests sent men to take Him, they were spell-bound in His presence, and came back, saying, "*Never man spake like this man!*" His miracles were wrought under the same power. His atoning sacrifice was offered "through the Eternal Spirit, unto God." This sentence is mysterious—we cannot understand it, but the fact is indisputable. THE SPIRIT was not a silent witness at the laying of the corner-stone of either the first, or the new creation—He was a DIVINE ACTOR in both cases.

But, the point we desire to make by this reference to the anointing of Jesus is this—If it was necessary for the Son of God to be thus anointed for His life-work, how much more necessary is it for us! He was the immaculate Son of God, a pure humanity joined with the Divine nature, in His glorious person. We are the frail creatures of earth, enfeebled in all our powers by sin. There are weaknesses from which we may never hope to escape until "mortality is swallowed up of life." The anointing of the Holy Ghost is therefore indispensable. Not for ministers alone, but for people in all the relations of life.

The pulpit, the whole officary of the Church—the merchant in his counting-room—the mechanic in his shop—the mother under the pressure of domestic care—all need the anointing. Under it the life is resplendent, the words are unctuous and overwhelmingly convincing. If not received, get the anointing of the Holy Ghost—live under it—and your impress will be upon the generation, and will live after you. This is the all-pervading need of the modern Church, "*the anointing that abideth.*" Rest not in mere intellectual deduction—but get THE BAPTISM OF THE SPIRIT.

—BE RESOLUTE.—There are all manner of influences at work in these degenerate times to lead the saved ones to swerve from the narrow path. The face must be set as flint—BE RESOLUTE!

IS YOUR FAITH CONSECRATED?

WE often hear seekers of holiness say, "I have consecrated all, and yet I am not conscious of any change of experience." This statement needs examination. One thing is certain, God is faithful who hath promised. Whenever the condition is fully met the fulfillment of the promise is immediate. A true faith in the promise brings the fulfillment of the promise.

Whenever the saving result is not realized, the condition cannot be fully met—there must be a defect in the consecration. The individual may conclude, honestly, that a full consecration is made, and yet be greatly mistaken. God looks at the heart, and He knows when the sacrifice is fully on the altar.

Has it ever occurred to you, dear seeker of the promised grace, that *your faith must be consecrated*? And if faith be consecrated fully, as much as any other faculty, it *must* bring a saving result. Every truly justified person, seeking holiness, is in possession of a measure of faith, as large as a grain of mustard seed, and that faith must be consecrated as much as any other mental or spiritual faculty. Consecrated to what? Why, to the acceptance of the promise: "The blood of Jesus Christ, his Son, cleanseth us from all sin," or any other specific promise relating to heart-purity. And, until this faith is consecrated, and in lively, saving exercise, there is ground to question the statement, "*I have consecrated all.*" To withhold from God's Word the implicit trust of the heart, is no trivial matter—it is leaving out of the inventory a very important item. No wonder you realize no change. Make the entire consecration of all the faith that is in you, and see if it will not bring a change, even if it be no larger than a grain of mustard seed, which is the smallest of all seeds. Unbelief is the besetting sin—and in order to full salvation, faith must have complete mastery. "Without faith it is impossible to please God." He that cometh to God must believe that "He is a rewarder of them that diligently seek him."

—BE DEFINITE.—There is no more subtle temptation of Satan to the sanctified than that of indefiniteness. If he can get them to say *a* blessing instead of *the* blessing, he has gained a victory.—BEWARE!

"SHOW US A SIGN."

THE constant demand of Christ's enemies was, "*Master, we would see a sign from thee.*" He was giving them signs and wonders all the time, and yet they did not believe. He never, however, made any direct response to these specific requirements. He held them, constantly, to the acceptance of the truth as given in His ministrations and the works accompanying them.

This demand for signs is still made, and often by very good people. This is the case with persons seeking entire sanctification. They want something to help their faith; something that their senses can fasten upon. If some extraordinary manifestation were given, a strange light shining out of heaven, or an audible voice from heaven, or an overwhelming power prostrating them to the earth, as in the case of Saul of Tarsus, then they would believe. Now, such manifestations are sometimes the accompaniments of the gracious operations of the Spirit upon the human heart, but never, we believe, when they are specially desired and sought. The very fact of such demand being made is evidence that it would be very improper that they should be given. It shows that the mind is not in a proper attitude towards God, because it is dissatisfied with the written Word, and God is jealous concerning His Word, exceedingly so, and will not tolerate any such reflections.

The kingdom of God is received as a little child—with the meekness and trustfulness of a child. The child has no questionings when the father's word is before him. What his father says is authoritative. So it must be with the Divine Word. "Sanctify them through thy truth," was the prayer of Jesus. God will hold us to faith, implicit faith therein, before He will manifest His saving power. It is peculiarly pleasing to God when persons thus yield to Him the homage of the heart in child-like confidence. They then find the promises are "*Yea and amen in Christ Jesus.*"

'FOOLISH TALKING.'—There is much of it. It is contrary to holiness—it destroys spiritual vitality.

OUR GREAT INHERITANCE.—II.

WE are moved to hold our readers' attention to this thought a little further: *Our New Testament Inheritance in the Holy Ghost!* We are more concerned at the present that Christians shall study this subject than any other, because of its vital relations to individual spiritual life, to Church-life, and to the world's evangelization.

What does the Bible teach us concerning the nature and attributes of the Holy Ghost? As to *nature*, they teach plainly His essential godhead and co-equality with the Father and the Son. One passage here: "For there are three that bear record in heaven—the Father, the Word, and the Holy Ghost: and these three are one." (1 John 5:7.) That is authoritative and comprehensive. As to *attributes*, they testify of His possession of the *natural* attributes of the Deity, such as omniscience, omnipresence, omnipotence, eternity. And we have like testimony respecting the moral attributes—love, holiness, and others. Our space forbids quotations on these several points, but the reader can, by searching the Scriptures, with the aid of a good Concordance, verify these statements.

Now, the truth we desire to be written upon the mind of the reader is, that *full salvation* makes this inheritance *ours*—all that inheres in the Holy Ghost, as respects nature and attributes, *is ours*. It is the purchase of Christ's precious blood, and we appropriate it by faith. "Ye are the temple of the Holy Ghost." His Divine nature, co-equal with the Father and the Son, dwells in us, consciously, abidingly. Then His attributes, natural and moral, become *ours* by virtue of this indwelling. Take for example His omniscience, or His omnipresence, *ours*—and you may run out that thought into a thousand ramifications, and find that there are riches here that are immeasurable. Then again, His holiness, His love, and other great attributes, *ours*—Divinely *ours*—a witnessed and ever-present possession. Did you ever think deeply of the love of the Holy Spirit—not human, or angelic, or any *finite* love whatever, but *infinite* love in the person of the Holy Spirit—made over to us in our Father's will? Here are riches beyond computation.

A GOOD PURPOSE.—"I am purposed that my mouth shall not transgress." So said the Psalmist. Make it your purpose. If carried into effect, the Holy Ghost must have full sway.

TRUTH CONDENSED.

A GEM FROM FRANCES HAVERGAL. "Take my life!" We have said it or sung it before the Lord, it may be many times; but if it were only once whispered in His ear with full purpose of heart should we not believe that He heard it? And if we know that He heard it, should we not believe that He has answered it, and fulfilled this, our heart's desire? For with Him, hearing means heeding. Then why should we doubt that He did verily take our lives when we offered them—our bodies when we presented them? Have we not been wronging His faithfulness all this time by practically, even if unconsciously, doubting whether the prayer ever reached Him?"

GOOD PRAYERS FOR HOLY PEOPLE—

—"Plead my cause, and deliver me." (Psa. 119: 154.) Unsanctified human nature clamors for self-vindication, under accusation. The pleadings in such a case are often feeble and abortive. With sanctified human nature it is otherwise, the desire is for Divine vindication. God is a mighty, irresistible pleader—and He has power to deliver as well as to plead. A cause put into His hands, unreservedly, is absolutely save. The vindication may be delayed for a time, but it will come.

—"Give me understanding, that I may know thy testimonies." (Psa. 119: 25.) The understanding needs Divine illumination. Under that illumination God's testimonies are clearly apprehended. they appear in just proportions and perfect adaptation. Under this illumination the exclamation is, "Thy testimonies are wonderful, therefore doth my soul keep them." An understanding illumined by the Holy Ghost has keen spiritual perception, and exults in the supreme excellency of the Divine law.

—"Hold thou me up, and I shall be safe." (Psa. 119: 17.) Our feet often tread in slippery paths, so we are ready to say with the Psalmist, "My feet had well-nigh slipped." Safety can only be assured by a full commitment to God—a full reliance upon His guidance and guardianship.

BIBLE PUT-AWAYS.

—"LET ALL WRATH BE PUT AWAY."—*Eph. 4 : 31.* Wrath—"lasting displeasure toward the ignorant, and them that are out of the way—the opposite of tender-heartedness." How much there is of this in the world—the carnal mind is continually casting up this "*mire and dirt.*" It is to be put away—and in place of it the law of kindness is to have sway, by the power of Divine grace.

OUR INQUIRY ROOM.

We come once more to inquire concerning the wonderful things that are in the Divine law. May the blessed Holy Spirit help us.

GENERAL TOPIC.—*The Apostolic Prayer.*

—That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man.—*Ephes. 3 : 16.*

This prayer was offered for "the saints" at Ephesus, "the faithful in Christ Jesus," in that newly founded Church. They were converted, worthy of the name of "saints," and making becoming progress—they were "faithful." But the apostle desired their establishment in the experience and life of true holiness.

In the passage before us the apostle sets up a wonderful standard of blessing—"according to the riches of his (God's) glory." Surely here are infinite depths—who has a sounding line to go down into those infinite depths? And if that be the standard of Divine communications to the believing soul, there must be an enrichment beyond all human computation. According to this standard he prays that they may be "strengthened with might by his Spirit in the inner man." It is therefore an internal empowerment for which he prays—a soul in which the Holy Ghost has taken up His abode, in all the plenitude of His purity, love, wisdom and power. A soul that is thus strengthened is equal to every duty and every conflict. He will surely realize what it is to be "more than conqueror through Him that hath loved us."

This is the source of all power in the experience and life of the Christian, "the Spirit in the inner man." It is more than a blessing, or the blessing—it is the revealed presence and indwelling of the blessed Holy Ghost. It is an unfailing source of strength upon which the individual may draw to perform duty and to contend with spiritual adversaries. And this is the blood-bought privilege of every child of God.

INQUIRIES BY LETTER ANSWERED

1. A sister asks whether the passage (*Isa. 66 : 2*), in which the sentence occurs, "*Trembleth at my word,*" has any reference to the trembling realized when bearing the cross?

Ans. We think not. It explains itself—"trembleth at my word." It refers to a feeling of reverential awe of God's WORD. The majesty of God appears in His Word as well as in His works, and it is proper that we should cherish this reverential awe.

2. A sister in Massachusetts wants light on *1 John 5 : 16* : "There is a sin unto death : I do not say that he shall pray for it."

Ans.—This is a difficult passage—it has puzzled commentators. Some have thought that it referred to criminals who have incurred the death-penalty. But the best received view is that it has respect to persons who, while they have the forgiveness of their sins, forfeit their natural life. God may see it best to remove them from the world while He saves their souls—they are "saved as by fire." In attempting to pray for the life of such, prayer will meet with obstructions ; it will not find access to God.

3. A brother inquires whether the expression, "an inheritance among them that are sanctified" refers to saints on earth, or the glorified in heaven.

Ans.—It refers, we think, to the glorified in heaven—they are, pre-eminently, the saints in light. They have come up out of great tribulation, and they are there "in light"—the light of the eternal throne. (See *chap. 14 : 22, 23-26 ; 18 ; Eph. 1 : 3-14.*)

4. A brother in Ohio asks for a word on *John 45 : 5*, "I am the vine," etc., and puts the question : Are infants branches, and upon what conditions may they cease to be branches?

Ans.—Christ is the living Vine. All true believers are branches. The union is established by faith. Infants are also branches. The gracious provisions of the atonement include them, unconditionally. Hence Jesus said, "Of such is the kingdom of heaven." They cease to be branches in the same way that adults do, by sinning. When they pass the line of accountability, and voluntarily transgress, they incur condemnation, and can only be reinstated by repentance and faith.

HELPS TO CHRISTIAN DEVOTION.

BIBLE BRIEFS.—THE LORD'S PRAYER.

"THY KINGDOM COME."—*Matt. 6:10.* Here is a petition for the universal extension of the Gospel, the dominion of Divine grace, whereby our sinful race is to be subdued into cheerful allegiance, exulting homage, and general service. It is a spiritual dominion set up in the human soul, in which Christ is enthroned as King, swaying His sceptre and exercising kingly authority over a willing subject. It therefore contrasts strongly with that temporal dominion which Israel expected the promised Messiah to establish.

We pray for this kingdom to come in seeking its full establishment in our own hearts, and in pleading at the throne of grace for its triumph in the earth. Prophecy, the promises of Jesus, the infinite efficacy of the atonement, and the unlimited power of the Holy Ghost, abundantly warrant such a petition—a petition in fact for the universal spread of Holiness in the earth.

I.—CLOSET STUDIES.

NOTE.—Read the portion for the day each morning, early—commit the passages to memory—meditate upon them throughout the day:

DAILY BIBLE CALENDAR—FEBRUARY.

1. Prov. 4; 14. Prov. 13; 20. Psa. 17; 13, 14.
2. Phil. 2; 4, 5. Mark 9; 41. Psa. 119; 173.
3. Heb. 12; 28. Prov. 28; 13. Psa. 118; 23.
4. 2 Pet. 1; 5-7. Job 17; 9. Psa. 143; 10.
5. Eph. 4; 27. Jas. 4; 7. Psa. 71; 12.
6. Eph. 5; 15, 16. Zech. 10; 12. Matt. 6; 13.
7. Psa. 37; 4. Psa. 37; 4. Psa. 145; 21.
8. Eph. 5; 14. Psa. 37; 6. Psa. 89; 9, 10.
9. Eph. 4; 31. Gal. 6; 16. Psa. 141; 4.
10. Isa. 1; 17. Isa. 54; 13. Psa. 119; 33.
11. Prov. 3; 9. Exod. 20; 6. Psa. 25; 3.
12. Eph. 5; 18. Luke 11; 13. Psa. 51; 12.
13. Ezek. 18; 30. Acts 5; 31. Lam. 5; 21.
14. Psa. 146; 3. Psa. 9; 9. Psa. 17; 8.
15. Heb. 3; 8. Psa. 34; 18. Psa. 69; 17.
16. Prov. 1; 10. Jas. 1; 5. Psa. 27; 11.
17. Isa. 8; 13. Mal. 4; 2. 1 Chron. 16; 35.
18. Deut. 4; 9. Gen. 28; 15. Psa. 16; 1.
19. Colos. 4; 6. Prov. 16; 21. Psa. 141; 3.
20. Rom. 13; 13. John 14; 27. Psa. 5; 8.
21. Col. 3; 2. John 14; 3. Psa. 73; 25.
22. Amos. 4; 12. Heb. 8; 12. Luke 18; 13.
23. Rom. 12; 14. Matt. 5; 11, 12. Isa. 38; 14.
24. Psa. 100; 4. Psa. 38; 9. Psa. 80; 1.
25. Luke 8; 13. Isa. 55; 3. Psa. 119; 34.
26. John 5; 35. Prov. 2; 3-5. Psa. 119; 18.
27. Rev. 2; 10. Deut. 33; 12. Psa. 82; 7.
28. 2 Tim. 2; 22. Micah 7; 19. Psa. 91; 2.

TOPIC FOR THE MONTH.

We pursue our studies of St. John's Gospel, taking especially

THE SECOND CHAPTER.

Here we are brought to the opening of the Book of Miracles, works attesting Christ's absolute divinity.

The Miracle in Cana is full of interest. Note, (1) How, by the preparations, Christ effectually excluded all grounds for caviling—waterpots, filled to the brim, etc. (2) The genuineness of the work submitted to a competent judge, the governor of the feast. (3) The effect of the miracle (see v. 11).

II.—CLOSET PRAYER.

MOTTO FOR THE MONTH.—"Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness, neither shadow of turning."—*Jas. 1:17*

NOTE.—Let the following be made subjects of prayer daily, by the members of the "GUIDE PRAYER UNION." Subscribers to The Guide may become members of this Union by sending their names to us.

GENERAL REQUEST.—That Christian missions, at home and abroad, throughout the world, may have unparalleled success.

WRITTEN REQUESTS.

Connecticut, G—F—, for the conversion of a daughter. Canada, For a company of workers to be sanctified. Florida, For a brother seeking holiness. Illinois, C—, for a sister to be sanctified. I—, for deliverance from an injurious person. Indiana, F—W—, for a noted infidel to be saved. Iowa, T—, for a mother, daughter, and son-in-law to be sanctified; for a revival. Kansas, J—, for a brother seeking holiness: a mother to have clear light; for the conversion of three sons. Massachusetts, H—, for a daughter embracing error. Michigan, B—C—, for a husband, and children converted. H—, for the salvation of a widow's son. M—P—, for a sister to be sanctified, who once enjoyed it. Missouri, R—, for the salvation of father and mother. New York, W—C—, for a church to be revived. H—, a mother to be sanctified son converted. N—, for a backslidden husband. C—, for a brother's salvation, the only one out of a family of seven unconverted. Y—, for a sister to be healed, and two boys converted. Ohio, M—, for salvation of a husband. Pennsylvania, S—, for a sister to be reclaimed; a father sanctified; husband and wife sanctified; brother sanctified and healed. D—, for an afflicted sister. U—C—, for a young preacher seeking holiness. Vermont, P—, for an aged sister to be sanctified. B—, for preacher and people to be baptized, who are opposed to holiness. Wisconsin, W—, for the conversion of three children.

III.—CLOSET HYMN.

PRAYER is appointed to convey

The blessings God designs to give:

Long as they live should Christians pray;
They learn to pray when first they live.

'Tis prayer supports the soul that's weak;
Though thought be broken, language lame;
Pray, if thou canst or canst not speak;
But pray with faith in Jesus' name.

Depend on Him; thou canst not fail;
Make all thy wants and wishes known;
Fear not; His merits must prevail;
Ask but in faith, it shall be done.

IV.—WORK FOR JESUS.

1. Help some needy family this month.

1. Go and read the Scriptures and pray with some sick person.

2. Visit a prison or hospital, and minister to the inmates, spiritually.

3. Tell your experience of holiness to some fellow-Christian, *privately*.


4. Get a good book on Holiness and loan it from one to another of your Church-members.

5. Is there a blind person in your neighborhood; make a weekly visit, and read and pray.


BIBLE BRIEFS.—CHRIST'S WORDS.

—"I AM THE TRUTH." (*John 14 : 6.*) This is an important declaration. It answers a great question, a question which has been propounded all along down the line of the ages, "What is Truth?" Christ is the Truth—it inheres in Him in infinite degree. "It hath pleased the Father that in Him should all fullness dwell"—in Him a fullness of truth. Every great question relating to man's character or destiny finds its answer in JESUS.

OUR STUDY JOTTINGS.

 THE GUIDE.—The tide of new subscribers continues to flow in. Let it continue to flow this month also. We still offer the liberal premiums which have been announced.

—LIFE OF MRS. JAMES. This work is deservedly popular. Those who have been privileged to peruse it the past month are delighted with it. It should go everywhere into the homes of the people, and into Church and Sabbath-school Libraries. At \$1.00 a copy, it is put down at a low rate to accommodate the people.

 Look at the list of Books on the 2d, 3d, and 4th pages of the cover.

—The *Christian Holiness Almanac*, for 1887, a perfect gem, is being scattered widely.

—There is a perpetual revival in Hedding College, Abingdon, Ill., under the administration of President Jaques. There is a daily prayer meeting at 10.30 A. M., which is largely attended. There is much interest of late in the doctrine and experience of perfect love. Some of the most advanced students, candidates for the ministry, have come into the experience of late, and others are seeking with an agony of earnestness that is prophetic of a great victory.

—The *Christian Advocate* has provided for two carefully prepared articles on Entire Sanctification, one by Dr. Steele, and one by B. M. Adams. We congratulate our excellent contemporary, editor Buckley, on this new departure.

—"WILLIAM TAYLOR" is the popular name for the Mission Steamer for Africa. The lady who contributed \$1,000, has recorded 1,000 votes therefor. A sister who sends \$5.00 writes: "Call it 'William Taylor,' by all means, and not by any of the outlandish names known only to the natives." We say, Amen! Roll in the dollars!

—J. B. Atkins, of Ireland, has sent us copies of three tract books, "*Aids to Holiness*"; "*The Mountain Top*"; or, "*Glimpses of the Higher Life*"; and "*Sabbath Bells, or, Aids to Holiness*." They are good.

—We have a copy of a new tract, "*Growth in Grace*," by Rev. H. N. Brown, and published by McDonald & Gill. Price, 3 cents each.

ATTENTION! THE GUIDE IN AFRICA.

Praise God for the following letter—it cheers our hearts. We feel like working on :

KIMBERLEY, *Diamond Fields, South Africa,*
December 12th, 1886.

My dear Brother in the Lord : I am impelled by gratefulness and our Lord's influence to send a few lines to tell you of the glorious work being effected by the *Guide* in this benighted region. The Diamond Miners bring together here some of the greatest scoundrels the world has ever seen, and one of the worst of these was, by his own confession, L—L—, an habitual frequenter of those sinks of iniquity, race courses, the curse of this benighted continent. Every possible wickedness that Satanic ingenuity could devise, this poor abandoned sinner was guilty of, and all our efforts for his salvation had, up to last August, proved fruitless. On the 23d of August, I met the poor fellow, who was somewhat softened on account of the death of his wife and three children from malarial fever. I attempted to reason with him, and when his cries for vengeance against the Almighty had subsided, I got him to listen while I read to him that splendid sermon by Rev. John Wesley on the "Circumcision of the Heart," which appeared in the July number of the *Guide*. He is a man of but little intelligence; but suddenly, while I was asking help from above, a light illumined his face, and he grasped the blessed truth immediately. From that day he has been a changed man, and now spends his leisure time, which used to be occupied in drinking, gambling, and far worse employment, in going to the various camps, and imploring others to accept that mercy which he has found of all-sufficient power to himself. All this was, under God's blessing, due to your blessed Journal, and I trust you may long be spared to spread such glorious literature throughout the world.

MAURICE MARCUS.

—Order a beautiful memoir, "BELINDA NAIL." It will surely do you good. Price, \$1.25.

—A sister in Pittsburg, Pa., convicted of the evil of wearing such things, has sent us a box of *feathers*, to aid in building Bishop Taylor's steamer. We have determined to buy them at a fair price, and at the close of the Holiness meeting on Thursday, in Orange, have two little girls, very dear to us, who love Jesus, but not *finery*, burn them—which is the best thing to do with idols.

OUR BOOK TABLE.

All these Books may be ordered from us.

What Shall we do with the Sunday School as an Institution? By Geo. Lansing Taylor. This is an Essay that was read in the Ministers' Meeting, New York, which, by vote, requested its publication. It is a strong discussion of a live subject, very suggestive, and worthy of a careful perusal. Published by Wilbur B. Ketcham, 71 Bible House, New York. Price, 30 cents.

Day by Day, A Holiness Almanac. By Isaiah Reid, Editor of The Highway. Price, 10 cts.

Life of Rev. John Wesley. This is an excellent book, compiled by our indefatigable friend, Rev. E. Davies. It reviews, from a spiritual standpoint, in a brief form, the marvelous career of that marvelous man. It is just the book for general circulation, and should go everywhere. It meets a felt want—Wesley's life in a cheap form. On sale by us. Price, only 50 cents.

Quiet Hallelujahs. By Abbie Mills. A precious little volume, the very thing for devout minds. It is a collection of prose and poetic articles from the pen of this excellent writer. Its name indicates its character. It has the hallelujah tone—quiet, but full of glad and joyous things—telling of Jesus and His love. We heartily commend it. Published by McDonald & Gill, and on sale by us. Price, 50 cents.

GUIDE HYMNAL

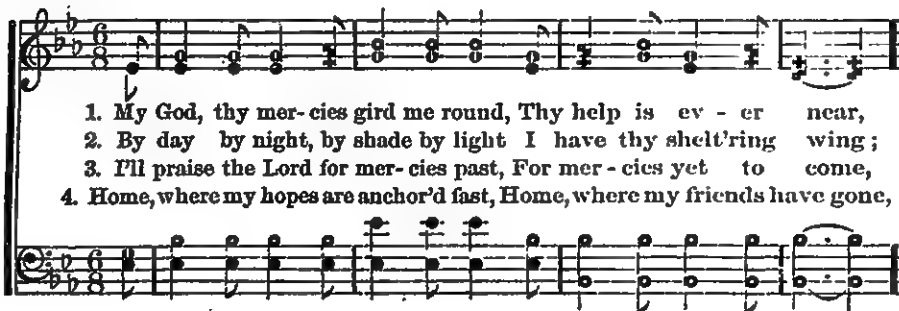
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I am Thine.

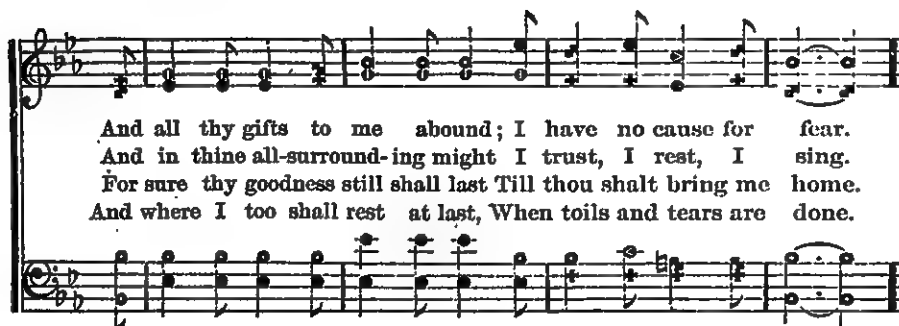
Rev. JOHN PARKER.

[From "The Wells of Salvation," by per.]

Wm. J. KIRKPATRICK.

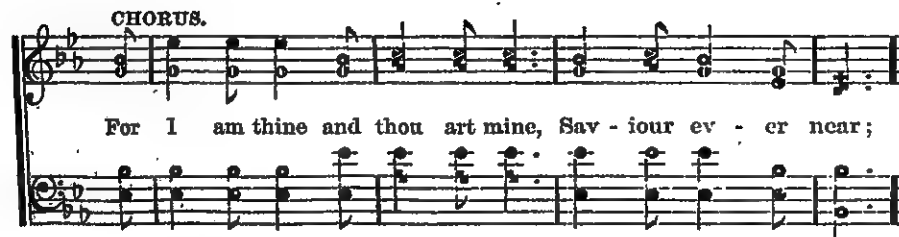


1. My God, thy mer-cies gird me round, Thy help is ev - er near,
 2. By day by night, by shade by light I have thy shelt'ring wing;
 3. I'll praise the Lord for mer-cies past, For mer - cies yet to come,
 4. Home, where my hopes are anchor'd fast, Home, where my friends have gone,



And all thy gifts to me abound; I have no cause for fear.
 And in thine all-surround-ing might I trust, I sing.
 For sure thy goodness still shall last Till thou shalt bring me home.
 And where I too shall rest at last, When toils and tears are done.

CHORUS.



For I am thine and thou art mine, Sav - iour ev - er near;



O fill my heart with per-fect love, Ban - ish ev - 'ry fear.



MARCH, 1887.

THE WORD FOR THE MONTH.—"Rejoice in the Lord, O ye righteous: for praise is comely for the upright."—Psa. 33 : 1.

GOSPEL ARROWS.

BY GEO. HUGHES.

—"If ye abide in me."—Psa. 33 : 7.

JESUS here speaks of a great spiritual reality—abiding in Him. The words stand in connection with His beautiful object lesson to the disciples, on THE LIVING VINE. He is the Vine, believers are the branches. This vital connection is made by the exercise of living faith. And it can only be maintained by a continual exercise of the same living faith. Its habitual exercise is as natural as breathing.

—"And my words abide in you" (v. 7).

It is written, "For thou hast magnified thy word above all thy name." The Word is in high estimation in Heaven, and so it should be on earth. A vital union between the believing heart and Christ will be demonstrated by the fact that His words abide in us. We shall cherish them, delight in them, and, above all, obey them. Obedience is the proof of love—child-like, joyous, constant obedience. We shall not stagger at the precepts any more than at the promises.

—"Ye shall ask what ye will" (v. 7).

Union brings communion, sweet and hallowed communion. It gives familiar access to the Divine treasury. This is surely giving a large warrant. The vital union being maintained, the asking will be on the line of love, and in exact harmony with the Divine will. Each petition will be indited by the Holy Spirit, who is our inward Intercessor, and hence consonant with our Father's good-pleasure. We know not what to ask except as the Spirit teacheth. But under His illumination we shall not ask amiss.

—"And it shall be done unto you" (v. 7).

It is hard for an earthly father to deny the petition of a loving child, especially one who bears his image very accurately. The familiar approach of the child is a joy to the parental heart, and his hands are quickly stretched forth in blessing. "How much more," says Jesus, "will your Heavenly Father give good things to them that ask Him." Let the great "IF" of the text be clearly verified, and the "SHALL HAVE" of the text will be abundantly fulfilled, and we shall be abundantly enriched.



THE CHRISTIAN DOCTRINE OF SELF-DENIAL.

BY PRESIDENT J. R. JAQUES,

[Of the Hedding College, Abingdon, Ill.]

[Concluded.]

TEXT.—“If any man will come after me, let him deny himself, and take up his cross, and follow me.”—Matt. 16 : 24.

HAVING endeavored to define Self-Denial *negatively*, we will proceed to ascertain *what it is*. To define self-denial closely and positively, we must introduce a little mental philosophy—or, in other words, tell something of the structure of the mind so far as the sensibilities are concerned.

The “self” (that is, the *soul*) that must be denied, sends out a myriad voices craving a myriad things. The “self” within us emits a myriad voices of importunity. The “self” (or soul) contains numerous impulses or *desires*. We may almost say that the “self” (or soul) is a complex bundle of desires or propensities.

1. These desires—called in mental philosophy instincts, appetites, propensities, affections—reach out after their respective objects, as the tendrils of the vine reach after and seek their appropriate support; or as the plants ever reach after the light.

2. These desires of our nature, in their normal state, are *necessary* to the existence of man. They are a *part* of man and, so far from being useless, are Divinely implanted, and prove the infinite skill of the Divine Architect of the mind. No impulse or desire of human nature is useless or harmful, if rightly directed.

3. These desires, or the instincts, appe-

tites, propensities and affections, are necessary to the *happiness* of man. Happiness consists in the normal satisfaction of the normal desires or aspirations of human nature. If we had no desires or aspirations, we surely could have no satisfaction, and therefore no happiness.

4. These desires are necessary to the *moral discipline* of the soul. There could be no *temptation*, without *desires* of some sort in our nature. A man could not properly be said to be *tempted* to do a thing which excited no desire of his nature, innocent or guilty. It is these innocent and necessary desires of human nature that make a holy man *temptable* or capable of temptation. “A man is tempted,” James says, “when he is drawn by his own desire (not ‘*lust*’) and enticed.”

5. These desires of our nature primarily have no quality or character—as they act automatically or blindly—without reference to the moral quality of the action to which they impel. That is: in their original, normal condition, they act blindly and are neither right nor wrong—morally. When, for instance, food is presented to the senses of a hungry man, the desire for food instantly reaches out toward its object. The desire (or appetite) for food operates automatically in presence of the tempting food, whether the food be forbidden or permitted, morally. The *appetite* does not see the moral quality in the eating. It sees merely the quality that appeals to itself, as appetite. But in every act of eating, there are *two* qualities: first, its pleasurable-ness—secondly, its rightness or wrongness. “The instant conscience sees the wrong quality of the act, the conscience must silence desire by the stern and immutable “no.”

And this illustration of the desire of food is chosen for a purpose. *It represents all desires of our nature*. This desire for food performed a conspicuous and tragic part in the first sin of Eden. When the “forbidden fruit” was presented to Eve, appetite was excited not by the fruit as *forbidden*, but as *pleasurable*. The desire

was natural and innocent till the higher nature saw *that other quality* in the eating which we call *sin*. Then was the instant to thunder the sublime "no!" that would have saved Eve from her doom and ours. We are not *now* considering the other desires, as the desire for knowledge and power that also tempted Eve to the fatal act.

These physical desires for food and drink—and all the desires that pertain to physical existence—act blindly, reaching out alike for what is permitted and what is forbidden, morally, and there is no moral quality in the whole proceeding until the conscience perceives the rightness or the wrongness of the proposed action, and the will chooses or refuses. Generally the desire acts *first*—that is, before the conscience sees the moral quality and the will decides—because the desire being instinctive acts *instantly*, and conscience and the will requiring more or less of reasoning, must take more or less *time* to decide. But just here it is supreme safety for the Conscience and Will to utter the stern "no," *if there is a doubt of the rightness of the proposed act*. For "he that doubteth" is condemned. If appreciable time is required to decide the moral quality of a proposed act, the act must be adjudged wrong till it is proved to be right.

We have spoken specially of the *physical* desires. But the same reasoning will apply to *all* desires, in all their forms, whether they belong to the body or the soul. Consider the modifications of desires called the *propensities*. The desire of happiness called *self-love*; the desire of knowledge, or *curiosity*; the desire of possession, or *acquisitiveness*; the desire of power, or *ambition*; the desire of society, or *sociality*; the desire of imitation, or *imitativeness*; the desire of esteem; the desire of excellence—all these, and other desires are placed in the human organism as so many coiled springs to impel to action till the will takes sides and says "yes" or "no."

So the *malevolent affections*—the essential element of which is *resentment*—are powerful factors in human nature, and morally innocent while directed toward their appropriate objects, namely, the wrong in all its many forms.

Thus the *benevolent affections* are powerful impulses in human nature—impelling to man's mightiest deeds—good or evil. But these affections are instinctive, and so primarily without moral character. To love home and country, parents, children, and other kindred is no virtue, because it is *instinctive*. But while it is no virtue to have these affections, it is a great wickedness *not* to have them—because their absence implies that voluntary wickedness has destroyed them.

These instincts, appetites, propensities and affections are the mighty forces of human nature—ever impelling the man and ever needing restraint and guidance.

But in addition to these *normal* desires of human nature, innocent and necessary, man, before the operation of saving grace, feels a diseased action in these desires. This is what we call *depravity*, inherited or acquired. Depravity is no new desire or faculty of the mind, but an abnormal and diseased action of *all* the desires and faculties.

The "self" to be denied is then a grand and mysterious aggregate of desires or impulses which are continually crying, "give, give, give!"—instinctively and incessantly reaching forth after their respective objects. If they reach out and cry after the right, the pure and the good, they may be gratified in just that degree that shall not injure one's self and one's neighbor. But when any one of these multitudinous desires and impulses of our nature asks for indulgence, and reaches after fruit that is forbidden fruit, *it must be denied!*

THIS IS SELF-DENIAL.

When blind impulse—instinctive desire or affection—or any propension of body or soul cries, "give, give," the will must cry "no," when yielding would be

sin. **THIS**—not living on bread and water—is Self-Denial; **THIS**—and not lashing the body with whips—is Self-Denial.

If these desires of our nature cry and clamor for what will poison them and pierce the soul with sorrows, *they must be denied.*

Self-denial is then self-poise—self-control—self-government. These desires, in themselves so powerful and so essential to human happiness, if kept in their normal channels, are so far from being intrinsically wrong, that they may be sanctified, utilized, and directed toward the pure, the immortal and the Divine.

Here then we see the philosophy and duty of Self-denial. It covers the whole field of Christian experience and outward life. Every moment of our life, some desire, or impulse, or aspiration needs control by the sanctified conscience and will and the indwelling Christ.

Christian Self-denial is then to say, "*thus far and no farther*" to all the impulses of our nature.

To practice Self-denial, a man need not wear an iron girdle or garments of sackcloth like the ascetic, or practice any penance. He can humble himself and chasten himself sufficiently by *denying every desire* of flesh and spirit that would lead to sin.

1. The *appetite for food and drink* must be so controlled and checked and denied that no injurious quantity or quality of food or drink shall be *willingly* taken. The same is true of other appetites pertaining to the body. Blind impulse must not take the place of reason, conscience, and the Holy Spirit.

2. The *desire of possession* (or acquisitiveness) must be denied whenever such self-denial is necessary to the highest good of the soul, and of others. In other words, whenever the desire of possession impels to money-making while conscience and Christ impel in another direction, then the desire must be denied, whatever the consequences.

3. The *desire of power* (or ambition),

when pointing toward and reaching after the forbidden, *must be denied*, whatever the cost, whatever the cross.

4. The *desire of knowledge*—in itself innocent—may become a *snare* that may hinder the soul. When *duty* comes into competition with knowledge, duty must be chosen *first*. "If any man will do (wills to do) the will of God, he shall know." When the desire of knowledge becomes prying curiosity, where there ought to be adoring trust, this desire must be denied for the time, with the assurance that what we know not now, we "shall know hereafter."

5. The *desire of society* (or sociality), must be denied when it hinders the soul's welfare. Solitude is sometimes self-denial, and often a *duty*. The love of society may ruin us.

6. The *desire of esteem* forms another field for self-denial. This desire in itself is right, and is even appealed to in the Bible as a motive. But to do right sometimes is to be the object of the uplifted finger of scorn, or the tongue of cold criticism. *This is self-denial!*

7. The *desire of imitation* (or imitativeness) furnishes a vast field for self-denial. We naturally desire to be like others. Hence the wondrous power of *fashion*. But Christian self-denial requires that a man dare to be "singular," one of the "peculiar people." To conquer that mystic, mighty thing we call *fashion*, calls sometimes for the stuff that heroes and martyrs are made of!

8. *Self-love* must be controlled by a self-denial that imitates the Divine unselfishness of our Lord, who "pleased not himself."

9. *Even the emotions of joy, sorrow, beauty, sublimity*, etc., need to be schooled, pruned and chastened by Christian self-denial.

10. *Even the benevolent affections* need the restraining hand of an intelligent and holy self-denial. Love to father, mother, child or friend may easily become a snare—may easily draw a soul from stern duty.

Thus even the highest and fairest affections of our nature must be governed and mastered and duly *denied* by the enlightened conscience and the Almighty Christ.

The duty then is plain. Self-Denial lies at the threshold of the Christian life—and is an ever-present duty. As in the natural life *there is no excellence* without self-denial; so in the spiritual life, self-denial, as Wesley says, is the very “quintessence of religion.” Without self-denial, our Lord says, a man “*CAN* not be my disciple.” It costs something to be a Christian. But Christianity denies a man nothing but what ought to be denied. It costs something to plant a field; but it is the only way to obtain a harvest.

Each forbidden joy rejected is like money thrown into an eternal Savings Bank that yields a compound interest forever and forever! The little forbidden joys denied are the little baits with which you catch mighty joys here, and immortal joys hereafter. You barter away a little present enjoyment for a future endless Heaven!

Christian Self-denial, then, rather than being a life of gloom, is a life of joy here, and leads to a life of glory hereafter. AMEN!

“A short slander will sometimes reach further than a long apology. Thistle seeds soon catch. But generally in the end, truth will come forth and clear herself.”

“THE WORD OF GOD is the water of life; the more you lave it forth, the fresher it runneth. It is the fire of God’s glory; the more ye blow it, the clearer it burneth. It is the corn of the Lord’s field; the better you grind it, the more it yieldeth. It is the bread of heaven; the more it is broken and given forth, the more it remaineth. It is the sword of the Spirit; the more it is scoured, the brighter it shineth. The voice of God cannot be unpleasant to their ears who are the children of God, the oftener they hear it the more they receive; they can never have overmuch who never have enough.”—*Bishop Jewel*.

HE HEALED THEM.

BY MRS. T. E. BURROWS,

(Formerly Miss O. G. Browning, author of “*Singing with Grace*,” and other Poems.)

THE city was astir,
Filled with a moving mass
That lined the streets and lanes,
Waiting for Him to pass:
The blind and lame,
The palsied, and diseased
Of every type were found,—
Borne there by loving friends,—
For through the region round
Had spread His fame.

The story of His deeds
From mouth to mouth had gone;
The thousands He had fed,
The wonders He had done,
The dead He raised;—
A mighty prophet He,
Mighty in deed and word:
Thus, as each would repeat
All he had seen and heard,
Jesus was praised.

Lepers were there, no more
Accursed and shunned by men;
Freed from their loathsomeness,—
To Jesus they had been,
And now were clean.
Lips by His words unsealed,
Eyes opened to the light,
Ears of the deaf unstopped,
Attest the Prophet’s might,
Thronging that scene.

His voice of matchless love
Had thrilled each waiting heart,
And devils crying out,
From their abodes depart
At His command.

For every one who came
To Him with grief of soul,
Touched but His garment’s hem,
And lo! they were made whole
Throughout the land.

This wonder-working God
Walks through the world to-day,
His miracles and power
Have the unbounded sway
Of faith’s domain.

Where sin in any form
Burdens the sons of men,
There, with His healing balm,
For ages He has been,
Jesus, the same!

CARDINAL BIBLE DOCTRINES.

BY WILLIAM REDDY,

[Evangelist, Syracuse, N. Y.]

"THE KINGDOM OF GOD WITHIN."

THE work of God in the human soul, is a marvelous mystery, especially to unspiritual souls. The mystery is two-fold. First, the *fact* of such inworking; and second, the *gradations* in the progress of that work.

"The natural man discerneth not the things of the Spirit of God." *How* God, the Infinite, can communicate with a finite being, cannot be comprehended by the philosophy of man, yet "God *worketh* in you both to will and to do of his own good pleasure." The whole process of salvation is a *Divine, supernatural work*.

REPENTANCE is a supernatural operation. "If God peradventure will give them repentance, to the acknowledging of the truth;" and "Christ is exalted as a Prince and a Saviour, to give repentance unto Israel, and remission of sins."

FORGIVENESS, or Justification, is God's exclusive work. REGENERATION is the *work of God*. He it is that "quickeneth" those who are "dead in trespasses and sins."

It was the Divine word of Jesus that quickened Lazarus, and called him back into life; and of dead souls Jesus says: "The hour is coming, and *now is*, when the dead shall hear the voice of the Son of God, and they that hear shall live." "The words that I speak, they are spirit and they are life." The words are the vehicle of the Holy Spirit's power in regenerating a soul. "Of his own will begat he us by the word of truth, that we should be a kind of firstfruits of his creatures. This work of repentance, of justification, of regeneration, is a glorious work, as it classifies the child of God with the "*first-fruits of his creatures*."

Yet it is but the incipient stage of the work of God. It is "*the kingdom within*." It is "righteousness (justification), peace, and joy in the Holy Ghost." It must not be depreciated; it must not be minimized. The standard of a regenerate state must not be lowered to cover the deficiencies, or the delinquencies, of "half and half" professing Christians; of those who only evince good desires, and express good resolutions, but who perhaps never had a clear sense of justification, or who may have once enjoyed that assurance but who may have "left their first love." We must not "heal the hurt of God's people slightly." On the other hand, the standard must not be lowered to exalt the state of entire sanctification.

This later, and better state must be judged of by its own standard, as lifted up in God's Holy Word. *This is the work of God*. It is not "consecration," though it is often confounded with it. It is not merely "more religion." It is not being "more faithful." It is not ecstasy. It is distinctively recognized as *the work of God*. "The very God of peace sanctify you wholly." (1 Thess. 5 : 23.) "Faithful is He that calleth you (to this state), who also *will do it*." (v. 24). Now this phrase, "Sanctify you wholly," presupposes that the antecedent state of regeneration is a state of *partial* sanctification. Not partial forgiveness; not partial obedience to known duty; but partial eradication of the propensities, and of the corruption of the natural man; of "the flesh, which lusteth against the Spirit, and these are contrary one to the other," so that there is a mixture of good with the remains of evil, though the good predominates. The Spirit

"Carries on His work within
Striving till He cast out sin."

This "completeness in Christ," resulting from being sanctified wholly, is the completeness of God's work in the soul—not the *utmost limit* of that work in the direction of *maturity* and of *growth*; but the entire subjection of the whole mor-

al, intellectual and physical man; the "bringing into captivity every thought to the obedience of Christ."

This is the privilege of every new covenant believer. But we must emphasize this truth, viz.: the "new covenant standard." It includes *the fullness of the Spirit*; a state of knowledge and of grace this, which was not made known to the Church in other ages, "but which is now made manifest in the flesh to the saints." This is the "great salvation which *at the first began to be spoken by the Lord*, and was confirmed unto us by them that heard him. It began to be spoken when Jesus promised *the Comforter*—when He said, "He that believeth on me, as the Scripture hath said, Out of him shall flow rivers of living water: but this he spake of the Spirit, which they which believed on him *should receive*; for the Holy Ghost was not yet given, because Jesus was not yet glorified."

The gradations of this kingdom, in its unfoldings, are among "the mysteries of the kingdom of heaven." Why "the great salvation was not at once opened and unfolded, immediately after the fall, was not understood; it may not even now be fully understood. But this much is clear: every succeeding dispensation from the patriarchal to the full dispensation of the Spirit, was in respect to truth and grace, in advance of the preceding. The Mosaic was much in advance of the days of Enoch, and Methusalem, and even of Abraham. The prophets were continually adding to the constellation of truth and grace. John's dispensation was the dawn of the Gospel day; the personal ministry of Jesus began by preaching, "the kingdom of God is at hand."

A specimen, or a sample copy of the kingdom in advance, was given at the transfiguration on the mount. But Pentecost was the culmination of all former manifestations, the consummation of God's plans. "The ministration of the law was glorious," though it was "a

ministration of condemnation." But the ministration of the Spirit exceeds in glory." The veil is here taken away, so that "we all, with open face beholding as in a glass, the glory of the Lord, are changed into the same image from glory to glory as by the Spirit of the Lord."

In the case of individual graduation through the various stages of the work of grace, there are distinctive lines and stages answering to the various dispensations as successively unfolded in the plan of God.

And now, God says of this new covenant salvation and relation: "I will put my laws into their minds, and in their hearts will I write them. I will walk in them and dwell in them, and they shall be my people (peculiarly), and I will be their God. They shall all know me from the least of them to the greatest of them." Jesus said to His disciples in His farewell address, speaking of the Comforter whom he would send unto His followers: "He dwelleth with you (already) but shall (then) be in you," and "shall abide with you."

This is entire sanctification. This is "the kingdom of God within you"—"the kingdom of God in power." This is "the mystery of the faith in a pure conscience." This is "life eternal."

—PRIDE takes for its motto: "Great *I* and little *you*."

A QUAIN old writer says: "Reason and Faith may be compared to two travelers. Faith is like the man in full health who can walk twenty or thirty miles at a time without suffering. Reason is like the little child, who can only with difficulty accomplish three or four miles. One day, Reason proposes to Faith to go forth together. Faith complies, 'O Reason, thou canst never walk with me!' Well, they start. But soon they come to a deep river—and Reason saith, 'I can never ford this river!' Again, they reach a lofty mountain, and again Reason saith, 'I can never climb this height;' and so, in order not to leave Reason behind, Faith was obliged to carry him on his back! and," says the old writer, "O, what a baggage was Reason to Faith!"

THREE FULL ASSURANCES OF HOLY SCRIPTURE.

BY J. L. SOOY,

[Pastor of State Street M. E. Church, Trenton, N. J.]

II—FULL ASSURANCE OF UNDERSTANDING.

"That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge."—COL. 2:2.



MARK the wealth of the repetition of the apostle's words: "Unto all riches of the full assurance of understanding." The wise man of old is loud in the praise of wisdom; he can hardly get similitudes rare and costly enough to tell its preciousness and value. It is above rubies; the topaz of Ethiopia shall not equal it; no mention shall be made of coral or of pearl. But God's people in the new dispensation are to be dowried with something grander than this. It is not only understanding, but *assurance* of understanding—knowledge deepening into conviction; more, it is the *full* assurance of understanding—not a shade of doubt remaining, not a solitary conception of misgiving to disturb the faith; nay, more than that, it is the *riches* of the full assurance of understanding—the whole soul so thoroughly enfibred into the man as to become a faculty of his, one of his own belongings, his possession—riches which no panic can scatter and which no thief can steal. Is not that a power that is worth having?

Now, this is a result of experimental holiness. The promise is, "But ye have an unction from the Holy One, and ye know all things." (1 John 2:20.) St. Paul implies that the Corinthians are generally enjoying this blessing. He says (2 Cor. 1:21-22), "Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath al-

so sealed us, and given the earnest of the Spirit in our hearts." It seems that this anointing was an emblem of Divine teaching, and especially of those influences by which the Church of Christ was, in the beginning, guided into all truth. This is evident from 1 John 2:27, "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." The anointing here is a *person*, because he *teacheth*, and seems to mean the spirit of illumination, or great knowledge and discernment in spiritual things. "It is a great honor to be born into a royal family: it is a greater to be anointed king. Hence the anointing, says Wesley, '*is immensely greater than the new birth.*'"

The experience of holiness gives the believer wonderful illumination on Divine things. He has the power of thinking things, of knowing things, and of understanding things, which does not belong to the lower ranges of Christian experience. "*Unto all riches of the full assurance of understanding.*" There is a holy illumination.

1. *On the Providences of God.* The experience of holiness brings settled, unwavering peace amid the darkest mysteries of providential trials. I do not mean simply peace in the ordinary sense. There is many a man who makes peace with the justice of God, and not with His hand; he is forgiven, and then goes on resisting the providence of God all his life. I once read of a man who said in a lovefeast, "For forty years I have had the frequent sense of sins forgiven, and yet for forty years I have been fighting against the providence of God." Now, when you give yourself into the hand of God to be guided by Him, and then all the time pull the other way, that does not make a happy life. It is only when you fall in with God's plan

and follow it, not with dogged submission, but with joyful obedience, that you travel on, even over the piercing storm or the bruising stone, crying, Victory, victory! "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee." It is the office of the sanctifying Spirit to illuminate the providences of God, removing all fear. (See 2 Kings 6 : 16-17.)

2. *On the Truth.* "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14 : 26). Again, "God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God." (1 Cor. 2 : 10.) Jesus teaches us that the Holy Ghost takes the Word and illuminates it—gives a clearness and distinctness to it hitherto unknown. It is the special privilege of the pure in heart to have the meaning or the mystery of many a passage of Scripture, that he himself cannot understand, made plain to him. He receives the assurance of the truth—enters into the full understanding of it.

This anointing, therefore, opens to us the school "in which the most learned are seated below on the bench of humility." If the conditions are fully met, this illumination—this "full assurance of understanding"—is absolutely secured. Some talk about errors of judgment; mistakes of action when the intent, the purpose, is all right. But the promise is, "*the anointing TEACHETH.*" Such may be the illumination that *special* discernment will be given us. Our judgment shall be set right, and our acts shall be consistent with our purpose. The secret is, *its conditions must be fully met.* They are: (1) A pure heart. (2) Perfect trust in Christ. (3) Perfect distrust in self; not even leaning or inclining to our opinion or wisdom. Do not try to coax God over to our side, but go over to His.

"THY WILL BE DONE."

BY MRS. L. FENNER BAKER.

ALL pain we bear, each dear hope unfulfilled,
Is but the discipline our Lord has willed;
The precious things that vanish from our sight
'Mid our earth journey, every starless night
And tearful morn, are but the heralds sent
To bid our souls return from banishment—
From a life-exile from our Father's face,
To heaven's fair country, our own dwelling place.
O, heart! would'st thou be ready for thine home,
Welcome Christ's messengers—howe'er they come.
Hast thou not *all*, since thou art Jesus' choice?
And can'st thou not in Him "always rejoice"?
Fix every thought upon thy One Best Love,
Learning each hour, thy treasure is above.

What would'st thou of the world? did He not say
His own are not of it? It passeth soon away!
Its prince hath nothing in our glorious King.
Vain are its pleasures! Closer let us cling
To the dear cross He bore for us in woe;
Precious to love's eyes do the thorn wounds show,
Made by the crown He wore,—let flowers pass by
And smooth soft pathways—if *He* walketh nigh
To His beloved, wheresoe'er they tread,
O'er roughest steeps a blessed calm is shed—
And angel voices, 'mid the roughest storm
Call the believer to his heavenly home.

And *He* is near us—ever till the end,
Always the same—sweet Comforter, true Friend;
O, Arm of Strength—O, Heart of Love Divine—
O, watching Eye of tenderness—be mine!
Let those choose earth who will,—or walk apart,
Seeking their own—as the swift years depart,
Hold Thou *me* closer! O, my Rock—my Rest—
I am not weary, leaning on Thy breast!

—CHRISTIANS, to use a familiar figure, are like coals—they will burn brighter when gathered into heaps.

TEMPTATION.—Though it is trying to be tempted, it is worse to be without any temptation. Not to be tempted of the devil is the greatest temptation out of hell. The devil's war is better than the devil's peace. Carnal hypocrisy is a dumb and silent thing; but it is terrible to be carried to hell *without any noise of feet*. The wheels of Satan's chariot are sometimes oiled with carnal rest, and then they go without rattling or noise.—*Sel.*

HOLINESS IN HYMNOLOGY.

BY F. BOTTOME,

[Pastor of Asbury M. E. Church, N. Y.]

UNDER the admirably arranged collection of hymns of the Baptist denomination, entitled "Service of Song," we have, as we might expect when subjective piety is as clearly emphasized, a large number of hymns, under the heading of "Salvation," and "Christian Life," in which the grace of entire sanctification is as definitely stated as the most pronounced Wesleyan could desire. The first we may mention, because it comes from the pen of the venerable Dr. Horatio Bonner, who is to the Free Church of Scotland what Viebel was to the Tractarians of the English Church, and because it so emphasizes the doctrine of the Atonement and Priesthood of the blessed Master in the redemption and healing of the soul from the guilt and power of sin. Surely nothing can be said more simply and expressive than

"I lay my sins on Jesus,
The spotless Lamb of God ;
He bears them all, and frees us
From the accursed load.
I bring my guilt to Jesus,
To wash my crimson stains
White in His blood, most precious,
Till not a stain remains."

Under the same heading is Doddridge's unsurpassed hymn, which perhaps has helped as many struggling souls into the kingdom of perfect love, as any that even Charles Wesley ever wrote :

"O, happy day, that fixed my choice,
On Thee, my Saviour and my God !
* * * * *
" 'Tis done, the great transaction 's done,
I am the Lord's, and He is mine.
* * * * *

"Now rest, my long divided heart ;
Fixed on this blissful centre, rest."

And then, immediately follows under

the same heading, one of Toplady's devout strains, in which is this :

"Less than Thyself will not suffice
My comfort to restore ;
More than Thyself I cannot have,
And thou canst give no more."

Then follows Charles Wesley's stirring hymn :

"O, Love Divine, how sweet Thou art !
When shall I find my willing heart
All taken up by Thee ?

And almost the next number is John Wesley's translation, from Paul Gerhard :

"Jesus, Thy boundless love to me
No thought can reach, no tongue declare ;
O, knit my thankful heart to Thee,
And reign without a rival there :
Thine, wholly Thine, I am ;
Be Thou alone my constant flame."

And with it, from the same source, the hymn commencing—

"Thou hidden love of God, whose height ;"
* * * * * etc.
"Is there a thing beneath the sun
That strives with Thee my heart to share ?
O, tear it thence, and reign alone,
The Lord of every motion there."

No. 591 of this collection is Charles Wesley's beautiful aspiration,—

"Love Divine, all love excelling,"

And with it,

"O, for a closer walk with God,"

followed directly by Watts' rhapsody—

"My God, the spring of all my joys,
The life of my delights ;"

which palpitates with holy jubilations such as only one who has entered the Beulah-land can apprehend or express. Perhaps it would not be rash to declare that this hymn is the masterpiece of the great non-conformist hymnist. Certainly no collection of Christian hymns can be complete without it. And that is only saying that the common sentiment of the Church must have such vehicles as it affords to give utterance to the believer's joy when borne upward on the wing of a full salvation.

THE CONSECRATION OF MONEY

II.

BY SHERIDAN BAKER.

[Evangelist, Cleveland, Ohio.]

AFTER this complete devotement of property to God, two considerations prevented a speedy appropriation to benevolent uses. One was, the conviction that a careless and indiscriminate giving would be acting the part of a cross child that dashes to the ground and destroys what it is not allowed to keep and, of course, would be as displeasing to God as no giving. The other was the conviction that a hasty movement would awaken the suspicion of my friends, and they would have me arrested on the charge of derangement. Such had been my earnestness in seeking holiness, that my family had noticed a change in my conduct, and some of my patrons in the store had observed something unusual. Hence the most cautious and quiet procedure was necessary to keep down all suspicion of mental disturbance, and meet my covenant engagements with God.

For some months very few calls for money were made upon me, and these for comparatively small sums, much less than the profits of the business for the same time. So reticent had I to be, and so slowly did ways open to carry out my purposes, that the property became such a burden as a trust that I longed to be clear of it. In this dilemma I kept looking to the Lord for guidance, when it was suggested that, as ways did not open to distribute this property, possibly the Lord intended me, as I had accumulated most of it, to hold and use it for Him. Somebody must do this, and would He not more likely appoint the person who made it than any other? After a careful examination of this impression, I was

satisfied that its origin was identical with the suggestions which I had followed, and that this must be heeded as well as they. I was now enabled, after due consideration, to settle on a financial policy which would meet my engagements with the Lord, and enable me to feel at rest on the matter of finance. I would use what I had accumulated as wisely as I could, and give away all the proceeds after meeting my family expenses, and hold the principal ready for distribution when Divinely called to make it. This policy has been followed with scrupulous care ever since, and it has been a pleasure to give my labors gratis to the Church for the last sixteen years, and to distribute yearly all the income from the funds invested, except my necessary expenses in humble living.

This experience in the consecration of money will not be complete without the statement that I have not always been able to please my brethren in the disbursement of these funds. There are popular enterprises, and worthy ones too, which I do not liberally support, because I would have but little, if anything, left after I had given, as liberally as I think I ought, to some more obscure and less popular charities. I find it just as necessary to discriminate, and follow my honest convictions in the causes supported, as to support any. I dare not consult the wishes of my brethren only so far as may be necessary to find the Divine will in the matter of giving.

These statements are a mere summary of the salient points of this experience. The various frames of mind, the states of the affections and emotions, and the many questions that have come up for settlement in the details have, as far as possible, been passed over. There is, however, a matter connected with the secret of my rapid accumulation, which does not belong to the experience in the consecration of money, that I will name as a supplement. I did not enter this business for the purpose of accumulating

riches, but simply to make a living for myself and family; and when I managed it alone, I would lock up every evening of the weekly prayer-meeting, and attend Church. And while the protracted meetings would be in progress, I would close the store during the hours of religious service, and take my place with the worshipers. I was often tempted to desist from this, as some of my best customers would complain of the disappointment which it caused them. Especially would I be tried when I learned that some of these, with exhausted patience, had left my house and gone to other stores with their trade. But almost all of these would, after a few weeks or months, return and bring some of their neighbors with them. Thus my trade continually increased, till I had to secure help; and had these helpers consented to accompany me to Church, the store would ever have been closed at the time of religious service.

To this rigid subordination of business to religion, more than to any business talent which I possess, do I attribute my worldly prosperity.

—If we cannot go to God *with* a broken heart, let us go to Him *for* one. The Spirit breaks and binds up.

EXPERIMENTAL KNOWLEDGE.—The writer once asked an aged negress if she had known Washington. She answered by asking, "Do you know God?" "I hope I know something of Him, ma'am." "How, then, may one know God, sir?" "We may learn something about His goodness and handiwork from what we see in yonder garden, and in these beautiful trees." "You are right, massa; but is there no other way of knowing Him?" "Yes, ma'am, we may also learn something of Him from His dealings with the sons of men, the history of nations, and the lives of individuals." "Can we? But in no other way?" "From the Bible we gain more knowledge of God than from all other sources put together." "Yes, indeed! and is there no other way?" "By experience." Laying her hand upon her heart, and lifting her bleared eyes to heaven, she exclaimed, "Ah, now you have it, massa!"—*Sel.*

THE INCREASE OF OUR FAITH.

BY HALSEY MOORE,

[Pastor of Lexington Ave. Baptist Church, N. Y.]

WHATEVER may have been the reason that led the apostles to say unto the Lord, "Increase our faith;" whether it was because they were startled at His strange teachings concerning the forgiveness of trespasses against themselves, or because of embarrassing failure to cast out a demon from some poor suffering boy, it is clear that they were well convinced of the intrinsic value of the grace which they sought. For faith is an active, working principle, a mighty triumphing energy. It gives to its possessor control of the forces of nature, so that he can remove mountains; it makes him also master of the powers of evil, so that he can cast out Satan. It does even more—it arms him with an invincible panoply, and imparts to his soul lion-like courage and strength. "All things are possible to him that believeth."

When we get this Scriptural view of faith, we covet it as men covet gold after they have learned its commercial value. For instance, when we read "of Gideon, and of Barak, and of Samson, and of Jephthah: of David also, and Samuel, and of the prophets, who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens," we long for the same wonder-working might. We estimate things by what they bring us of pleasure or power. What then must be the value of faith, since it brings its happy possessor both? When, therefore, we learn its essential worth we cry for it as

eagerly as did the apostles. Since we know that it brings to the soul "righteousness, and peace, and joy in the Holy Ghost," and enables it to overcome the world, the flesh, and the devil, and with success to work for God among men, we ought to seek its increase.

Now, while the prayer of the apostle shows that they had a just view of the inherent value of faith, the answer of the Lord seems to show that they were mistaken—first, as to the power of a little faith; and, second, as to the law of its increase. They evidently supposed that before they could do any great thing they must be conscious of the possession of a great faith. To correct this error, Jesus declares to them the mightiness of a little faith. To work marvels, it is not necessary to have faith like a mountain; a mountain can be removed and be cast into the sea by a faith that is "as a grain of mustard-seed."

They seem also to have imagined that in some immediate and miraculous manner the Lord would give them a certain definite quantity of the coveted virtue. Perhaps they thought that their faith could be increased as a merchant's stock, which has run very low, is increased; that is, by a sudden and specific addition to it. But the Lord did not thus suddenly answer their prayer. When the sick appealed for healing, or the blind cried for sight, or the leper pleaded for cleansing, His answer was prompt and apparent; but it was not so when the apostles prayed for an increase of faith. He answered them, it is true, and at once—for no sincere cry reaches His ear in vain; but His answer was not the gift of a suddenly enlarged faith; it was rather a revelation to them of the Divine law, which, if obeyed, will make the increase of faith as sure as the rising of the sun.

Under the operation of this law, the feeblest faith will grow in strength and might until it shall "laugh at impossibilities, and cry, it shall be done." For faith, like the powers of the body and

the faculties of the mind, grows by careful and patient use. The successful working of a little faith in accomplishing an inconsiderable work will encourage one to undertake a larger matter. We can, then, to a great extent, answer our own prayer regarding the increase of our faith by faithfully using what little we may have. And since we have many opportunities for its exercise, we are, therefore, without excuse if it does not grow stronger with the passing days.

Let us, then, though our faith be feeble, exercise it daily toward Jesus as He who shall save us "from wrath." Let our faith also take hold, though it be with a weak and trembling hand, upon the cardinal truth, that "the blood of Jesus Christ, His Son, cleanseth us from all sin." Again, in times of spiritual distress and temporal need let us trust Him, for He will not then fail us, even though our faith be small. Such times will undoubtedly come to us, perhaps suddenly, like the storm that so violently beat down upon the lake of Galilee, and fear will make us cowards, unless we have a confiding faith in Him who may seem asleep, and indifferent to our fate, but who will not suffer us to perish. And if we do thus begin to confide in Him, and persist in our confidence, we shall soon feel as safe in a storm with Him, as we did before in a calm.

—*The Golden Age.*

—EVEN SIN may be sinfully reproved.

CHRISTIAN UNION.—Union is power. The most attenuated thread, when sufficiently multiplied, will form the strongest cable. A single drop of water is a weak and powerless thing; but an infinite number of drops united by the force of attraction will form a stream, and many streams combined will form a river; till rivers pour their water into the mighty oceans, whose proud waves defying the power of man, none can stay but Him who formed them. And thus forces, which acting singly are utterly impotent, are, when acting in combination, resistless in their energies, mighty in power.—*Sel.*

"ALWAYS ABOUNDING IN THE WORK OF THE LORD."

BY ABBIE MILLS.

WHILST in the prayer meeting they sang "We'll work till Jesus comes," my thoughts turned to the reports we were reading of strikes here and there. But in the vineyard of the Lord, those who have been transformed by the renewing of their minds, so that they can rejoice in the good will of God, find that in His service "labor is rest and pain is sweet."

These are content with their Master. They know that He is almighty, and that His love is as great as His power and wisdom. So in all His appointed ways with delight. It is true He does many things that they cannot comprehend. But they can say, "Jesus knows," and go on in the path of obedience. Some of their requests are denied, but still they believe that He withholds no good thing from them that walk uprightly. Their Master has boundless wealth, and oft-times they have so little; but when tempted to think He might now give them more, they remember how the angels rebelled and lost all, and the dire result of Eve's desire for that which was prohibited.

It is true the wicked oft seem to flourish like the green bay tree, but they remember that their Lord does not make a final settlement with them at the close of every day's labor.

They have the promise of sitting down with the King on His throne by and by and if in some moment of trial there seems to be a slackness in their Lord concerning His promises, they know that with Him a thousand years are as one day, and they may pray the more for eyes to discern the things unseen, and getting a little glimpse of the long eternal day

in which they are to reign in heaven, they are ready to acknowledge that these light afflictions are but for a moment.

They are not only contented as to the character of their Master, but the labor He appoints suits them. "His yoke is easy and his burden is light." This was not so when they were slaves of sin; by contrast they know they are infinite gainers by their change of masters. Once they labored for that which brought to them no real, lasting satisfaction; they spent their money for that which was not bread. Now, they have only to do as Jesus tells them, and they find the toil is all mingled with delight. Where the cross looked to be the heaviest, there they have found the most intense joy, and instead of wasting their time and strength in pursuit of something to gratify desire they live with their Master and sit down at a table loaded with rich dainties. Instead of anxious thought as to what they "shall eat or drink, or wherewithal they shall be clothed"; they have left all to Him who has promised to supply all their need. If silks and satins do not adorn their bodies, they feel that they are all glorious within, with a soul-dress of wrought gold.

They are content with their toil and with their wages, for even here they find godliness is gain. Content with their wages, did I say? They know that they can merit nothing, toil as they may; they only fulfill, or rather come short of duty; but what free gifts there are to the willing and obedient! The earnest of their promised inheritance is sometimes a weight of glory they can scarce endure; and soon, how soon, time's sun will set, the short day of human life be done, and they will lay aside the implements of toil, and hear the "welcome home" of the hosts on the bright hills of glory, and O, the joy of hearing the Saviour's voice, saying, "Well done!"

No strikes for us then down here, whatever our lot may be, we will ever abound in the work of the Lord.

THE CONGO RIVER.

We present herewith another view of the Congo, taken from Davies' *Hand-Book on Africa*. We counsel those who wish to inform themselves in regard to the TAYLOR MISSIONS, and the field being occupied thereby, to procure a copy of this

paratory to its long succession of leaps and tumbles downward to the Lower Congo. Its breadth it about ten miles; and the whole area is divided into unequal parts by a low wooded island—Buma. From Leopoldville, at the lowest part of Stanley Pool, to the foot of Stanley Falls, following the river, which is not very crooked, the dis-

LEOPOLDVILLE STATION (NTAMO), STANLEY POOL.



book. It is only 25 cents, and on sale by us.

STANLEY POOL,

Of which a view is here given, is a vast inland basin of quiet water, 20 miles in extent from the entrance of the great river to its contraction pre-

tance is a thousand and sixty-eight English miles, all without any interruption to navigation. The navigable extent of the many affluents from the sides, below Stanley Falls, carry the total mileage up to more than five thousand.



"Thy Word is truth."—JOHN 17 : 17.

"How precious is the Book Divine,
By inspiration given!"

HOLINESS LESSONS.

BY REV. N. VANSANT.

FIRST WEEK.—Lesson I.

Topic—QUALITIES OF HOLINESS.

SCRIPTURE LIGHTS.—*Mark 9 : 23. John 16 : 9. Acts 15 : 9 ; 20 : 21. Ephes. 1 : 13. Heb. 11 : 6.*

STATEMENT.—As entire holiness has for its fundamental antecedent the fact of a true conversion, so it stands closely related to such conversion in its instrumental cause or causes. Conversion is not a matter of human chance, nor yet of Divine necessity, but of free intelligent choice and specific earnest seeking, and the same is also true of entire sanctification. It is obtainable by every Christian as conversion is by every sinner, the price in both cases being the same—a self-renouncing, Christ-appropriating faith. The meritorious cost of salvation from first to last, was met once for all when Jesus died upon the cross; but the instrumental cause or condition must be supplied at each successive stage by every man for himself, God always helping.

(C) THE ONE INSTRUMENTAL CAUSE OF HOLINESS IS FAITH.

But faith must have its antecedents and accompaniments. It always pre-supposes an object, with incentives and helps to its exercise.

1. *Evangelical saving faith has Christ for its immediate object.* "Ye believe in God, believe also in me" (John 14 : 1; cf. 1 : 12, 13; 3 : 14-18, 36; 5 : 23, 24; Acts 13 : 38, 39; Rom. 3 : 24-26; 8 : 1).

2. *Christ as an intelligent object of faith, must be known* (John 17 : 3). To this end the written Word has been given, and provision made for the universal preaching and teaching of the same. (Dan. 12 : 4; Matt. 28 : 19, 20; Mark 16 : 15; 2 Tim. 3 : 15).

3. *Christ as an object of faith becomes instinctively an object of prayer* Matt. 8 : 2, 5-8; 9 : 18, 27; Mark 9 : 22; Acts 9 : 6; Rom. 10 : 13).

4. *Faith in Christ as the only Saviour always connects with it a consciousness of human need.* The special felt need of the penitent sinner is pardon and peace. (Matt. 3 : 6; Luke 7 :

37, 47-50; Acts 2 : 37, 38), while that of the yearning justified believer is purity and power (Cf. John 15 : 2, 8; 17 : 17, and Acts 1 : 5, 8, 14; 15 : 9).

SECOND WEEK.—Lesson II.

SCRIPTURE LIGHTS.—*Psa. 19 : 7-9. Isa. 8 : 20. John 17 : 17. 2 Tim. 3 : 15-17.*

Some of the steps leading up to an all-saving faith need to be emphasized :

1. "*Search the Scriptures*" (John 5 : 39). The noble example of the Bereans (Acts 17 : 11) is worthy of diligent imitation, and on no subject more so than that of Bible holiness. If the ministry and membership of the Churches would but shut themselves in with God, excluding for the time, all creeds, and confessions of faith and other mere human teachings, with all the prejudices naturally engendered by them, and would reverently "hear what God the Lord will speak" (Psa. 85 : 8), O what illuminations of mind, and stirrings of conscience, and yearnings of spirit after holiness, would be the result !

The writer speaks from experience. There came a time when his early belief on this subject was disturbed by certain publications, notably the books of Rev. C. W. Swartz (1873), and Dr. J. T. Crane (1874). The plausible teachings of these and other works in the same line, awakened questions concerning the accepted views of Wesley and Fletcher as opposed to Zinzendorf, and led to a careful, devout examination of the whole question in the light of God's Word. The result was, not only a dissipation of the blinding fog that had settled down over the subject, but a keen conviction of the need of entire cleansing, followed by an earnest seeking and a blessed realization.

In searching the Scriptures, three classes of texts will be found—

(1) *Those which distinctly teach or imply the privilege of immediate entire sanctification.* This is a large class (Gen. 6 : 9; 18 : 1; Ex. 18 : 6; 1 Kings 8 : 61; Job 1 : 1; Ezek. 36 : 25-27; Matt. 5 : 48; Rom. 12 : 1, 2; Eph. 3 : 16-18; Heb. 7 : 25; 1 John 1 : 7, 9). Why not accord to these and other like passages, the meaning which the terms and phrases contained in them naturally convey? If perfect purity from sin, and perfect purity in love toward God and man, be not a present Christian privilege, are not such passages woefully misleading?

(2) *Those which do not expressly teach this doctrine, but to a quickened faith fully authorize it* (Matt. 1:21; John 1:29; 8:36, etc.). The scope of many a text depends upon the scope of the believer's faith. One may see nothing in a given promise, while another sees everything.

(3) *Those which apparently contradict this doctrine* (2 Chron. 6:36; Job 25:4; Prov. 20:9; Eccl. 7:20; James 3:2; 1 John 1:8). In harmonizing these few passages with the many of the first class, what should we do? Surely not attempt to darken the brightness of the many by the shadowy light of the few, but read and interpret the dim few in the clearer light of the many.

THIRD WEEK.—Lesson III.

SCRIPTURE LIGHTS.—1 Cor. 3:13. 2 Cor. 7:1. James 4:8. 1 John 1:9; 3:3.

2. "*Examine yourselves*" (2 Cor. 13:16). Two classes of Christians, especially, need this counsel: those who are so deeply conscious of remaining sinfulness as to doubt whether they are saved at all, and those who fancy that they are fully saved because they have been justified and renewed. To both of these classes Mr. Wesley's sermons on "Sin in Believers" and "The Repentance of Believers," are eminently adapted; to the former for their encouragement, to the latter for their undeceiving. He says, "The question is not concerning outward sin. . . . but simply this: Is a justified or regenerated man freed from *all* sin as soon as he is justified? Is there no sin in his heart, nor ever after, unless he fall from grace? . . . I cannot say this; I cannot believe it; because St. Paul says the contrary. He is speaking to believers, and describing the state of believers in general, when he says, 'The flesh lusteth against the Spirit and the Spirit against the flesh; these are contrary the one to the other.' (Gal. 5:17.) Nothing can be more express. . . . Indeed this grand point, that there are two contrary principles in believers—nature and grace, the flesh and the Spirit, runs through all the epistles of Paul, yea, through all the holy Scriptures. . . . And as the position that there is no sin in a believer, no carnal mind, no bent to backsliding, is contrary to the word of God, so it is to the *experience* of His children. These continually feel a heart bent to backsliding, a natural tendency to evil, a proneness to depart

from God, and cleave to the things of earth. They are daily sensible of sin remaining in their heart; pride, self-will, unbelief."

Here is that "suffering in the flesh" (1 Pet. 4:1), that "crucifixion of the old man" (Rom. 6:6; Gal. 2:20; 5:21), which forms so needful a preparation for the exercise of a true, all-saving faith.

FOURTH WEEK.—Lesson IV.

SCRIPTURE LIGHTS.—Matt. 8:13; 9:29. Ephes. 2:8. 1 Tim. 4:10.

3. "*Believe that ye receive them and ye shall have them.*" That is, shall have "the what-things soever ye desire when ye pray" previously spoken of (Mark 11:24). Chief among these we must certainly reckon a clean heart, with the fullness of the Spirit. (Matt. 5:8; Eph. 5:18).

Faith is the only key to this desired and desirable situation; the only key that can unlock the door to this inner spiritual kingdom. Very often other keys are tried, but no one of them will fit. Repentance, desire, prayer, consecration—all these come short, their office being to "prepare the way" for that sovereign act of faith which opens the door of the promises, and takes hold upon Christ as our "wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30); Even Charles Wesley's sublime saying, "Faith, mighty faith the promise sees, and looks to that alone," fails to express the full idea. Better is the stanza in one of his other hymns:

"I hold Thee with a trembling hand,
And will not let Thee go,
Till steadfastly by faith I stand,
And all Thy goodness know."

The hand of faith must over-reach the promises, and grasp and hold the Promiser Himself. Though done tremblingly at first, the contact will bring a Divine strength to the faith which shall speedily or gradually overcome all fear and doubt. Thus believing we receive, receive assurance that our "prayer is heard" (Acts 10:31), and continuing to believe with a persistent, increasing faith, we receive the "more to follow" till the full answer comes in completed purity and filling power. Nor need the process be a long one.

"When Jesus makes my heart His home,
My sin shall all depart;
And, lo! He saith, I quickly come,
To fill and rule thy heart."



"Ye are my witnesses, saith the Lord."—Isa. 43: 10.

"Make we mention of His love,
Publish we His praise below."

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON at 2.30 o'clock,
at the residence of Mrs. Dr. W. C. PALMER, 316
East Fifteenth Street, New York.

THE meeting was opened by singing the
542d hymn:

"O glorious hope of perfect love,
It lifts me up to things above;
It bears on eagles' wings;
It gives my ravished soul a taste,
And makes me for some moments feast
With Jesus' priests and kings."

A number of requests, both written and verbal,
were made, after which Rev. John Parker. led in
prayer.

Mrs. Palmer read from John, 15th chapter, and
said: We have a message, a word right from the
lips of our Lord Jesus Christ, after telling us that
He was the true Vine. He says, "Every branch
in me that beareth *not* fruit, he taketh away." A
fearful beginning of His talk. But He adds:
"Every branch that beareth fruit he purgeth it,
that it may bring forth more fruit." Then He
adds, "Now are ye clean through the word which
I have spoken unto you." We cannot be clean
unless Jesus "purges" us—prunes us. Shall we
not let Jesus take away every hindrance, and ask
Him to give us strength to be and do what He
would have us to be and do? Jesus says, "Clean-
sed *through the word* I have spoken unto you." Again He prays, "Sanctify them through thy
truth; thy word is truth." My marginal refer-
ence says, "Ye have purified your souls through
obeying the truth." How clearly and positively
we are taught that we are sanctified through obey-
ing—receiving the truth. "Bring forth much
fruit"—not only the blessed fruit of the Spirit,
love, joy, peace, etc., but be fruitful also in bring-
ing precious redeemed souls to the Saviour. Ter-
rible responsibility rests upon us. We say noth-
ing is impossible with God. But is it not possible
for us to prevent our God from working through
us in saving the world? "If ye *abide* in me!"
Suppose we do *not* abide? I can never forget the
time when, dwelling on these truths, my whole
being was stirred, and I seemed constrained to ex-
claim, "What can, what shall I do to abide?" The
answer came, and with so much sweetness, with

so much power, "If ye keep my commandments
ye shall abide in my love." All I have to do is
to be obedient. "Ye are my friends, if ye do
whatsoever I command you." Our blessed Christ
has said these things to us that His joy might re-
main in us, and that our joy might be full. He
has warned us not to expect sympathy from the
world. "The world will love its own." The un-
renewed cannot be expected to understand us.

Singing, "*More love to Thee.*"

THE SPIRIT'S ILLUMINATION.

Rev. Geo. Hughes.—I am in deep sympathy
with the desire expressed by Sister Palmer at the
opening of the meeting—the desire for *power*.
That word *power* in its New Testament connections
is of wonderful significance. There is crowded
into it all the weight of eternity, it means a great
deal more than many professing Christians at the
present time seem to apprehend. It refers to the
revelation of the third person in the adorable Tri-
nity in the human soul. It is the incoming of the
source of all power. It would be a blessed exer-
cise for those here to take their Bible into their
closets, with a Concordance, and look out every
passage in its connections that has reference to the
Holy Ghost. It would be a grand thing to study
our Bible a little more upon our knees, asking for
Divine illumination. Not one of us can have any
true spiritual conception of the meaning of those
beautiful words which have fallen from the lips
of Jesus, and have been read to us, except by the
Holy Ghost. He must throw light upon the state-
ments concerning the vine, the husbandman, the
branches, and the cutting off of the branches
which do not bear fruit. Then we shall under-
stand, as we cannot otherwise, these things. I
will say with all humility that I have a little bet-
ter understanding of that word *power* now than
ever before in my life. I never felt my weakness
more, and would shrink out of sight, yet I cannot
do otherwise than testify thus. I feel the Holy
Ghost running through every fiber of my being,
while I am speaking to you. Glory, glory be to
the Holy Ghost!

Singing, "*May Thy rich grace impart.*"

THE GOSPEL MYSTERY.

* Dr. Lowrey.—I speak at this early stage of this
meeting because I have a committee meeting to
attend, and I am led to say what all here do not
know, that Bishop Taylor has been for some time
in England and has started back to Liberia. He
is now on the water somewhere between Liverpool
and Liberia. Pray for that self-sacrificing and
devoted man. I do not know a man on earth wil-
ling to make as great sacrifices as that man does.
The steamer which he came back to see about is

bought; they are building it, and will have it ready in what they call man-loads, to be taken up to the Upper Congo by the first of May at least. I do not mean that it is paid for now, but we do mean to say that it will be paid for, and that without begging the money will come in, and it is coming in, and it will float some missionaries in less than a year away up the tributaries of the Upper Congo. Glory to God for what has been done already, and as sister Searles said, Glory to God for what He is going to do! I put the question to my soul, what is pure religion? I find it in Galatians. God through His inspired apostles tells me to say that the mystery hid from ages and from generations is Christ in you. That is the definition of Christianity, spiritual Christianity, experimental Christianity. Now there are thousands in our Church who are substituting mere form for Christ in them. I do not know how you feel, but I will tell you how *I* feel. I cannot afford to delude myself or soothe my own conscience by substituting for this anything in this world: "*Christ in you the hope of glory.*" Is He in me? I believe He is by my consciousness. I cannot explain it, but I believe steadfastly that He is there. I believe so because it has wrought a great change in my life and character, a change which I did not work myself, but which is a product of grace. O, I thank God for this light which has come through great mercy to my own soul and experience.

MORE FRUIT.

Rev. John Parker.—It was suggested last week that it would please the Spirit if we would adjust our thinking to the lesson read. I believe the lesson is the voice of the Holy Ghost, and the two words in it that held me are, "*more fruit.*" Pruning does not mean pruning simply. When a vine is unfruitful, the husbandman must purge it. He makes a cutting in the heart of the vine, and lets the sour sap run out. Then he gets his recompense in abundance of fruit. You can be where the doctor spoke of, and you may bear some fruit and yet sour sap may be in you which keeps you from bearing more. The lesson teaches this, that after I am in Christ, there is need of a second work. Another statement is, how much importance He attaches to this idea of "*more fruit.*" "Ye shall be clean," "Ask what ye will," etc. Without Him I can do nothing as a fruit-bearer. Where am I? I am in the vine, and I am conscious that in my little way I am bearing some fruit to the vine, so that when men see me I hope they think of Jesus.

A Sister.—I was converted about twelve years ago, and was subsequently wholly sanctified. I afterwards received a greater blessing. When seeking it with all my soul, the blessing came

with so much power that I could not pray, but could only praise. I love the Lord now with all my heart and soul.

WE ARE THE BRANCHES.

Rev. A. C. Morehouse.—The lesson to-day is one of the most beautiful descriptions of the Gospel plan that we have. "Without me ye can do nothing." The branch is powerless without the vine, and Christ is the vine, bearing fruit only through the branches. It is an awful thing for any of us not to bear fruit. I remember the first vineyard I saw in California plains, and how they cut off and trimmed the vines so that they might be more fruitful. So the Christian needs to be trimmed. What beautiful grapes grow on the stubs of the vine. O that God may keep us under all circumstances in the vine. The purging is not very pleasant sometimes. I thank the Lord for the pruning I have had. I am glad for all the Lord has been doing with me. Somehow I have come to the place where I do not cross any bridges. I never anxiously care about to-morrow. I do not have to look to bishop or elder, but to the Lord. The Lord touches the mainsprings of human life. I am the Lord's and He is mine.

Singing, "*Thou my everlasting portion.*"

WORDS OF PROMISE.

A Sister.—That scarcely describes my experience. Perhaps many here at the beginning of the year asked the dear Lord to give them something to live upon during the year. While watch-night passed, and as the first dawns of the new year appeared, my soul had been hungering and thirsting for more of God. I was reminded that the Word was made flesh and dwelt among us. I asked my Father if He would reveal Himself in His own language to me, and the revelation came in these words: "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done." And when our dear sister read those words in the lesson, I said, truly the secret is in abiding in Christ; and then came the sweet promise, "If ye abide in me, and my words abide in you," etc. O how blessedly the Lord has revealed Himself to me! In reading the 119th Psalm, my Father permitted me to talk with Him as a man face to face. I opened at these words, and I never saw such sweetness in them before: "Remember the word unto thy servant upon which thou hast caused me to hope." I saw afterwards that that was only a preparatory lesson for me, for in a very few days I had to go to Him for something special, and then He permitted me to take these words: "Remember the word unto thy servant upon which thou hast caused me to hope." With that precious promise I took what I wanted

to Him and then He applied the promise to my heart: 'If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done.'

FAITH STRENGTHENED—HOPE CONFIRMED.

Rev. Edw. Matthews.—I do not know how others feel in this meeting, but I never feel like a preacher when here, and do not see how any one else can. I feel here like an ordinary man with an ordinary Bible experience, a salvation from sin. On the line of the violation of the will of God I have been kept ever since I have been in New York, without my grieving the Spirit, and the horizon has never been eclipsed. My faith has been strengthened and my hope confirmed, and though in perfect love when I came here, there is such a thing as adding to perfect love. God opened my way here to New York, because He saw He had something for me to do. When I sought this experience I waited for something and something came, and I enjoy it.

"Pain is sweet, and labor, rest,
Endured, my God, for Thee."

Some think I get tired working, but I do not think of getting tired, for the waters of life are in my soul. The Lord God is my portion, and with Him I am perfectly satisfied.

Singing, "I love to tell the story."

CONSCIOUS UNION WITH CHRIST.

Dr. Ball.—The most delightful thought occupying my mind in these days is that of conscious vital union with Jesus my Lord. I rejoice in Him and would not be saved in any other way. Fruit-bearing is the test of our union with Christ. It pleases God to disclose Himself in His personality to the soul. Jacob said the Lord appeared to him on a certain occasion and blessed him, and you find Christians at the present day able to say, that on some occasions the Lord has revealed Himself and gave such a disclosure of His reality as to make the soul absolutely conscious of His presence, as much as if He were present to the natural sight. How great privilege to have such disclosures! They fortify the mind. I remember, and it is as real to me as thirty-five years ago, the coming of the living Jesus to me from heaven. I have told of this often here before, but I want to tell those Christians who are on a low plane, that you must make Christ's acquaintance more intimately if you expect to have a good time as a Christian. It is delightful to have a soul-vision of Him, to have Him an absolute reality to the soul. Dr. Alexander said last Wednesday evening that a lawyer, possessing a logical mind, a strong intellect, came to him not long since and said: "Sir, brother, fellowman, are you satisfied absolutely

that you are a Christian?" "Yes, personally, I am entirely satisfied." "Well, can you give me the evidence?" "No, I cannot do that; it cannot be done; but you can have my evidence when you do what I did." There is a truth there, you cannot demonstrate salvation; it is a matter to be experienced; it is to come to the soul in God's revealed way by the power of the Holy Ghost.

PRAYING FOR THE RAIN.

Rev. Dr. Lawrence.—I have been down in the dust for some days crying to God for rain. I have been all athirst for souls. I want to see God's work revived where I am laboring. I want to hear the sound of the coming rain. I was greatly impressed with what brother Hughes said about power. We must have more spiritual power in the Church for its advance on the world. May the Lord baptize us!

SWEET PERFUME.

Sister Chandler.—Coming down on the elevated cars, a lady had an immense basket of flowers, and I supposed of course that they were artificial; it never occurred to me that they were real flowers, there were so many of them. I looked at them and said, "O, artificial flowers!" But there came through the car the sweet perfume of the rose. I looked around and said, "The flowers are here!" It did not occur to look to that immense basket of real flowers. The owner did not have to say, "These have been on the vines, and I have cut them off." I did not know what the lesson was going to be this afternoon, but this is the thought which came into my heart: We look at people and say, they are artificial; there is a something repellant, but after a while from a soul that is grafted into Christ how sweet a perfume comes; how it refreshes! Our sister said, "If you have a little bit of fruit." I thought how many have a little fruit and are afraid of being purged. I remember the time when I began to be willing for this. No one is willing naturally to receive the knife. When I was willing to be purged, I stood looking for joy, and when sorrow came instead the pulses of my being ebbed beneath the touch, and finally I became aware that God's angel stood within my arms, white-robed and fair; and I stand here to-day to say how glad I am for the purging which has been done in me.

The meeting closed with marked manifestations of the Spirit's presence. Several persons had indicated their desire for full salvation, by rising, in response to an invitation given. It is hoped that some of them entered into rest. The prayer, the parting song, and benediction, all brought heaven near to earth.

OUR SOCIAL MEETING.

THE WORD.—“Let the people praise thee, O God: let all the people praise thee.”—Psa. 67:5.

THE SONG.—

“Worship and thanks to Him belong,
Who reigns, and shall forever reign.”

PETER EMIGH.

A friend sends us the following testimony concerning a venerable man, now in his ninetieth year. He says:

The venerable “Peter Emigh” was converted at a Camp meeting on the Hudson, about sixty-three years ago, August 26th. the day before his natural birthday. He was going to the mountains, “huckleberrying.” He also went to Camp meeting, heard singing, and thought they were making mockery. He sat down and looked at them, and seemed to hear a voice, saying, “They will be praying for you!” He says, “I thought, What do I care? One came and spoke kindly to me. The Spirit came, the first time for years, and I was thankful for His strivings. The one who spoke to me was Harry Williams, whom I had seen going to Quarterly Meeting. He said, ‘If you feel so bad, we will all pray for you.’ I determined to give up all, and was then and there converted.” He was soon after *wholly sanctified*, and is now awaiting the welcome message to *come home*. He is a liberal supporter of the Gospel, and is a great lover of the Bible, and of religious literature, especially “*The Guide*,” which he generously provides for others.

“*The Cleansing Blood*.—W. Manley, Vesta, Canada: I know there is cleansing in the blood of Jesus. My experience day by day is, “The just shall live by faith, even that faith which works by love and purifies the heart.” The past year has been the best of my forty-nine years of pilgrimage; now I have arrived at the age commonly allotted to man. I can say, “Bless the Lord, though my heart and my flesh fail me.”

“*An Endorsement*.—Mrs. S. H. Edson, Cleveland, Ohio: Permit me to endorse the experience of Sister Fitzgerald, of Newark, N. J., as my own for 1886. It is better than I can tell. “Now, thanks be to God which always causeth us to triumph in Christ.” I wish also to render thanks to my dear Father for the faithful, much-needed discipline through which He has led me during the past six years, since I gave all into His hands, to be disposed of according to His own precious will. Also for the sweet realization of acceptance in Jesus, witnessed by the Spirit and Word to my heart. All glory to the Three in One!

Saved to the Uttermost.—Roxanna Kellogg, Hol-

den, Mo.: I was converted at thirteen years of age, and enjoyed religion until I was twenty-one, but with many misgivings. About that time Bro. Wm. Reddy was sent to Springfield circuit, Pa. He preached once on “There is no fear in love; but perfect love casteth out fear.” For the first time in my life I saw it to be my privilege to be saved to the uttermost. But it was nine months before I dared to say, “I will take God at His word.” I wanted the evidence before I would believe. How absurd this was! We are to believe we do receive the things we ask for, and we shall have them. Never since that hour have I for a moment doubted God’s willingness to keep as well as save. I have the assurance constantly that the blood of Jesus cleanseth me from all sin.

A Good Friend.—Henry C. Whitney, Woodbury, L. I.: The year 1886 was a very good friend to me. On the Merrick Camp ground, Aug. 17th, in a few hours after a sermon by Bishop Andrews, I was gloriously sanctified, through the help and prayers of dear friends. Glory to God! This year, 1887, I am entirely the Lord’s. All that I want is to know each day His blessed will, and each hour to feel His cleansing power. Halleluah! I have Jesus with me all the time!

Like Precious Faith.—Mrs. M. Underwood, Chromo, Col.: I was much profited by reading a testimony in *The Guide* by Luana Carrier. I am seventy-three years old. I began to take *The Guide* in 1861, and have not been without it a year since. My pastor, Bro. James Cowden, told me of it, and I have always been glad, for it was just what I needed. My pastor was one who, like Enoch, walked with God, and he was instrumental in leading me into the way, the blessed way, of perfect love. I was brought into a personal acquaintance with several who wrote for *The Guide*. Now in age and infirmity I look back on the great helps that I have had from the Bible, Hymn Book, and the counsels and prayers of those who have been gathered home. I am aware that the time of my departure is near, and I hope to greet you all in the better land.

Praise for Full Salvation.—Mrs. E. Calkins, Sweet Home, Oregon: I bless God this morning for a full and free salvation. I am saved through the blood of Jesus. I laid all upon the altar, and God for Christ’s sake sanctified me wholly, for time and eternity. A holy mother taught me early to seek the Saviour’s face. She put *The Guide* into my hands. I take so much comfort in reading it, especially the testimonies for Jesus.

Gloriously Saved.—Mrs. A. E. Carr, Franklin, Mass.: My testimony for Jesus is—gloriously saved and kept while the dark waves of infidelity roll around me. Jesus is my Helper.

HOLINESS AT HOME

"At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people."

JER. 31:1.

"And cottages, possessing
Thy blessedness, are blest."

—"AS THE GARDENER, as he walks around his beds, sees what trees are weak, and gives to his vines and trees the supports they need; or as the Persian father, in teaching his children the use of the bow, puts his strong hand upon the child's weak hand, so will the Holy Spirit assist in our weakness."

EVERY-DAY PRECEPTS.

"And be ye kind one to another."—Eph. 4:32.

HERE we have love in *action*—giving its beautiful outward expressions in the intercourse of daily life—**KIND**. It will show itself in a thousand ways, by an affable, courteous bearing. Home affords fine opportunities for such exercises.

One form of kindness is *politeness*. And this should appear in connection with the reception of the smallest favors. The presentation of a cup of cold water may call for the kindly "Thank you." Children should be early and continuously taught to politely recognize these obligations.

Kindness may be shown again *in a readiness to share burdens*. Is the mother heavily burdened with the cares of a large household? Let the daughter kindly share those burdens. Is the father unduly pressed? Let the son put his shoulders under the load and so lighten the weight upon the parental heart.

Another occasion for kindness is when members of the household are *suffering*. Every home has these visitations—none are exempt from suffering. Under these circumstances there is a call for tender sympathy, for gentle ministrations. And the beauty of such expressions is when they are cheerfully rendered, yea, with a smiling countenance and buoyant steps.

Kindness may be exercised, too, in *allaying natural irritability*. In many homes may be found children who are naturally irritable, peevish and fretful. A little thing annoys them. How beautiful is the kind hand stretched forth at such a time to pour oil upon the troubled waters, and, to produce

quiet and harmony. Scolding will do no good—a few kind words, rightly spoken, are far more potent. The wise mother knows how to adapt herself to the situation, and by her gentle hand to calm the unruly passions. "Blessed are the peacemakers, for they shall be called the children of God."

Beloved, let the law of kindness govern all your HOME-LIFE.

—"MERCY hath but its name for misery, and is no other thing than to lay another's misery to heart."

LETTER TO THE CHILDREN.

BY LELIA H. WATERHOUSE.

My dear Children :

HAVE you found any pictures in your Bibles since we talked together in February?

Let us look at another passage. I will write it and you may search for it in your Bibles. Jesus says, "*No man cometh unto the Father but by Me.*"

I was once in a distant land, and I saw the people try many ways to reach God. Their hearts were uneasy with sin, and they wished to be rid of it. Their ministers were not good, pure men. If a child came to her minister (or priest) confessing she had done wrong and asking how she could be forgiven, he would tell her to repeat the Lord's Prayer two or three hundred times each day, or pray many prayers to a saint, or the Virgin Mary, the mother of Jesus.

Some priests tell the sorry-hearted ones to take little whips made of a strip of leather cut into lashes, with a sharp point in the end of each lash, and strike their bare flesh a certain number of times each day. I have held one of these scourges in my hand, feeling a great pity for the poor servant-girl who dropped it from beneath her shawl.

Of course the sorry-hearted people find no relief in all these penances. They cannot come unto God by such works. We cannot *pay* God for the wrong we have done Him. I have entered the Churches many times in that land, and seen the images of the Virgin and the saints, and the people kneeling before them,—some for mere form, but many of them really weary-hearted because of sin, and my heart has ached for them.

They all fear death. None of them expect to go directly to heaven. They believe they must go to purgatory, a place where they will suffer great torment for many years, perhaps forever, unless some friend in this world shall pay much money to the priest, to have him pray long prayers for the souls of those in purgatory.

A servant-girl once came in distress, saying her priest had had a vision of one of her relatives the night before, and that he was suffering great torment in purgatory. She wished an advance in her wages in order to hire the priest to pray for her friend.

Think of the great, patient-hearted Christ, speaking down through the ages, and saying, "*No man cometh to the Father but by Me.*" His heart is sad for the people who are not acquainted with Him and His ways. I suppose if we are *honest* we must acknowledge we are all to blame because people do not know more about God. Great care has been taken to teach us, and some of us refuse to be God's friends in His great work of trying to rest hearts in this world, and by our own refusing we may be keeping some one back who would perhaps go to some far-off land to tell people about Jesus.

Some of us serve God in a half-hearted way. We cling to our pennies instead of sending them away to help save the world; we waste our precious moments instead of learning our lessons, and helping our mothers; we think idle, careless thoughts, instead of letting God use our brains for His thoughts; and all these deficiencies on our part hinder the work of saving the world.

Will you not remember in your prayers those dear, bright-eyed girls who attend Church so faithfully, carrying their little prayer-mats on their arms, and who study their long prayers and penances so diligently?

Will you do everything you can to help them become acquainted with our Jesus?

THE TRY COMPANY.

WORD OF PROMISE.—"*Resist the devil, and he will flee from you.*"—JAS. 4:7.

We are looking for letters from members of the "TRY COMPANY." We want to know that you are giving attention to the Bible exercises furnished from month to month. We have received the following

ANSWERS TO QUESTIONS:

Blanche Chapman, Bucyrus, Ohio, and R. H. Emery, Morrisonville, N. Y., have sent us answers to the questions in January number, as follows:

- Quest. 1. *Maher, shalal-hash-baz.* (Isaiah 8:1.)
 2. Ezekiel (3:12).
 3. Miriam (Exod. 12:30), Deborah (Judg. 4:4), Huldah (2 Kings 22:14), Anna (Luke 2:36), Philip's daughters (Acts 21:9).
 4. Nazarites. (Numb. 6:1.)

BIBLE QUESTIONS—

1. Who was the most wicked king of Israel?
2. To whom did God promise an early death as a special favor?
3. Who refused to seek refuge in the temple in a time of danger?
4. What tribe was so fond of jewelry as to put golden chains on their camels' necks?

LOVED ONES GONE BEFORE.

MRS. CAROLINE SISSONS, of Brookfield, Mo., passed peacefully to her heavenly home on September 30th, 1886, after a lingering illness of about three years, aged 46. She was born in Perth County, Canada; was converted in early girlhood and became a member of the Presbyterian Church, in which she continued until the close of her earthly pilgrimage. She was an ardent lover of the Sabbath-school work, and would walk several miles on the Sabbath to meet her class, and the children loved her. For several years she had been a witness of Christian holiness, in which she had been greatly helped by the teachings of *The Guide*. She kept her Bible and *The Guide* within reach of her sick bed, on a chair. In the closing hour, when her voice failed, she would by signs express her faith in Christ. A husband and child mourn their loss, but sorrow not as those who have no hope.

MRS. L. C. DILLON, wife of the late G. M. Dillon, closed her earthly pilgrimage at the home of her adopted daughter in Lesser, Wis., on Dec. 28th, 1886. She had been a great sufferer for several years with that dreadful disease, cancer. God was gracious to her in the midst of her severe affliction. At length she was permitted to enter her long-sought rest. Her remains were taken to Grand Rapids, Mich., for interment, Rev. W. D. Cox, of Seymour, Wis., officiating at her funeral.

MRS. SOPHIE COE, the wife of Oliver Coe, of Burke, Vt., departed this life Nov. 15th, 1886, in her 77th year. She was born in Hinsdale, N. H., March 7th, 1810, and was married Dec. 4th, 1829. To her were given a son and daughter, loving and obedient children, treasuring her counsel, and anticipating her every wish. For many years she has had an unshaken trust in Christ. For about six years she had been a constant reader of *The Guide*, and took great interest in the testimonies at the Tuesday Meeting. The last days of her earthly sojourn were full of joy and comfort. To those who ministered unto her she said, "There is no satisfaction in this world—but Christ satisfies; yes, bless His holy name!" She leaves a large circle of friends who deeply mourn their loss, but who hope to meet her in glory.

MISS LIZZIE M. CARMAN passed away from earth in Jamaica, L. I., N. Y., Sept. 13th, 1886. She was a member of the Methodist Episcopal Church, but, for a long time, had not been privileged to attend public worship. She had been an invalid over thirteen years, but in all her sufferings was never heard to complain. She would say, "It is all right—I shall be well by and by!" And now the weary soul and body are at rest.

EDITORS' STUDY

MOTTO: PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

BIBLE BRIEFS.—FROM THE PSALMS.

"EXALT YE THE LORD OUR GOD."—*Psalm 99: 5.*

This demand naturally follows the preceding statements: The Lord reigneth—The Lord is great in Zion—He loveth judgment—He establisheth equity. How are we to exalt Him? In thought, in love, in respect to His commandments, and in worship: "*Worship at His footstool*"—and the all-comprehending reason is, "*for He is holy.*"

GREAT OPPORTUNITIES.

GREAT opportunities arise in the course of human life. Such was the case with Esther, the royal consort of Ahasuerus, the Persian king. An unrighteous and cruel edict had been enacted, through the craftiness of Haman. All the Jews in the provinces on a certain day were to be put to death. Esther was urged by her kinsman, Mordecai, to go in unto the king and mediate on behalf of her doomed people. At first she hesitated, knowing the hazards of such a procedure. The law attached the death-penalty to any approach to the king unbidden. The faithful Mordecai, however, presented this unanswerable plea: "*Who knoweth whether thou art come to the kingdom for such a time as this?*" A great opportunity is presented. Wilt thou measure up to it? The plea prevailed. Esther did mediate, and her people were gloriously saved.

We believe that great opportunities are presented in these days for potential influence on the part of God's elect people. We say God's *elect* people—His *holy* people. These are peculiar times—in the Church, and in the world. In the Church there is formality—the love of many who once were aglow in Christ's service, has waxed cold—the material is overshadowing the spiritual. The demand is for splendid houses of worship—for smoothness in the pulpit—for ritualism in Church service, artistic music, and for amuse-

ments in order, as it is said, to keep the young people from the theater. All things are tending to lead the Church back to the dark ages—to the scenes of moral death which prevailed in the days of Luther and Wesley, and there will surely be a state of things calling for another bold reformer like Luther or Wesley to grapple with the forces of evil and turn the tides of life in upon desolated Zion. There is no use in attempting to close our eyes to these things. Gold-ringed clergymen in the pulpit, dealing in glittering generalities, stained-glass windows, pictures, and images, ritualism, artistic music, will surely work death.

In the *world* the scenery is alike alarming. Crime was never more rampant. Profanity, licentiousness, drunkenness, fraud, Sabbath desecration, are holding high carnival. High and low, rich and poor, are reveling in crime. Our rulers are winking at public abominations—and no wonder, for the chief places in the land are unblushingly sold to the highest bidder—and the highest bidder is LIQUORDOM! A *liquor-serf* will respond to every behest of his master. BAR-ROOM SOVEREIGNTY is swaying legislators, representatives, senators and judges. Theaters and all sorts of places of amusement are being thrown wide open in our chief cities every Sabbath night, and the Church is too weak to make even a decent protest. Indeed, many of the chief men in Israel, the *moneyed men*, are theater and opera patrons, and they are not likely to do much protesting. Alas, for us! Judgment needs to be laid to the line and righteousness to the plummet!

What is to be done? Shall we let the devil rage, unrebuked? Shall we allow the death-tides to sweep over us and make no effort to arrest them? Shall we let a Church, stricken with death, have undisputed sway? Shall death in the pulpit, death in the organ-loft, and death in the pew, hurry us all to one common grave, and fill the land with putrefaction? Nay, verily! Let the elect of God arise! Arise to what? "*Who knoweth,*" ye that know the way to God, "*whether ye are come to the kingdom for such a time as this?*"

1. *Exert your intercessory power.* Get to the King's throne, as did Queen Esther. Cry unto

HIM. Tell Him, as only saints can tell Him, "It is time for Thee, O God, to work, for the people have made void Thy law!" Peradventure, He will stretch out the golden scepter, and life be diffused.

2. *Testify against Church and World corrupters.* Hold not your peace, day or night, ye elect ones. Let no man, backslidden minister (there are such) or backslidden officary, close your lips. Humbly, lovingly, boldly, testify against prevailing evils, and proclaim the riches of grace in Christ Jesus.

3. *Stand resolutely against the witcheries of the times.* Strong men have bowed themselves, bowed the knee to Baal. Strong ministers, who once preached the Gospel in simplicity, have been captured by the enemy—the best they have to offer now is history and science. This is a whelming flood, a perfect inundation. Beware! Watch and pray; set your faces like a flint, or you too may be victimized. Hold your ground steadily, O men of God, lest the "deceivableness of unrighteousness" make you captives. Keep both feet down, squarely, on the ROCK OF AGES!

A THOUGHT IMPORTANT.—"The thought of foolishness is sin." So the Bible says. We need to set a watch here.

SELF-EXAMINATION.

"EXAMINE YOURSELVES," is a Scriptural injunction. There are those who think that introspection is not profitable; that we are to "look unto Jesus," and not unto ourselves. Of course, Jesus is to be the supreme, all-engrossing object—the object of love, admiration, and delight. But the Bible is consistent with itself—a duty enjoined in one place does not conflict with one found in another place.

There must be introspection in order that we may know our spiritual standing. We must apply the Scriptural tests so as to ascertain how far we come up to, or fall short of, the authoritative standard. Comparing ourselves with others is not wise—but, holding ourselves up to the touchstone of Divine truth we may determine our religious status, and in no other way can we reach accurate conclusions.

—NEVER FORGET.—Gloss covers dross.

OUR GREAT INHERITANCE.—III.

THERE is another important question in connection with "Our Inheritance in the Holy Ghost," which it is well for us to consider, viz.: *What are His relations to Christian believers: what are the offices which He fills, on our behalf?*

FIRST—*He is our Sanctifier.* Paul, writing to the Thessalonians, says, "God hath chosen you to salvation through sanctification of the Spirit." Hence the Spirit is our *Sanctifier*. There can be no sanctification without The Sanctifier. Now it is one thing to *be* entirely sanctified, and another thing to *keep* sanctified. The sanctification of yesterday will not do for to-day. Hence we need the continual presence of *The Sanctifier* to keep us sanctified. To this end, continuous faith is necessary—its exercise is as natural as breathing.

SECOND.—*He is our Teacher.* This is an important office. We greatly need light and instruction in this world. There are so many deceptive influences, and especially the seductiveness of Satan—he is able "to transform himself into an angel of light, and to deceive, as it were, the very elect." The Holy Spirit comes to counteract and overmatch these influences. The promise of Jesus to the disciples was, "He shall lead you into all truth." His indwelling in the soul secures this—He is ever accessible to us.

THIRD.—*He is our Helper.* In our best estate, even in entire sanctification, we are compassed about with *infirmities*—bodily, mental, and spiritual infirmities. What we call *infirmities*, some of our dear friends of other denominations regard as sins. But there is a wide difference. For example, as to the body: *Weak and unsteady nerves.* No degree of grace will remove these, but the Spirit can greatly help us at this point. Then as to the mind—a weak judgment, slowness of understanding, and a defective memory. Grace will not remove these mental defects; they belong to our constitution—but the Spirit can mightily help us under these disabilities. We are strengthened by His might. Hence it is written for our encouragement, "Likewise the Spirit also helpeth our infirmities."

"HE CARETH FOR US." Such is the blessed promise. Put your name up against it, and trust it.

"EASY TO BE ENTREATED."

THIS is one of the qualities of heavenly wisdom, according to the apostle ; that is, of true religion. Unrenewed nature is stubborn, unyielding. It is self-opinionated and self-willed. It rides over all the gentle influences of tender relationships, earthly and heavenly, and in the madness of blinded selfishness says, "*I will*," or "*I will not*."

Grace reverses this order of carnality. The incoming of heavenly wisdom gives to the individual a yielding disposition ; makes him "*easy to be entreated*"—a little child can lead him. But, mark, he is not easily entreated when solicitations to evil are made. No ! in such cases he is as unyielding as the rock of Gibraltar. His face is set as a flint against all wrong-thinking, wrong-speaking, and wrong-acting.

But when any good course of action is called for, on the line of benevolence, or salvation, he is easily persuaded. Under the guidance of the Holy Spirit he has a sort of holy intuition, his *soul-feelers* are strong, and the right way is quickly discerned, and he is ready to swing into line at once. Strong arguments are not needed, nor does he wait until the solicitor at the door has made an exhaustive plea. His soul is ever in an attitude of total surrender, and whenever his Father's voice, clear, loving, and authoritative is heard, he is ready for *action*.

It is only necessary with such to let them know that the great Head of the Church calls for aid for India, or China, or Africa, and the *check-book* is sent for. See how the willing people, the easily to be entreated ones, respond to the call for *A Steamboat for the Congo!* East, West, North and South, willing hands are stretched out.

This is a lovely trait of Christian character to which we should all aspire. The wisdom that cometh from above is *first pure*. And out of these depths of purity flow living streams to give life and fruitage to our world. It is ours to see that the fountain is pure, and the streams flowing therefrom will be pure also.

ARE YOT IN TROUBLE ? Here is a precious word from your Father : "Call upon me in the day of trouble, and I will deliver thee."—*Psa. 50 : 15.*

TRUTH CONDENSED.

A GEM FROM PAYSON. "At times, God is pleased to admit His children to nearer approaches, and more intimate degrees of fellowship with Himself and His Son, Jesus Christ. The Christian, in these bright, enraptured moments, while thus basking in beams of celestial light and splendor, forgets himself, forgets his existence, and is wholly absorbed in the ravishing, the ecstatic contemplation of uncreated beauty and loveliness. He endeavors to plunge himself into the boundless ocean of Divine glory which opens to his view, and longs to be wholly swallowed up and lost in God."

GOOD RESOLUTIONS FOR HOLY PEOPLE—

—"I will be glad and rejoice in thy mercy."—*(Psa. 31 : 7.)* Thy mercy—the Lord's mercy. "The earth is full of the mercy of the Lord"—"Thou, Lord, art plenteous in mercy"—"All the paths of the Lord are mercy." These are Bible declarations. Has not your life been covered with the Divine mercy, like a bright canopy ? Then should the resolution of the text be yours : "I will be glad and rejoice in thy mercy."

—"And my tongue shall speak of thy righteousness, and of thy praise all the day long." *(Psa. 35 : 28.)* Here is a good rule for daily life—to keep the tongue agoing for God. Not for self, or the world, but for *God*—speaking of His righteousness, the equity of His dispensations, however seemingly dark and adverse. What a life, a life of praise, all the day long ! Reader, make this your resolution—your life will be full of God.

—"What time I am afraid, I will trust in thee." *(Psa. 56 : 3.)* Holy people are not subject to fear that hath torment—perfect love casteth out fear. But terrible circumstances may arise, suddenly—circumstances that are calculated to alarm, and from which the frail flesh would shrink. For example, a railroad collision. What then ? Give way to fear ? No. Then comes into exercise the Psalmist's resolve, "What time I am afraid," or what time I am tempted to be afraid, "I will trust in thee." Trust, and nothing can harm.

BIBLE PUT-AWAYS.

"LET ALL ANGER BE PUT AWAY."—*Ephes. 4 : 31.*
 ANGER.—This is a strong passion excited by real or supposed injury—resentment, rage, wrath. The inspired word says, "Make no friendship with an angry man; and with a furious man thou shalt not go." There is nothing more revolting than to see a man swayed by this passion. It is to be *put away*. How? Not by our own strength, but by having Christ take the helm. He can bid the storm of unruly passion cease—and lo, there is a great calm.

OUR INQUIRY ROOM.

Let us again take counsel together, hoping that the Holy Spirit will guide our thoughts, and show us excellent things.

GENERAL TOPIC.—*The Apostolic Prayer.*

—That Christ may dwell in your hearts by faith.—*Ephes. 3 : 17.*

We have here a petition for the indwelling of the Lord Jesus Christ. The prayer of the apostle is sanctioned by Christ's own words. He said to His disciples: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." (*John 14 : 23*).

And again: "That they all may be one; as thou, Father, art in me, and I in thee; that they also may be one in us." (*John 17 : 21*.) This indwelling of the Lord Jesus, the apostle says, is "the riches of the glory of this mystery among the Gentiles; which is Christ in you the hope of glory." (*Colos. 1 : 27*.)

This indwelling of the Lord Jesus is made known unto us by the revelation of the Holy Ghost. He testifies of Christ, makes Him known unto us, unfolds His beauty. Under these revealings the soul is entranced, and ready to exclaim, "Whom have I in heaven but thee, and these is none upon the earth that I desire beside thee." It is a living, glorious, active presence in the soul—elevating, transforming, inspiring with hope, "the hope of glory." In such company we may walk at liberty, be free from sin, and tread in paths of unspeakable delight. Let us make this our prayer, grasp the promises, and realize their present fulfillment.

INQUIRIES BY LETTER ANSWERED

1. HAULING LIQUOR.—An additional word. A dear brother writing us thinks our answer to his question somewhat ambiguous. We did not intend it to be. On this subject we desire to be emphatic. To this the Bible injunction is applicable: "Touch not, taste not, *handle* not, the unclean thing." Intoxicating liquor is a horribly unclean thing—and as destructive as unclean. Its use and its sale as a beverage are positively prohibited. That is the law, from which there is no appeal, and he who would maintain a good conscience as a Christian must obey the above injunction—neither drink it, nor sell it, nor *haul* it—but positively, in all respects, keep hands off. We did not intend to say that *conscience* is the rule—the *Bible* is the rule, and an enlightened Christian conscience will lead us to obey.

2. A brother in Iowa writes: The pastor's wife says, "She does not understand about holiness"—but she understands well about Church entertainments. They have been holding an "*Art Loan Exhibition*," and among the gifts were "a pair of *elegantly polished Texan horns*." He wants to know what we think of it.

Ans.—Well, we think that it is no wonder that Zion languishes when ministers' wives are leaders in such folly. It is not surprising that "she does not understand about holiness." Holiness is too pure an article to allow its possessor to participate in these nonsensical entertainments. Christ is thus sorely "wounded in the house of His friends." Christianity is sacrificed. God pity us!

3. A sister in Ohio inquires: How is the petition in our Lord's prayer, "Lead us not into temptation," to be reconciled with James 1 : 13?

Ans.—The term "*temptation*" has two meanings—1st. A solicitation to sin. 2d. Trial in some form, a test of faith. In the first sense, God tempteth no man. In the second sense He may and does, as in the case of Abram. Why then pray against trial if it may contribute to our good? It is against *sore trial* that the petition is directed. Human nature sanctified, may and does shrink from such fiery ordeals. Note the prayer of Jesus in Gethsemane, and yet connected with entire submission. When trials come to the Christian, grace triumphs and is magnified, as James expresses it.

WITH OUR CORRESPONDENTS.

We have some cheering communications from valued correspondents that we think will be interesting to our readers, especially from Canada, showing that the work of God is progressing there, grandly. The first is from our beloved brother, Rev. Egerton R. Young:

MEAFORD, CANADA.

It is a great honor to be permitted to go out sowing the seed; but I suppose it is because human nature is so constituted,—there does seem to be greater joy in gathering in the sheaves. This latter has been our joy for the past month.

We adopted the old Methodist methods. I preached a series of sermons on the following subjects: Repentance; Justification; Regeneration; The Witness of the Spirit; Adoption; Sanctification, etc. We urged the seekers to "seek until they found." Some seekers never get beyond a little sensation, or excitement, and the result is in a short time they are in the world again, and tempted to believe that religion is all a delusion. Having had some sad experiences of this, in portions of my ministerial duties, with the good Lord's help we have endeavored in these services to impress upon all the seekers the necessity to continue seeking until the "*I know*" in all its blessed and comforting fullness was theirs. And God has honored us in this, and we have had some of the sweetest, clearest, and most Scriptural of conversions. They have not been "*still-births*." In beautiful and appropriate language they have witnessed for Him who has so gloriously saved them. One of the most interesting cases has been that of a poor stuttering, drunken, ignorant Roman Catholic. It is wonderful how his stammering tongue has been "unloosed to tell the wonders of Immanuel!"

We had a blessed time at our love-feast and sacramental service last Sabbath. Heaven seemed very near. It was a sight to have caused angels to rejoice, to see a newly-formed class of young men (new converts), with their leader, all coming together at the Lord's table, and for the first time thus partake of the emblems of His dying love. Then there followed a class of young sisters, who had recently started in the way of life.

Occasionally we would take an evening for Holiness, although the banner was up every night. Some who had never been able to speak out decidedly on the subject before, came out grandly on the Sabbath at the love-feast. So you see even if we do frequently send our Doxology of Praise, we have had great reason for so doing. We have had no outside help by evangelists or others, but O, so much from above! and to Him, our great Captain, be all the glory!

ST. CATHARINE'S, CANADA.

Our Thursday Meeting.—Methinks "there is joy in the presence of God and the holy angels," as week after week rolls round, and so many of our young ladies assembled together to tell "the old, old story, of Jesus and His love." They come to renew their vows and pledge themselves together as a band of Christ's workers. O, how good the Lord has been to us, and how many rich baptisms of His Holy Spirit we have received in that little room! The heart of our beloved leader is filled with the love of Christ, and her humble testimonies are full of the sacred unction and hallowed influence which could only come from the closest union with Christ, her Saviour, and an endowment of Divine power. She not only enjoys the blessing of entire sanctification, but is leading the members of her class to seek for it. Some have not sought in vain, but are in the full enjoyment of that "perfect love which casteth out fear."

I have been seeking for it for over a year, but was afraid to grasp it, till last Friday evening when, such a flood of light and love filled my heart, I cried, "Lord, help me never to doubt Thy power." It is mine! Glory to His holy name, I am *all the Lord's*!

I have been greatly benefited by reading *The Guide*, and am assisting my dear mother in giving it a wider circulation. Our class is conducted somewhat after the manner of your Tuesday Meeting, and God is blessing us in a very gracious manner. We have special subjects for prayer and out of these, nine have recently been answered, and we are expecting greater things than these. Our numbers and the interest are increasing each week. O, what a blessed life is that of the Christian, and how God will use us for His glory, when we put ourselves in His hand, and follow where He leads us!

Our pastor, Rev. W. J. Maxwell, is holding special services, and God is crowning his labors with success. His burning zeal for the Master and his earnest and zealous exhortations for sinners to forsake sin and follow Christ, are manifested at all times and in all places.

On Friday evening last we had a glorious testimony meeting. It seemed as sister Begy (better known to Mrs. Palmer as Rosa) was speaking that her faith would remove mountains, if that were necessary. O, for such a faith that "laughs at impossibilities, and cries, It shall be done"! The Spirit of God is moving with mighty power. May God help us individually and as a class, to be true to our vows, and live in daily preparation for the life to come, where we will

"Shout through the gates as we go,
Salvation to God and the Lamb!"

Laura McCullough.

BIBLE BRIEFS.—CHRIST'S WORDS.

—"I AM THE LIFE." (*John 14 : 7.*) Jesus is the source of all life, in the universe, both of the inferior and superior orders of creation. It is emphatically declared, "All things were made by him." Now, in the new creation, He is the Author of all spiritual life. This evangelist says in his 1st chapter, "In him was life; and the life was the light of men." And He himself declared, "I am come that they might have life, and that they might have it more abundantly." Let us be abundant partakers of that life.

OUR STUDY JOTTINGS.

~~THE~~ THE GUIDE.—New Subscribers continue to flow in. We have lots of good friends who say, "*The Guide is next to the Bible with them,*" and they are working earnestly to increase its circulation. Continue the good work! We shall be pleased to add a few thousands more to our lists. We can still supply the numbers for January. Look at the list of SPECIAL PREMIUMS.—

—Read all that is on the cover pages!

—OUR LATEST NEW BOOK.—"GRACE MAGNIFIED." The life, experiences, itinerant career, and travels of Rev. W. G. BROWNING, of the New York Conference. Written by himself. Has a steel-plate portrait of the author. Price, \$1.25. It will interest and profit you. We will send it as a premium for three new subscribers and \$3.00.

BOOKS FOR THE PEOPLE.—"*Life of Mrs. Mary D. James,*" by her Son. Price, \$1.00—extraordinarily cheap. "*The Beloved Physician,*" life of Dr. Palmer, with a portrait. Only \$1.00. "*Fragrant Memories of the Tuesday Meeting,*" with three steel-plate portraits. Price, only 50 cents. "*Rifted Clouds,*" the life-story of Bella Cooke, price, \$1.25. "*Four Years in the Old World,*" by Mrs. Phoebe Palmer, a large book of 700 pages, with portrait; reduced from \$2.50 to \$1.50. "*Earnest Christianity,*" (new edition), by Rev. Jas. Caughey, \$1.00. "*Christian Holiness Almanac,*" paper covers, 5 cts. 50 cents per dozen. Flexible cloth, 10 cts. each, \$1.00 per dozen. (This should be universally used.) Get these books in circulation.

—YOUNG PEOPLE'S METHODIST ALLIANCE.—This is the movement for the times, among our young people. Its design is to lead them into the experience of holiness, engage them in a course of spiritual reading, and to set them to work for Jesus. Write to Miss Lodilla Ambrose, Cor. Sec., Evanston, Ill., for documents. Let the pastors effect the organization of auxiliaries.

—JEWELRY is being sent to be sold for the Steamer. Get it off if you are conscience-stricken. But we cannot obtain anything like its value. Let this be understood.

—THE STEAMER FOR AFRICA! It is contracted for in England—to be steel, 90 feet long. While Bishop Taylor was in England arranging therefor, a lady gave him £500 (about \$2,500). It will require \$30,000 (thirty thousand dollars) for its construction and equipment. Our friends are doing well in response to the Bishop's proposal to have 20,000 persons contribute one dollar each. But we wish it understood that contributors are at liberty to take any number of shares, and a vote on the name of the steamer can be recorded for each dollar contributed. The popular name seems to be, "WILLIAM TAYLOR." Let the one dollar contributors continue to send—and we want to hear from the five, ten, twenty, fifty, one hundred, and one thousand dollar share holders. Make haste to put a good lot of your Lord's money in this grand enterprise. *It will pay large dividends, in time and in eternity.*

—The Hebrew Christian work in New York is prospering. Write to Rev. Jacob Freshman, 17 St. Marks Place, New York, for his Annual report, and make a donation for the work.

—A PLEASING INCIDENT. A Baptist brother sent us \$5 for the Steamer, saying, "*I rote that it be called 'THE METHODIST'*"—it ought to bear the name of the denomination." Love is stronger than sect. "*Let brotherly love continue!*"

—Canada is doing well for the steamer (see our acknowledgments). The fisheries dispute does not affect this enterprise.

—Our testimony, some months ago, against "*Church Kitchens,*" has made somewhat of a stir. Well, it is time there was a stir. The Lord break up the "*Kitchens*" and convert the "*Managers!*"

—REV. EDWARD MATHEWS has withdrawn from the Free Methodist Church, and connected himself with the John Street M. E. Church in this City. He is working as an evangelist in the Churches, successfully. He has spent a week in Orange, N. J. He and the writer, one day, made a raid upon the factories and liquor saloons. The day has a history. One saloon keeper said "*He was ashamed of his business.*" We prayed with him, and he cried like a child. Bro. Mathews is under appointment to go to Africa in April, to superintend the putting together of the boiler of the Steamer. We hope to hear of his doing effective missionary work on the Congo.

"*Quiet Hallelujahs,*" by Abbie Mills, is a good book—75 cents, not 50, as erroneously stated in our last. It should have a large sale.

—Let every *Holiness Meeting* in the country do as the "*Tuesday Meeting*" did—make a contribution to the Steamer—also let the Sunday-schools do it.

—Get Edward Davies' "*Hand-Book on Africa,*" and be posted about the great field being occupied by Bishop Taylor. It costs only twenty-five cents. Order from us. Bishop Foster wrote to Bro. Davies, saying, "I have just finished reading your *Illustrated Hand-Book on Africa,* and I find it exceedingly interesting. I have no doubt it will do good."

HELPS TO CHRISTIAN DEVOTION.

BIBLE BRIEFS.—THE LORD'S PRAYER.

"THY WILL BE DONE IN EARTH, AS IT IS IN HEAVEN."—*Matt. 6; 10.* Here is a petition, and a standard. The petition is, "*Thy will be done in earth.*" This calls for quiet and even joyous submission to all the Divine appointments, of Providence and Grace; also for entire and unwavering obedience to God in all things. All this *in* earth, not *on* earth, as sometimes quoted. "*In* earth"—in our mortal bodies. It is possible for us to be in this posture of thorough conformity to the Divine will—both in doing and suffering.

The standard—"As it is in heaven." Grace can make us as fully accordant with the Divine will as the heavenly intelligences. One has beautifully said, "Every vibration of the seraph's wing, and every tone of the saint's harp, in the world of light, is each but an act of deference and conformity to the Divine will." Thus may it be with us, "*in* earth," despite our natural infirmities—our spirit may be loyal to God as much as the angels, and our life one of loving obedience.

I.—CLOSET STUDIES.

NOTE.—Read the portion for the day each morning, early—commit the passages to memory—meditate upon them throughout the day:

DAILY BIBLE CALENDAR.—MARCH.

1. 1 Thess. 5; 18. Prov. 3; 6. Psa. 103; 22.
2. Matt. 22; 21. Matt. 7; 21. Psa. 119; 32.
3. Matt. 5; 16. Isa. 58; 8. Psa. 43; 3.
4. 1 Cor. 6; 20. Gal. 6; 8. Psa. 138; 8.
5. Heb. 4; 14. Matt. 10; 32. Psa. 27; 1.
6. Matt. 11; 15. John 5; 25. Psa. 51; 8.
7. Matt. 25; 13. Psa. 48; 14. Psa. 130; 5.
8. Psa. 97; 1. Isa. 52; 10. Psa. 110; 2.
9. Matt. 3; 8. Hosea 14; 5. Psa. 65; 2, 3.
10. Isa. 50; 10. Psa. 9; 12. Isa. 9; 13.
11. 1 Pet. 2; 2. Psa. 132; 15. Psa. 119; 169.
12. 1 Pet. 1; 17. Psa. 33; 18. Psa. 39; 4.
13. Psa. 100; 2. Heb. 13; 5. Isa. 61; 10.
14. 1 Thess. 5; 21. Psa. 25; 12. Psa. 25; 20.
15. Matt. 5; 43. Ezek. 36; 27, 29. Psa. 25; 18.
16. Zech. 10; 1. Zech. 10; 1. Isa. 64; 1.
17. Eph. 5; 1. Isa. 45; 13. Psa. 61; 2.
18. Job 35; 14. Isa. 26; 8. Psa. 138; 7.
19. Rev. 2; 5. Luke 15; 10. Psa. 142; 5.
20. Eph. 6; 10. Isa. 41; 10. Psa. 59; 9.
21. Jas. 1; 4. Rom. 2; 6, 7. Matt. 6; 10.
22. 1 Thess. 5; 13. Matt. 5; 9. Psa. 68; 30.
23. Isa. 55; 2. Rev. 3; 20. Psa. 119; 27.
24. Mark 1; 15. John 3; 14, 15. Mark 9; 24.
25. 1 Pet. 5; 5. Psa. 25; 14. Psa. 119; 10.
26. Ezek. 14; 6. Isa. 43; 24, 25. Job 40; 4.
27. 1 Thess. 5; 16. Isa. 35; 10. Psa. 4; 6, 7.
28. Matt. 6; 33. Heb. 11; 16. Psa. 63; 1.
29. Psa. 107; 8. Isa. 60; 8. Psa. 51; 15.
30. Rom. 12; 9. Isa. 66; 2. Psa. 119; 37.
31. Jas. 4; 9. Isa. 61; 2, 3. Isa. 64; 9.

TOPIC FOR THE MONTH.

JOHN, THE SECOND CHAPTER.

Jesus purging the Temple. (13th to 17th v.)

This judicial act of Christ is worthy of our special consideration. Note, (1) The awful profanation of the temple by the traders. (2) The summary proceeding of the Master. (3) The reasons assigned therefor.

Application—May not this case instruct us concerning the *soul-temple*? Does sin defile it? If so, it should be cleansed, thoroughly. It will require a radical remedy, even the power of the Holy Ghost, to expel the foul intruders.

II.—CLOSET PRAYER.

MOTTO FOR THE MONTH.—"*O Lord of hosts, blessed is the man that trusteth in thee.*"—Psa. 84:12.

NOTE.—Let the following be made subjects of prayer daily, by the members of the "GUIDE PRAYER UNION." Subscribers to The Guide may become members of this Union by sending their names to us.

GENERAL REQUEST.—*That as the Winter is over and past, and the Spring verdure is appearing, so may the Church put on her beautiful garments.*

WRITTEN REQUESTS.

California, S—L—, for a revival, great wickedness prevailing. Canada, for a son and daughter to be converted. B—, For a brother to be filled with the Spirit; for a revival. Indiana, W—, for a husband to be converted. F—, for a revival. Illinois, M—, for a revival. D—, for the restoration of backslidden sister; brother and sister and sister's husband saved. M—, for the conversion of a wicked son. Iowa, F—M—, for an outpouring of the Spirit; for the conversion of two sons. C—, for the conversion of husband, four sons and one daughter. Kansas, R—, for three sons to be converted, mother and daughter sanctified. H—, for an invalid sister to be restored; husband and wife sanctified. Kentucky, A—, for a sister seeking holiness; for another sister to be sanctified. Maine, E—B—, for a sister to be sanctified. L—, sister to be sanctified. Massachusetts, H—, for an invalid sister to be restored, and to be patient in affliction. New Jersey, U—, For a family to be saved; for a revival. New York, G—, for a sister to have sight restored. B—, for a minister's son to be saved, three daughters sanctified, a grandson of 15 converted, and a widow to be fully saved. B—, for a sister to be sanctified. Oregon, D—, for a minister to be restored to health, and he and his wife sanctified; for the salvation of two brothers, and the wife of one. Ohio, C—, for a backslidden son to be reclaimed, and wife saved. Pennsylvania, S—, for a revival; for a son's conversion, and sister sanctified. Virginia, S—, for a son's conversion and restoration to health. Wisconsin, S—, for a brother to be filled with the Spirit.

III.—CLOSET HYMN.

COME, ye disconsolate, where'er ye languish;
Come to the mercy-seat, fervently kneel;
Here bring your wounded hearts, here tell your anguish,
Earth has no sorrow that Heaven cannot heal.
Joy of the desolate, light of the straying,
Hope of the penitent, fadeless and pure,
Here speaks the Comforter, tenderly saying—
"Earth has no sorrow that Heaven cannot cure."

Here see the bread of life; see waters flowing
Forth from the throne of God, pure from above:
Come to the feast of love; come, ever knowing
Earth has no sorrow but Heaven can remove.

IV.—WORK FOR JESUS.

1. Make an effort to reclaim a backslider.
2. Attempt the rescue of the worst sinner in your community.
3. Do you know a Church member who attends the theater? Get a suitable tract to that person.
4. Visit a tavern or saloon, talk to them kindly about the soul, and pray with the family.
5. Single out some clearly justified person for whose entire sanctification you will pray and work.
6. Is your minister wholly sanctified? If not, get a copy of Pres't Jaques' Sermon at the Semi-Centennial of the Tuesday Meeting into his hands.

HARVEST GLEANINGS.

"The Field is the world."

AT HOME—

- At Orwell, Ohio, G. J. Bliss, pastor, over 60 saved.
- Centreville, Ohio, J. W. Mason, pastor, 100 saved.
- Bro. W. B. Godbey reports 62 converted, and 49 sanctified, in St. Paul's Church, St. Louis, Mo.
- At Monticello, N. Y., F. Hermance, pastor, between 80 and 90 conversions.
- During a series of meetings at Van Wert, Ohio, held by W. P. Pinkham (Friend), several were sanctified.
- The work of conversion goes on steadily in the Water Street, McAuley Mission, New York.
- In the Florence Mission, Bleeker Street, New York, over 6,000 fallen women attended the meetings in 1886.
- At the Bereah Mission, 29th Street, (Rev. Mr. Simpson's) hundreds professed conversion last year.
- In Mansfield, Ohio, under the labors of a young brother Winters, 100 were converted.
- The Salvation Army has made a successful raid upon Sedalia, Mo. 180 conversions reported in three weeks.
- The M. E. Mission in Utah has received 168 members last year, 61 of them Mormons.
- Over 7,000 conversions reported in the Missouri Methodist Conference last year.
- The revival in Trinity M. E. Church, Boston, under the labors of Bro. Thos. Harrison, is widening, weekly.
- A blessed religious influence is prevailing in the Ohio Wesleyan University.
- In Warrensburg, Mo., L. A. Markham, pastor, 112 converted since April.
- Plumtree, Ind., B. Sawyer, pastor, 40 converted and 10 sanctified.
- Memorial Chapel, Butler, Ind., W. S. Stewart, pastor, assisted by Mrs. C. B. Jones, 62 conversions.
- Congress, Ohio, N. W. Wager, pastor, the whole community moved; 22 conversions to date.
- At Leesville, Ind., J. M. Nash, pastor, 93 probationers received.
- On Montgomery charge, Cincinnati Conference, G. L. Tufts, pastor, in the past seven weeks, 110 converted, and a number sanctified.
- The Union Mission, Buffalo, N. Y., under the direction of Miss Anna W. Prosser, held 363 Gospel meetings last year; 200 conversions.
- Sister Grace Weiser has spent nine days at Meadville, Pa. Many seekers of purity, and about 50 of pardon.
- Bro. B. F. Thomas, evangelist, lately returned from Australia, has been laboring in Halsey, Oregon. Souls being saved, nightly.
- There is a spirit of revival in North Avenue M. E. Church, Allegheny, Pa., T. J. Leake, pastor. He testifies clearly of perfect love, and God is owning his labors.
- In Kerwin, Kas., W. J. Meredith, pastor, who has recently been sanctified, seventy souls have been saved in twenty days.
- The First M. E. Church, Des Moines, Iowa, Emory Miller, pastor, has been visited with a glorious revival under the labors of the Quaker evangelists, Brother and sister Frame, of Ohio.
- At St. Luke's M. E. Church, Brooklyn, N. Y., John Parker, pastor, mercy-drops are falling, some being converted, others sanctified. Mrs. Van Cott has been aiding, and God has revealed His power.
- Pennington Seminary, N. J., Bro. T. Hanlon, Principal, is enjoying a continuous revival. Holiness has the right of way there. The Sabbath afternoon meeting for its promotion is greatly blessed. 63 are preparing for the ministry, and foreign mission fields.

ABROAD—

AFRICA.—Bishop Taylor, at this writing, is on his way to Liberia, to attend the Annual Conference. He was in England, recently, arranging for the building of the steamer. Bro. W. T. Mead, one of his devoted missionaries, has been called to lose his eldest daughter, Nellie, 17 years of age. He says of her: "Nellie's life was wonderfully pure, kept by the power of God until He took her to Himself. She had no fear of death. She said, 'She could leave it all with Jesus.'"

—Miss Hewitt, missionary, writes from Hakodati, India: "Our work has opened up with added interest this fall. We have over eighty girls in school, nearly sixty of whom board in the house. There is much of interest that might be written about these girls if there was only time. I wish you could see them as they start from the house for Church; a double line of bright Japanese girls wending their way down the hillside makes a pretty picture, I assure you."

—Mission work is being pushed vigorously in Canada.

—A Romish Bishop in France says: "We need not deceive ourselves; the mass of our people are no longer Catholic except in name."

—The revival work among the natives in the Baptist Mission on the Congo, continues.

—The Baptist Church in Copenhagen, Denmark, has 425 members.

—Turkey gives larger liberty to Protestant work than Russia.

—Two hundred ministers of Glasgow, Scotland, are united in an effort to reach the masses of non-church goers.

—Railway carriages are to be attached to trains on Sundays, in Russia, to give to the employees religious services.

—At the close of a remarkable Missionary Conference in Manchester, England, forty persons, of both sexes, consecrated themselves to foreign missionary work.

—A vigorous effort is being made by the English Wesleyans to establish a West London Mission.

—An effort is being made to unite the several Methodist bodies in England.

At Hainesville, Matilda Circuit, Canada, 130 have been converted, many of them heads of families.

—The *Heathen Woman's Friend*, for January, has an interesting account of "THE FOCHOW WOMAN'S CONFERENCE."

—Rev. B. H. Badley has made an earnest plea for a Methodist College in India.

—A writer from India hopes the heathen may never hear of Church lotteries, raffles, etc., as means of raising money for the cause of God. Amen!

—The English Missionary Society, which labors for the conversion of Jews to Christianity, has thirty-five stations, 145 agents and about 3,000 converts, 100 of them now in the Christian ministry. There are now in the world about 100,000 converted Jews.

—General Booth, of the Salvation Army, it is said, controls 22 religious newspapers, which are published in seven different languages, and having an aggregate circulation of 500,000 copies, and yielding a net income of \$200,000.

—The girls of the Bangkok (Siam) school have just forwarded a dime offering of \$7.80 to the Board (Presbyterian), in addition to a previous contribution. As they brought their gifts to Miss Olmstead at the close of the vacation, she asked how they were earned. Some had saved their money for "sweets," some had sold crochet work, or cut grass, or minded the baby. "And how did you get your money, Wonge?" "I," answered the little tot, shyly, amid the smiles of the older girls,—"I scratched my grandmother's back!"

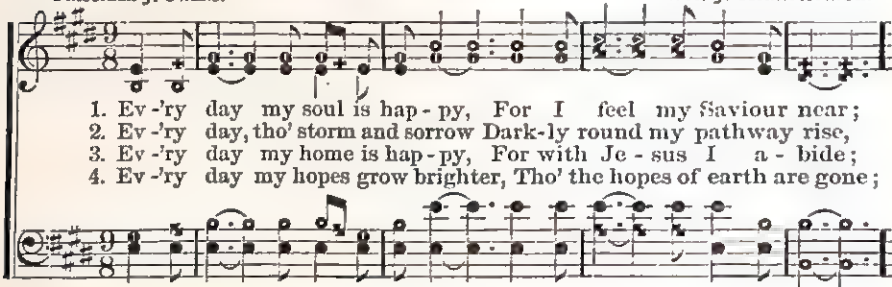
GUIDE HYMNAL

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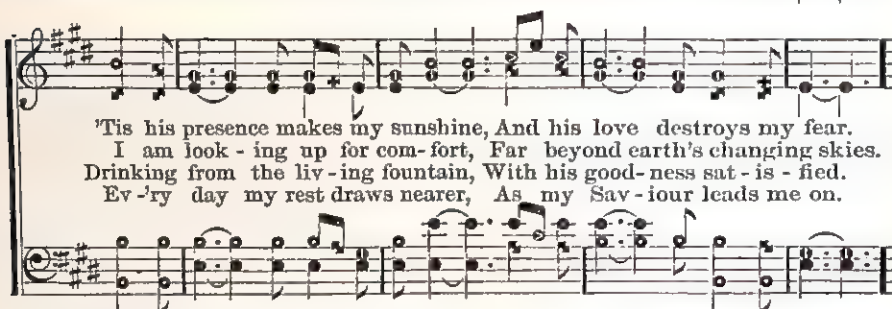
True and Faithful.

PRISCILLA J. OWENS.

WM. J. KIRKPATRICK.

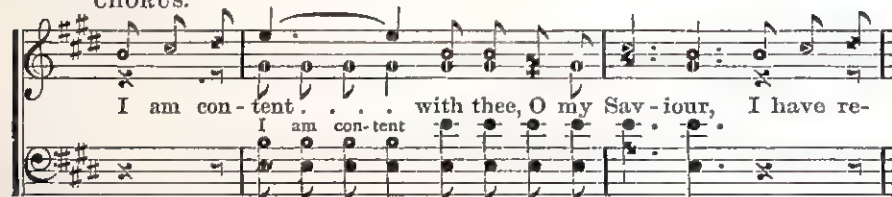


1. Ev-'ry day my soul is hap-py, For I feel my Saviour near;
 2. Ev-'ry day, tho' storm and sorrow Dark-ly round my pathway rise,
 3. Ev-'ry day my home is hap-py, For with Je-sus I a-bide;
 4. Ev-'ry day my hopes grow brighter, Tho' the hopes of earth are gone;



'Tis his presence makes my sunshine, And his love destroys my fear.
 I am look-ing up for com-fort, Far beyond earth's changing skies.
 Drinking from the liv-ing fountain, With his good-ness sat-is-fied.
 Ev-'ry day my rest draws nearer, As my Sav-iour leads me on.

CHORUS.



I am con-tent . . . with thee, O my Sav-iour, I have re-



solved . . . thy will shall be mine; Keep me faith-ful,
 I have resolved



true and faith-ful; Fill my soul . . . with love di-vine.
 Fill my soul



APRIL, 1887.

THE WORD FOR THE MONTH.—“Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for there shall no more come unto thee the uncircumcised and the unclean.”—Isa. 52 : 1.

GOSPEL ARROWS.

BY REV. GEO. HUGHES.

—“Awake, awake!”—ISA. 52 : 1.

THis is a trumpet-call from the King of Zion. It was originally addressed to Israel in her Babylonish captivity. She was called to awake from her stupor, her depression and distrust. Hence this clarion-note, twice repeated, Awake, awake! was sounded in her ear.

The Church, which is the anti-type of ancient, Zion is much depressed—she needs to arouse herself from her masterly inactivity and, with eyes widely opened, and ears attent to the voice of her Sovereign, awake to her predestined glory.

—“Put on thy strength, O Zion!” (v. 1).

What is the strength of Zion? It does not consist in numbers, wealth or social power. All these she may have and yet be lamentably weak. The Lord Himself is her strength. “God is our strength,” says the Psalmist. “In the Lord Jehovah is everlasting strength,” declares Isaiah. How is Zion to put on this strength? Simply by putting on the Lord Jesus. How is that? By a true faith accepting

Him in His mediatorial character and offices as Prophet, Priest, and King. Let her thus put on Christ, and the Church will be begirt with omnipotence.

—“Put on thy beautiful garments, O Jerusalem.” (v. 1).

The Church is to be beautifully arrayed as well as begirt with strength. It is intended that she should be white-robed—on earth as well as in heaven. Her garments are to be glistening, bright, shining as the sun. She is to be decked with the Spirit’s graces—pure, lustrous, and Divine! What are they? Love, joy, peace, long-suffering, gentleness, humility. Arrayed in these she becomes “mighty her envious foes to move.”

—“There shall no more come unto thee the uncircumcised and the unclean.” (v. 1).

A great promise for ancient Israel, truly. No more to have the invading forces of the uncircumcised treading her into the dust. But, shaking herself from the dust of captivity, she is to rise and sit down—in repose, in fellowship with her Lord, in “His banqueting house.” So of the Church—she is to be a quiet habitation—uncontaminated, free, and glorious,—fulfilling her Lord’s design.



A PURCHASED AND BRANDED PEOPLE.

BY REV. JOHN PARKER,

[Pastor of St. Luke's Methodist Episcopal Church,
Brooklyn, N. Y.]

TEXT.—“*But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people: that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light:*

Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.”—1 PET. 2: 9-11.



HE reading of this chapter by a devout mind is sure to suggest two prominent thoughts, which will become sources of great inspiration and strength:

- (1.) OUR WONDERFUL SAVIOUR.
- (2.) THE WONDERFUL POSSIBILITIES OF HIS PEOPLE.

In relation to the first of these thoughts, look at the words just dropped from the pen of Peter.

I. OUR WONDERFUL SAVIOUR.

“*The Lord is gracious*”—not exacting, not unmindful of our weakness, our hindrances, and our sincerity. “*To whom coming*”—that is, “belonging unto”: by faith and loving obedience united to Him; and such are all true believers. He is “a living stone,”—joined to Him you become like Him, for “Ye also, as living stones, are built up a spiritual house.”

“*He is chosen of God, and precious*”—rejected indeed of men, but elect and precious in the sight of God. “He is the corner-stone laid in Zion,”—the foundation of the scheme of redemption, and the rock of our hope. “To you that believe He is, the preciousness” (R. V.), or as in the margin, “honor.” That is,

a life united to Christ, is, in the sight of God, greatly honored even here, but there awaits its earthly termination the most honorable recognition and eternal recompense. Is it not true also, that in the sight of all good men, Jesus Christ elevates and ennobles whoever is supremely devoted to His will?

Such is our wonderful Saviour. In Himself, “gracious,” “elected of God,” and on our behalf, “a sure foundation,” a living, enduring stone—and believing on Him habitually, we are not confounded by any test or temptation; united to Him we become like Him, so that we unconsciously suggest our relationship to, and dependence upon Him.

The second thought suggested is the one to which my text chiefly refers:

II. THE WONDERFUL POSSIBILITIES OF THE PEOPLE OF GOD.

To teach this, I have brought to you the pivotal words of the whole chapter, “Ye are a peculiar people.” The marginal reading is, “a purchased people”; and by this statement I am referred back again to the thought, ever present with the apostle, of the cross, our redemption by blood, His atoning death, by which we were bought back from the bondage of sin. “We have redemption through His blood,”—we who were guilty, condemned, and without hope—we have redemption, rescue, broken chains, waving olive-branches, sins forgiven, peace restored, the guilt and shame of our lost estate changed into the joy of adoption into the family of God; of which adoption the Holy Spirit is the abiding witness in us. And now all the tendencies of our nature are upward—our hunger is for righteousness. Chosen in Him to be conformed to His image, all our powers now respond to this Divine purpose. This is redemption, with some of the prime benefits of our emancipation. And because a purchased people,

1st. “*Ye are not your own.*” You have indeed a personality, and responsibility, and liberty, but you are also property, to

be devoted to the interest and honor of your owner. The apostle frequently acknowledges himself to be "a servant (or slave) of Jesus Christ." Here also is suggested the ground of your obligation to live a life consecrated to the pleasure and honor of Him who redeemed you. A life of separation from all other owners—a life in reference to His will. For "ye were bought not by corruptible things, as gold or silver, for then your value could be estimated; it would have a limit and your soul a marketable worth. But now, blood is your price—not any blood, but "the precious blood of Christ." I know of no standard of value by which to estimate your worth but the one God has established—Blood. He has filled His word with His uniform answer to all inquiries after your worth—"Blood." It is the sad story of Eden lost, and will be the jubilant song of Heaven gained—"Blood." "The precious blood," it is all a God could give—and you are worth all your redemption cost. His holiness could not require less; His justice could not demand more. "The precious blood" suggests the garden and the cross, "the Lamb newly slain." "The Lamb of God which taketh away the sin (not the sins) of the world." "The blood of Jesus Christ who through the eternal Spirit offered himself without spot, that he might purge your conscience from dead works," that is, works done as conditions of salvation. "The blood of Jesus Christ his Son, cleanseth us from *all* sin"—not a part; not in the future; but *now* cleanseth us. This is its purpose and its efficacy, to cleanse us here and now from all sin.

2d. *Ye are a purchased people*, and therefore branded with some mark of the Divine ownership. "I bear in my body," said Paul, "the marks of the Lord Jesus. He was pre-eminently a branded man. In his eyes, yet half blinded by the glory which slew him at the gates of Damascus; on his back the deep welts and scars of the "three times forty

stripes" at the hands of brutal Roman lictors. He was a branded man. Ownership claims the right to brand. You buy a package of goods to be delivered safely to you. It is branded, and thus becomes, not any man's property, but yours—paid for, and part of the condition of payment was its safe delivery to you. So every believer is God's branded property; this makes you peculiar. The blood-spots of the cross are on your brow—the brand unseen of men, perhaps, but seen of God. "When I see the blood," says God (not when others see it, they do not know its value and significance); "When I see the blood," then His integrity will guarantee the safety of your blood-bought and blood-washed soul. Do not try to conceal the brand therefore; do not hide the evidence of your ownership when in contact with the world; never let God or angels see you ashamed of the Divine brand, which separates and seals you to God. The brand will be of infinite value to you in a little while. (See Rev. 7:2-4.)

3d. Mark again: *You are only one of a purchased and branded people*. The brotherhood of faith is an uncalendered multitude. You are not alone. Worldlings have their master, their owner, their fellowship; so have you. They go another way, wear another brand; their bondage galls—ours is a service of liberty. They affect to pity us, because they say our opportunity for happiness is limited; that we are obliged to do many things we would not, and are forbidden many things we desire. Nothing could be further from the truth. Every true child of God is free to do all he wants to do, for he only wants to do the things that will please his Divine Master. We do not desire or need the pity, or fellowship, or pleasures, or motives, or methods, or pursuits of the world. We have awakened in His likeness, and are satisfied. We have certainty, and therefore freedom—we have truth, and therefore rest—we have forgiveness, and assurance, and cleansing through the blood, and there-

fore peace and joy in the Holy Ghost. "I beheld a great multitude, which no man could number," said John, "who had washed their robes and made them white in the blood of the Lamb." This was eighteen hundred years ago. The believer in heaven was not a solitary unit then, nor silent, nor waiting in uncertainty as to the outcome of the life consecrated to Christ. They were dignified in position, "before the throne,"—they were without stain, in "white robes," with palms of rest, and hallelujahs of triumph, and angelic fellowships. What think you is the uncounted multitude of the saved in heaven to-day? With eighteen centuries of an unbroken accession since John heard the music of its mighty chorus, as the voice of many waters, "a purchased people," numberless as the sands.

And now, as to the Divine intent of this purchase for Himself, by blood, of all believers. Listen to the voice of the Holy Ghost:

1st. "*Ye are a chosen generation.*" "An elect race" (R. V.), therefore called out of and separated from the world, to be united unto Himself and to all believers. The title given to God's ancient people, belongs to you. "Thou art a holy people unto the Lord thy God; He hath chosen thee to be a special people unto himself;" and you have accepted the conditions of the covenant, which are, loyalty to Him, loving obedience in all things, habitual reliance on the atonement for merit, and upon the Holy Spirit for grace and strength. You are now an elected generation. His honor is in your care, His approval on your conscience, His likeness in your life, and His assurance of eternal salvation your abiding testimony. "He hath chosen you through sanctification of (or by) the Spirit." What is your response?

2d. Again, "*Ye are a royal priesthood.*" This is your official relation to Christ and His kingdom. Ye have been chosen by Him to the dignity and responsibility of priestly functions as believers, for the

priesthood of believers is one of the blessings peculiar to our new and better covenant. This was suggested by the rent vail of the temple, for then the wall of separation between the priestly and the unpriestly believers was taken down, and equal access given to all believers into the holiest by the blood of our great High Priest, and it is a libel on the completeness of Christianity to talk any longer of a priestly class, for there can be no priest without a sacrifice. He therefore who assumes the exclusive prerogative of priest, does in effect say that the sacrifice of Jesus was something, but not enough. But "Him hath the Father sealed" as an eternal and finished sacrifice, and the one only priest forever, and "ye are complete in him." Yours therefore is the right of access to God at all times and in all places, because of the one Mediator, the brother of our flesh, whose death is the sufficient and final sacrifice.

3d. "*Ye are also a holy nation.*" Originally this title belonged alone to the Jews, but Peter, who wrote this epistle to the strangers (or exiles) scattered abroad by persecution, had learned by a very sharp rebuke from Heaven, that the gospel knows no limitations. Now, therefore, all believers are "called to be saints"—holy ones. As units make the multitudes, and individuals the nation, so personal holiness is the one supreme intent of the gospel, to make of holy men a holy brotherhood. A holy man, a holy brotherhood, a holy Church—walking in whiteness in this polluted world, and delighted with the kingship and authority of the one Holy King. This is Christianity.

4th. "That you show forth the praises (or excellences) of Him who hath called you out of darkness into His marvelous light." That is, that you may declare the perfections of God—His wisdom, goodness, truth and holiness, so magnified in thus calling you. "This people have I formed for myself; they shall show forth my praise." Thus will you cause

men to fall in love with God as you shall "so shine" in the light of holiness He has put in you, and God has made no other instrumental arrangement for the salvation of this world. If the light in you become darkness, what will men do to grope their way back to God and to eternal life?

Account yourselves therefore as strangers and pilgrims, as such; consistency requires that you abstain from whatever unfits you to be at your best as a servant of Christ and a pilgrim bound for heaven. Do not forget, by reason of any temptation, the dignity of your relation, your name, your fellowship, your hope, and your inheritance in the Holy Ghost. Do not allow any fleshly lust that wars against the soul to shake its defiant finger at you and forbid your Divine liberty. If beset by temptation, nicely adjusted to overcome your weakness, so that you are apparently balanced between inclination and the forbiddings of conscience, remember you are a stranger and a pilgrim here. Think, whence you came, from a sinful life and a doomed world. Think, too, where you are going, and who awaits your coming. Heaven should pull on your heart—does it? For here is not your place of resting. "Here have we no continuing city, but we seek one to come." Yes, God's best, for His faithful ones, is always "to come." It is "better farther on."

Though seeing not, my spirit lingers
In hope and joy, for angel fingers
Are building jasper homes for me—
O, saint of God, for me and thee!"

I close with the question which has searched my own heart: What is the response your life, your strongest love and longings give to this your so costly Divine purchase? The holy lives you admire in others,—in Enoch, Abraham, Daniel, and Paul; in John Fletcher, John Wesley, and Bishop Taylor—were only such because they met the Divine will in all things by a glad, spontaneous and joyful response. This made their lives successful—ours will be a failure without it.

HOLINESS AND SOUL-SAVING.

[A selection from our new work, *THE LIFE OF MRS. MARY D. JAMES.*]

It is sometimes charged upon those especially interested in the doctrine and experience of Christian Holiness, that they manifest little anxiety for, and put forth little effort in behalf of, the unsaved. One really dwelling in the fullness of saving grace must be active in promoting all departments of Christian effort, and especially in winning souls. This statement is beautifully illustrated in the career of Mrs. Mary D. James, whose life, written by her son, a pastor in New England, was recently issued from the office of *The Guide*. The chapter of this volume entitled "Harvesting," describes the labors of that devoted lady in connection with a remarkable revival in Mount Holly, N. J., more than forty years ago. After speaking of the influence of the faith and zeal of Mrs. James in inspiring and helping her pastor, her biographer remarks of her way of working:

SUCH zeal as that of Mrs. James could not spend itself in secret devotion and expressions of confidence to Christian friends. In the social gatherings of God's people her faith grasped the prize she sought, and it was not a rare occurrence for a whole company to be lifted to new altitudes of fervor and expectation as they listened to her earnest pleading and expressions of exultant confidence.

During the intervals between meetings Mrs. James would seek at their homes those for whom she had been praying, and in whom she had seen manifestations of interest, and converse with them. With all the pathos and Spirit-inspired persuasion she could command, she would plead with them to submit to God. Perhaps the pledge would be given of the purpose to begin the great work at once. Then would the believing one kneel and seek the Spirit's seal to the transaction.

In the public services she was not less active. The Rev. Geo. Hughes, once her pastor, and ever since her cherished

friend, in an obituary notice, says of her work of this sort:

"How often have we seen her in revival services, taking her seat in the back part of the congregation, watching for the tear upon the cheek or the heaving of the bosom of some unsaved person, and it was quite common for her to bring subjects for prayer to the altar, and she would labor with them until, looking upon 'The Crucified,' they lived."

Those labors in the altar service! Who that ever closely observed the movements of this laborer in the Gospel could fail to be impressed with her holy tact? Kneeling by a penitent she would learn by a few questions the exact state of that heart, and would urge unconditional surrender to God. When sure that the soul had submitted, she would point the eye of faith to Jesus. In her winning way she would hold the inquirer to the Divine love as manifested on Calvary. Then she would say, "Do you not see that Jesus is your Saviour? Claim Him as yours. Say, 'Jesus is my Saviour.'" Tremblingly the lips would utter the words, "*Jesus is my Saviour!*" This would be repeated at the helper's request again and again and again until, in the Spirit's light, it became a matter of Divine consciousness, and the seeker would exclaim, "Why, yes, Jesus *is* my Saviour!" Soon words of trust and praise would follow, and the soul would rejoice in the new birth. At this point it would be hard to tell which felt the greater joy, the one just learning to trust the infinite Saviour, or she who had been permitted to lift the tendrils of faith until they had clasped the cross!

In some cases it seemed hard for the seeking one to grasp the truth. Then with what patience and Spirit-guided ingenuity did the helper remove difficulties, overcome hesitation, and continue her efforts until the victory came.

Often, in the midst of the struggle, the leader of the meeting would call upon "Sister James" to lead the worshipers in prayer. If ever heaven and earth came together, it was when her pleading voice was heard in behalf of a company of con-

trite ones seeking Jesus. Her complete, absorbing sympathy for the heartbroken ones, insight into their difficulties and needs, mighty faith in the promises to the seeker, exultant expectation of immediate answers to prayer, lifted and united all Christians, and in answer to those pleadings floods of Divine glory came upon the waiting company.

But perhaps the meeting would close without complete victory. One and another would be found with face sad and eyes downcast and tear-filled, still unable to find Him whose favor seemed to be withheld. With such an one an appointment was sure to be made by Mrs. James for a private interview, either at her own house or at some other place. Such directly personal labor was the special *forte* of the subject of this memoir. Faithfully, yet tenderly, each idol was sought out and held up to the gaze of the hesitating one, until the last was dethroned and the heart completely yielded to Him whose right it is to rule. Patiently, as well as with consummate wisdom, was the Object of faith held up before one whose lack was in this direction, until, like Thomas, the doubting one could say, "My Lord and my God!" Hundreds still on earth, and doubtless other hundreds whom she has already met in heaven, have thanked God and her for help in the hour of their agony.

The reader will not wonder that in such revival scenes as these this spirit, so in sympathy with the work of Jesus, was most truly in its element. Many times during her sixty years' work for Jesus, it was her privilege to engage in such labors.

ORDINANCES—They are the Christian's breathing-places; the deep channels for the water of life; golden pipes; the green pastures and still waters of the good Shepherd's fold; God's table in the wilderness; the wings of our earth-born spirits; chinks through which the light of the upper sanctuary shines; the lattice-work of the King's palace. Live not so much upon the ordinances of God, as upon the God of ordinances.

"WHATSOEVER THINGS ARE LOVELY."

BY REV. CHAS. W. L. CHRISTIEN.

[Pastor in the Wesleyan Connexion, England.]

III.—STRENGTH AND BEAUTY.

WHEN the heart is "purified by faith," the walk and conversation are Christlike. They must be, for no one can hide inward goodness. He may conceal any special talent that he possesses; he may even partially conceal wickedness; but goodness of heart must ever tell its tale. Light shines because it is light; salt seasons because it is salt; leaven works because it is leaven; and fruit grows because the tree cannot help producing it. And goodness of heart is light, and salt, and leaven, and fruit in the world of humanity.

But God would have His children exhibit in their life the *full* beauties of a Christlike character. "Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples." If I wished to show what the human mind could do, I should not point to a man who could but just read his mother tongue. I should select a number of the greatest minds that had ever walked the paths of genius, and say, that is what mind can do. If I wished to show the bright array in which nature can adorn herself, I should not point to a Lapland forest, but to a scene in the tropics where ten thousand beauties crowd the landscape. And in like manner, when God would show the world what His glorious Gospel can accomplish, He would not have a Church where the flowers of goodness are pale and sickly, half-formed and half-grown. He would have each of His children resplendent with all the graces and all the virtues of a sanctified humanity, the beauty of Christ's own char-

acter manifesting itself in the daily life of those who bear His name. He would show forth in them all His power to save, that they may "show forth the praises of Him who hath called them out of darkness into his marvelous light."

And the living Church thus arrayed in the garments of holiness is the crowning evidence of Christianity. God has built around His truth a thousand bulwarks of defence. Every fact in connection with Christianity is a proof of its Divine origin. But the living Church is its own great witness after all. When Christ is seen bringing a clean thing out of an unclean, lifting humanity from the mire of iniquity, and seating it beside Himself in heavenly places, purging out the foulest passions from debased souls and making them proverbial for all that is pure and noble, taking hold of those who had yielded to sin until the will-power seemed almost gone, and creating within them a passionate love of good and hate of evil, shown thenceforth in a life of entire devotion to God—then the world is obliged to say, "Rabbi, we know that Thou art a teacher come from God, for no man can do these miracles that Thou doest except God be with him."

And this Christian loveliness is one of the means which God employs to lead the world to Himself. God uses many means for this end—the Holy Book itself, the voice of the living preacher, the truth embedded in literature, the persuasions of the friend, the songs of Zion, the startling providence—all these are forces employed, with many more. But God also uses "whatsoever things are lovely" in His children. We do not say that the beauty of goodness in the devoted is, of itself, a power to draw any one to Christ. We cannot speak of "the force of truth," as though truth in doctrine or in life could, by itself, compel submission on the part of him who sees it. There is no force in truth, if it stands alone, to conquer any sinner. It must be applied to the heart and conscience by

the Holy Ghost. And just so the beautiful character of one fully saved has no power of itself to draw any one to Christ. But let us rejoice in the fact that God will use all there is in a man to be used if he is fully consecrated. If he has mental powers of a high order; if he has the tongue of the orator, and the pen of the poet, God will use them for His saving purposes. And God will also speak to the heart of the unsaved one through the Christlikeness of His people's character. Thus beauty becomes, in God's hands, attraction and strength. "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city!"

Possibly no age ever required this great appeal for Christ so much as the present. Scepticism is rampant, busy, and in some quarters quite a fashion. Old objections to truth replied to centuries ago, come up again in modern dress to mislead the unwary. Many scientists leave their proper sphere to teach what is false respecting the fundamental truths on which the Gospel rests. Honest young hearts grow bewildered, while the bad and base defend their vices in the language of a bitter unbelief. But God desires that amid all the strife of tongues respecting His great truth, and amid all the honesty and dishonesty existing in that strife, there should be found in the ranks of His Church, as a beautiful reply to all unbelief, that life of goodness which is purely Christian, which the world never did live without Christ, and which would fail from among men if Christianity departed.

Yes, the world calls for "holy men of God," for men who can neither be bought nor sold, who know not what compromise means, who can die for Christ but never desert Him, whose lives harmonize with New Testament declarations, whose moral grandeur shames the guilty conscience, who while in the world are "not of the world," yet are its greatest ornament and its fastest

friends; men, the fragrance of whose character tells of the work of the great Husbandman, and who are in themselves a prophecy of another world, the Paradise of God. To those who have become beautified with Christ's beauty, and strong with Christ's strength, God says, "Ye are my witnesses." Such are vessels unto honor, sanctified, and meet for the Master's use, "prepared unto every good word and work." And the world has no denial to give to this great evidence. These living facts turn the theories of scepticism into folly.

"Meridian evidence puts doubt to flight."

FULL SALVATION.

From our new book "GRACE MAGNIFIED."

BY REV. W. G. BROWNING,

[Of the New York Conference.]



THE doctrine of *Full Salvation*, or *Perfect Love*, as distinguished from pardon or justification by faith, in which we receive the remission of past sins and an adoption into the spiritual family of the Most High, has always been regarded by me to be most Scriptural and reasonable. Where is the inconsistency of the teaching, that when our dead powers—"dead in trespasses and sins"—are made alive through repentance and faith in our Lord Jesus Christ—that these powers, thus quickened by the Holy Ghost, should be brought in consecration for service, and refined and purified by faith? That this further work is a *separate* and *distinct* one, and one that can only be done for the new creation in Christ, seems to me to be not only a reasonable, but a most philosophical view. It is vain for me to say, as some do, "My consecration was complete when I came for pardon;" for in the very nature of things *this could not be*.

How can *living* powers be consecrated when they are *dead*? And what idea of these powers can a soul have under the pressure of guilt, and in the very act of crying to God for deliverance from the burden that is on a truly awakened conscience?

It is a subtle mode of opposition to this glorious doctrine to say that "God always does a perfect work," and that "when He pardons He also cleanses, and that to admit the contrary is to charge the infinitely pure and perfect One with only half doing what He undertakes." It ought to be a sufficient answer to this to show that there is scarcely a case on record of one who has not given evidence that after pardon there have remained "the roots of bitterness" springing up, to annoy and hinder the onward progress of the soul in holiness until they were removed by a *new and distinct work of grace*, in answer to this further consecration and added faith.

Men may contend for abstract dogmas, but such facts as these make their dogmas valueless. These facts furthermore establish that it is not God's order or method to do this work of pardon and regeneration (always accompanying each other), and that of entire sanctification at one and the same time. And here all mere argument or contention should cease, and "let God be true." But why should these two distinct works accompany each other? Indeed, may we not ask, How can they, without the greatest confusion of working (speaking after the manner of men)?

Here is the transgressor of God's law awakened to a sense of his sinfulness, and deserving of the Divine wrath as the just penalty of his wrong-doing. He becomes possessed of a godly sorrow, and seeks forgiveness. And through the mercy and grace of God in the provision of a sin-offering in the atonement of our Lord Jesus Christ, he *looks and lives*. His sins are blotted out, and he breaks forth,

singing. "O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortedst me."

He starts on his way rejoicing, for he has found "the pearl of great price," and "the Spirit beareth witness with his spirit, that he is born of God." His whole tendencies are changed, and from the condition of a stranger and an alien, he is adopted into the spiritual family, and made thus as never before, a child of the Most High. His desires all now run to serve and please Him against whom heretofore he rebelled.

But he is not long in discovering that the nature which came to him from his relation to a fallen and depraved race, has left in him disabilities that interfere with his rendering the best service to Him whom he so sincerely loves. He finds that not only are there allurements around and outside of him in the fascinations of the world, and that not only is he made conscious that there are wily suggestions that come to him from the great adversary, but that there is also an inclination, however resisted, to consider these things as desirable. He is painfully sensible of some inherent weakness that leads him to move toward these delusive presentments, which convinces him that there are lurking enemies within that would open the door to the admittance of outward foes, unless constantly watched. In short, he finds that he cannot render such service as he would, because of the weakness of his resolutions, and the ease by which he is overthrown.

PRIDE makes use of both good and evil to draw her chariot. "It can take sanctuary in the holiest actions, and hide itself under the skirts of virtue itself. It is impossible to starve this sin; and there is nothing almost but it can live on; nothing so base that a proud heart will not be lifted up with, and nothing so sacred but it will profane, even dare to drink in the bowls of the sanctuary; nay, rather than starve, it will feed upon the carcasses of other sins."—Gurnall.

IS SANCTIFICATION GRADUAL OR INSTANTANEOUS ?

BY REV. JAMES CAUGHEY,

[Evangelist, New Brunswick, N. J.]



OUR question is a common one : "Is Sanctification *gradual*, or is it *instantaneous* ?" I would reply, It is *gradual* in three respects, and it is *instantaneous* in one.

We gradually advance in it, 1st. *From the moment we are justified.* Inward sanctification begins then ; from that hour we gradually die to sin and live to God. 2d, After we are *entirely* sanctified, we ascend, all through life, to higher degrees of it. 3d. After death we shall rise still higher, and progress eternally in the love and image of God. There will be no period in our heavenly history when we shall cease this progression. I suppose it is the same with the wicked in all the infernal depravity of hell. This is a digression ; but it is a terrible thought.

However, the idea of rising into higher degrees of holiness and love, through all eternity, is to me, and to every Christian, a most pleasing thought. An old writer remarks, "Grace is glory in the bud ; and glory is grace in the flower. In short, glory is nothing else but grace commencing and taking its DEGREES." A student, who finishes his education in a university, and takes the highest degree, and enters upon professional life, does not pause, but advances to higher degrees of knowledge and intellectual greatness ; that is, if he make a good use of his education. And, indeed, so he would were the Almighty to confer upon him an earthly immortality,—such is the nature and grandeur of the human intellect. The sentiment of a certain writer is beautifully true, that the most perfect human being is, at best in this world, nothing more than an unfinished sketch of humanity ; a creature full of *preassur-*

ance, and *anticipation* of future development and final perfection.

In one respect entire sanctification is instantaneous ; that act of the Holy Ghost, accorded to our faith, by which sin is entirely expelled from the soul,—when the blood of Jesus Christ cleanseth from all sin,—is "an instantaneous deliverance from all sin ; and includes an instantaneous power then given always to cleave to God." Thus, as an excellent man remarked, it is *gradual in preparation*, but *instantaneous in reception*. And the more earnestly we long for this unspeakable blessing, the more *swiftly* the preparation increases.

You ask for my "argument, if it be instantaneous." Well, I would say :

1. *We are constantly exposed to SUDDEN DEATH.* Many real Christians die in a moment, by accident or otherwise ; one moment in perfect health, the next in eternity. What, then, becomes of the argument for the gradual work ? If they are cleansed from all sin at all, it must have been in a moment, and when in perfect health. If a moment before, and when in health, why not a year, or ten years ? The argument therefore falls to the ground.

2. *We are JUSTIFIED instantly, and not by degrees.* There is a *last moment* when the believing penitent is not justified, and a first moment when he is. This is common sense. It cannot be otherwise, if he is justified at all. The process may, indeed, be gradual and painful, but his pardon is instantaneous ; consequently there must be a last moment and a first, as already remarked,—a last moment when he is a child of the devil, and an heir of hell—a first moment when he is a child of God and an heir of heaven.

How is this brought about ? By FAITH. "Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ." (Rom. 5 : 1.)

Why not sanctified in a similar manner ? The *instrumentality* is the same—FAITH : "Sanctified by faith" (Acts 26 :

18). "Purifying their hearts by faith" (Acts 15:9). By what authority do we insist upon the gradual process entirely? I say entirely, because we believe also in the gradual process. But a beginning implies an end; a commencement, a finish; progression, a termination. We believe in the *instantaneous*, therefore; that the believer, like a dying person, gradually dies to sin. The progress is gradual, and often painful; but there is a last moment and a first; a last moment when sin is not dead, and a first moment when it is—as in the case of the dying person, a last moment when the body is not dead, and a first moment when it is. As with the believing penitent, a last moment when unforgiven, and a first moment when forgiven. What a change when the sinner is pardoned! How great when the soul is sanctified! How glorious the change when a believer dies and enters eternity! How glorious, also, when he dies to sin, and lives all the life of glorious love!

3. THE EXPERIENCE of the children of God is another argument. It is seldom we meet with a justified person who is unable to assign an *era* to the forgiveness of his sins—at such and such a time, "God, for Christ's sake, forgave me my sins, and enabled me to rejoice in His pardoning love." Now and then we meet with an exception; but they are exceptions to a general rule. Indeed, the work of repentance, faith, regeneration, is such a painful, strenuous and personal affair, it seems hardly possible to pass through it without knowing it, or without marking it as a distinct era in the history of our feelings. Persons who are the exceptions are usually the subjects of painful *doubts*. Whereas, those who have had a clear conversion at first are generally less liable to them—that is, if faithful to the grace of God. A person who has been shipwrecked, and rescued at great hazard from a watery grave, is never likely to forget that event. There is a kind of moral and spiritual ship-

wreck experienced by all who grasp the plank of faith thrown out by the Gospel, and escape upon it to the shores of salvation. We may say the same of those who are *entirely sanctified*. It is seldom we meet with any such who are unable to assign to that great blessing a distinct era also. We allow there are exceptions, but they are exceedingly few, and those few are seldom the clearest in their testimony.

My last argument is drawn from

4. THE PROMISES AND COMMANDS of God. Harken to them again; for you can hardly hear them too often. "*Be ye holy, for I, the Lord your God, am holy.*" "*Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.*" "*Be ye therefore perfect, even as your Father which is in heaven is perfect.*"

Now, these partake of the nature of commands as well as promises; and they are for the *living*, and not the dying or the dead. It is clear, also, that so long as sin remains in us we cannot be *holy* as God is holy, nor *perfect* as He is perfect, nor *pure* as Jesus is pure; nor can we love God with all our heart so long as sin and unholiness divide it.

But can we be thus? Most surely; for why should God command us to be what it is not possible to be? But can we make ourselves thus holy, perfect, pure? Nay, verily! no more than devils; or than the Ethiopian can change his skin, or the leopard his spots!

How, then, is it to be done? God himself must do it for us. St. Paul settles that: "And the very God of peace sanctify you wholly, and I pray God your whole spirit, soul and body, be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it" (1 Thess. 5:23, 24). God himself settles the point: "Then I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you" (Ezek. 36:25).

HOLINESS IN HYMNOLOGY.

BY F. BOTTOME, D. D.

[Pastor of Asbury M. E. Church, N. Y.]



THE collection of hymns by Revs. Dr. Hitchcock, Eddy and Schaff, of New York, entitled "HYMNS AND SONGS OF PRAISE," for the use of the Presbyterian Church, and largely adopted by that body, is very superior both as to variety of subjects and thoroughly orthodox sentiment. In such a collection we should expect to find a free selection of hymns from the pen of Wesley and Watts and Cowper, because of their deeply subjective character, and their fearless testimony to an actual experience of the grace of life, by faith in Jesus Christ; and accordingly, under the head of "The Holy Spirit" comes Chas. Wesley's beautiful prayer, commencing—

"Love Divine, all love excelling,"

And ending with the prayer which, for comprehensiveness of desire can hardly be excelled, and which expresses the idea of full salvation as clearly as language can do it:

"Finish then Thy new creation,
Pure and spotless let us be ;
Let us see Thy great salvation
Perfectly restored in Thee."

Under the same heading, from a hymn by Rev. Thos. Toke Lynch, is this expressive prayer:

"Holy Spirit, dwell with me,
I myself would holy be ;
Separate from sin, I would
Choose and cherish all things good,
And whatever I can be
Give to Him, who gave me Thee "

Hymn 501, is Cowper's unexcelled hymn,

"There is a fountain filled with blood,"

From Hymn 534, by Richard Lee, is this most explicit statement:

" Now redemption is completed,
Full salvation is procured ;
Death and Satan are defeated
By the suffering He endured.
Now the gracious Mediator,
Risen to the courts of bliss,
Claims for me, a sinful creature,
Pardon, righteousness and peace."

In the department of "Consecration to Christ," is the hymn of Doddridge, so familiar in every circle of earnest effort for full salvation:

"My gracious Lord, I own Thy right,"

Under the caption of "Communion with God," and "Longing for Holiness," we have Watts' inspiring hymn,

"My God, the Spring of all my joys,"

and

"My God, my Portion, and my Love,
My everlasting All,
I've none but Thee in heaven above,
Or on this earthly ball."

Directly followed by Chas. Wesley's

"O for a heart to praise my God,
A heart from sin set free."

And again,

"I cannot rest till in Thy blood
I full redemption have ;
But Thou thro' whom I come to God,
Canst to the utmost save."

We are sometimes surprised to find most clearly defined statements of doctrine, where doctrine as such is least intended to be stated, but when the heart in its simplicity speaks, it speaks "that which we do know, and testifies that we have seen." So in the opening of this Hymn Book, we have a hymn from Bruce, a verse of which reads:

"Glory be to Him who loved us,
Washed us from each spot and stain ;
Glory be to Him who bought us,
Made us kings with Him to reign."

Creeds and systems may separate us, but "He fashioneth our hearts alike." And when we sing His praises we find ourselves insensibly, perhaps, turned to a pure language. The confusion of tongues finds its antidote in the experience of a like precious faith.

A MINISTER'S TESTIMONY.

BY REV. JOHN S. HOUGH.

FOR a number of years, especially since my failure in health in the summer of 1881, my mind has been at times very strongly exercised upon the subject of *Heart-Purity, or Perfect Love*. On various occasions I have directly and earnestly sought its possession. Now and then I have *believed* for it (as I supposed and intended), but without any definite assurance of its communication. I sorely *needed* this great experience, for my nervous system was shattered, and I was greatly given, at seasons, to depression and excitability of mind. O, how I longed for perfect rest in God—a complete enthronement, in me, of the “*God of all grace*”! I read and prayed much, and sought Christian counsel as touching my case, and yet I seemed no nearer to, but rather farther from, this coveted heart-rest. On Sunday, December 12th, I found myself too ailing in body and mind to meet my appointment at Southville, Ct., seven miles from the parsonage. I retired to my study, shut to the door, and with my anxious, weary, and discouraged heart, waited “*only upon God*.”

I had been reading Bro. Gorham's book, “*God's Method with Man*,” and now, in a kind of abandonment of helplessness, I turned to that part of it which counsels the reader “*How to obtain Sanctification*”—the very thing, above all else, that my soul hungered after. I read “*Resolve to have it*”—and surely my heart and my flesh cried out for it. No thought of merely *inquiring* about it, or of *discussing* it, could at all meet my urgent want. *I must have it!*

“*Resolve to have it now*,”—I further read; and a great and fixed decision came to me to make the question a *present* one, and to have the blessing *now*.

“*Seek it definitely, earnestly, persistently*,”—the book advised, and in tears and unutterable desire I pressed after this uttermost salvation.

“*Consecrate yourself wholly to God*”—Bro. Gorham wrote; and now all within me waited in consecration for perfect healing. No cross or burden did my soul see in this entire consecration of soul, body and spirit to God's gracious control, but instead thereof, sweet rest and joy. How heavenly the privilege appeared to me, of being all in God's hands, and forever hidden and kept in His love! At this point in the working of Divine grace, I appeared to myself to be sinking into the blessed will and care of my dear Heavenly Father. My excited and gloomy brain became quiet and clear. All the storm and agony passed from my soul. I seemed to rest with unspeakable content in the tenderness and almighty power of my cleansing Redeemer. No rapture, no shouting, came to me, but a *peace*, deep and all-pervading, such as I had never known or conceived to be possible, filled my whole body and soul. “*The peace of God which passeth all understanding*” now kept my heart and mind “*through Christ Jesus*.” Struggling and doubt gave place to serenity and cheer. Now my work and surroundings are all transformed into helps and pleasures. It is a precious privilege to tell publicly and privately, or by writing, of the great cleansing which has taken place.

On the sixth day following the occurrence of this sanctifying work, the dear Lord made me *another* and a yet *richer* visit of His power, which has greatly established me in this precious grace. Now I can realize as well as write:

“O, blessed rest in Jesus,
All complete and deep and full;
It comes *alone* by TRUSTING,
Trusting *Jesus*, that is all.
He gives His *own* sweet Spirit,
That of patience, meekness, love—
Grants us His *bright indwelling*,
Pure and gentle as a dove.”

HEAD of the Church, whose Spirit fills
And flows through every faithful soul,
Unites in mystic love, and seals
Them one, and sanctifies the whole ;

"Come, Lord," Thy glorious Spirit cries,
And souls beneath the altar groan ;
"Come, Lord," the bride on earth replies,
"And perfect all our souls in one."

Chas. Wesley.



OXFORD.—THE BIRTH-PLACE OF METHODISM.

JOHN WESLEY was born in Epworth, England, June 14th, 1703. When he attained his seventeenth year he was elected to Christ Church, Oxford, where he pursued his studies to great advantage. He was ordained Deacon in September, 1725, and the year following was elected Fellow of Lincoln College. Wesley, with some of his fellow-students at College, were led to band themselves

together for mutual spiritual advantage. The devotional exercises in which they engaged contrasted so strongly with the common order of College life, that they were stigmatized as "*The Holy Club*." This did not, however, harm them, or turn them from their course,—and it was the starting point of Wesley's life of eminent purity and usefulness. Godliness *will* bring persecution.

SANCTIFIED DISPOSITIONS.

BY DOUGAN CLARK, M. D.

[Evangelist, of the Society of Friends.]



A STORY is told of a minister who came incidentally into a holiness meeting in one of our eastern cities. He heard those present testifying that the blood cleansed them from all sin—and that the God of peace sanctified them wholly. He was filled with wonder, and at length exclaimed. "Brethren, I want to understand what this holiness or sanctification is of which you speak. As I came to this place," he continued, "I passed by the race-course, and saw a number of horses trotting for the prize. I have a fast horse myself, and I was

strongly inclined to turn in and try him against the others—but I reflected that it would not be seemly for a minister of Christ to engage in such a contest with jockeys and others who were betting money on the speed of their respective horses—and so I passed along about my business. I wanted to go in, but resisted and overcame the wish. Now, tell me, is this sanctification?" They replied, "No, brother; sanctification takes the WANT to out of the heart."

It must be quite evident to every reader, that a man who cherishes evil desires and passions in his heart, however he may restrain them in the outward act, is not a sanctified or holy man. His external character and conduct may be unexceptionable—but if so, he is simply a legalist. Now, we do not at all undervalue legality in its proper place. It is

far better to be legal than to be immoral, —far better to do right simply because the law of God requires it, than to do wrong. There is a grandeur in moral excellence wherever found, and from whatsoever motive it is practised (provided it is not put on as a mere cloak for hypocrisy), which challenges our respect and admiration. The young man who came to Jesus and said, without boasting, that he had kept all the commandments of the law from his youth up, at once enlisted the Saviour's interest and sympathy: "*And Jesus beholding him, loved him.*"

We thank God, therefore, for the law —and believe in and commend, in its place, the stern morality which follows the voice of duty—and duty herself is addressed by Wadsworth as

"Stern daughter of the voice of God."

We should not be sorry to see more of that good old-fashioned legality which determined to do right, come what may —and which led so many of our fathers to lay down their lives rather than surrender their right to do and say what they believed God required of them. All honor to the man who dares to be right, and dares to be true to his convictions, though all men forsake him! And all honor to the man, who will steadfastly pursue the path of virtue, even when the natural evil tendencies of his own heart are clamoring against it. But this is not all the best Christian experience, nor the highest Christian liberty. This is not full salvation, nor entire sanctification.

Our Lord, when personally on earth, compared the Scribes and Pharisees to "whited sepulchres, which indeed appear beautiful outwardly, but are within full of dead men's bones, and all uncleanness." Yet He did not condemn nor censure their strict observance of the law even in its small particulars. What He did censure was their neglect of "*the weightier matters of the law, judgment and faith.*" "These," said He, "ye ought to have done, and not to leave the other undone." Be as punctilious as you will

about mint, and anise, and cummin, but do not hide behind these unimportant matters, while you violate those requirements which are really essential. Do not cover up your wickedness and your hypocrisy with a mask of outward religiousness. Do not "make the commandments of God of none effect by your traditions."

It is manifest that these Scribes and Pharisees were very religious. It is also equally manifest that with all their appearance and profession of outward sanctity, they had no holiness of heart. Nay, they were not even converted, for the Saviour addresses them, in words of scathing denunciation: "Ye serpents, ye generation of vipers: How can ye escape the damnation of hell?" They were intensely religious, but they were not holy. Every holy man may and must be religious—but many a religious man is far from being holy.

And we have the very same tendency in our day—the tendency to Phariseeism and legality instead of inward holiness—the tendency to substitute for the commandments of God, the traditions of men—the tendency to put outward orthodoxy in the place of inward experience—the tendency to rely upon ritualism, and observances or non-observances instead of knowing the blood of Jesus to cleanse from all sin. In a word, the tendency to "*Churchianity*" in the place of Christianity.

But entire sanctification goes down to the springs of our being—to the inclinations of the heart. It roots out every plant which the Heavenly Father hath not planted. It removes every "*want to*" which is opposed to God's will. It cleanses and purifies every "*want to*" which is in accordance with His will, so that it shall neither be excessive nor perverted. It brings into captivity every thought to the obedience of Christ. It brings into sweet harmony with God's will, every volition of the soul. Praise the Lord!



"Thy Word is truth."—JOHN 17 : 17.

"How precious is the Book Divine,
By inspiration given!"

HOLINESS LESSONS

BY REV. N. VANSANT.

FIRST WEEK.—Lesson I.

Topic—QUALITIES OF HOLINESS.

SCRIPTURE LIGHTS.—Exod. 15 : 11. Psa. 103 : 20. Matt. 25 : 31. Gen. 1 : 26, 27, 31.

STATEMENT.—Holy and holiness are but other terms, substantially, for perfect and perfection in the moral sense. These latter words not less than the former, are freely used in the Bible to express the required or actual experience, character, and life of God's people on earth. For this purpose they are employed more than threescore times. They are used in the Old Testament of Noah, Abraham, Asa, Job, and others, and in the New by our Lord and His apostles, as setting forth the high privilege and solemn duty of Christians the world over. Yet how many even good people shrink from the use of these Scriptural terms, and shudder at their use by others. This extreme sensitiveness arises largely from a misconception of the sense in which the Word of God and the advocates of entire sanctification, employ them. To help correct this misconception, we consider

(D) THE NEGATIVE QUALITIES OF HOLINESS.

I. *It is not absolute perfection.* Not absolute perfection, either Divine or human. Yet the bare mention of perfect or perfection conveys to some minds the idea of absolute freedom from limitations and deficiencies. Therefore for the thousandth time it must be repeated that by holiness or perfection we mean, not absolute Godhead perfection, nor absolute human perfection, but only *Christian* perfection, the being cleansed from all sin and loving God with all the heart. But who shall say this is not a real perfection?

II. *Not angelic perfection.* The angels, as an order of created beings superior to man, have been cast in a mold, so to speak, too large for man to fill even in his best estate. But through grace he may fill his own appointed mold, and filling it does he not reach a true perfection though it be not angelic?

III. *Not Adamic perfection.* That is, the

perfection of Adam in his primeval state. His whole being, physical, intellectual, and moral, was as yet unmarred by sin; but after his transgression and fall he was quite another man. Nor could he set himself back where he was before. The effects of sin could not be wholly obliterated. The wounds might be healed but the scars must remain. We are the children of this fallen Adam, and the same rule holds in our case.

SECOND WEEK.—Lesson II.

SCRIPTURE LIGHTS.—Gen. 6 : 5-9. Psa. 51 : 5. Eccles. 7 : 29. Phil. 1 : 21, 23. Rev. 14 : 13.

III. *Not Adamic perfection (continued).* We come into the world defiled and broken vessels. The defilement may indeed be cleansed away and the breakage repaired, but the undimmed lustre and the seamless perfection can never be fully regained in this life. The housewife may mend with cement the broken cup or other vessel, and thus make it as "good as new" for all practical uses, but however skilfully the mending be done, the seams at the juncture of the parts, will of necessity remain and more or less betray the old break. Thus that wonderful, matchless cement, the blood of Christ, applied by the Holy Spirit, may so restore our broken moral condition as to make us "meet for the Master's use, and prepared for every good work" (2 Tim. 2 : 21), but the seams must remain and more or less appear to the last. Never in this world can we get back to Adam's Edenic state; but does not our perfect mending through grace give us a genuine practical perfection?

IV. *Not the perfection of disembodied, glorified saints.* These are described as "the spirits of just men made perfect" (Heb. 12 : 23). Perfect as being freed from their eumbrous mortal bodies, and dwelling in the immediate presence of Jesus. The bodies of even the most holy saints on earth are clogs and burdens to their spirits. "For we that are in this tabernacle (the body) do groan, being burdened (2 Cor. 5 : 1-4). Not that the body in itself is sinful, but it is weak, earthly, and often weary, diseased, decrepit. A great point of perfection, therefore, is gained when the spirit becomes freed from the oppressive flesh. It follows that our highest present perfection is necessarily below that of the disembodied and glorified saints; but is it therefore no perfection at all?

THIRD WEEK.—Lesson III.

SCRIPTURE LIGHTS.—Deut. 30 : 15-19. Psa. 119 : 96.
Ezek. 20 : 11. Rom. 7 : 12.

V. *Holiness is not the perfection of perfect obedience to God's primitive perfect law.* That law was given to unfallen Adam in Paradise as both a condition of continued acceptance with God, and a standing rule of life. Afterward it was formulated in the Decalogue, and given through Moses to the Israelites as a rule of life, but not as a ground of Divine acceptance. That ground was declared in another way, namely, in their great system of animal sacrifices. Of such sacrifices, unsinning Adam had no knowledge and no need.

When Jesus came He proclaimed more distinctly the law of faith in the one great sacrifice, which had been intimated under both the Patriarchal and Mosaic dispensations. "The Son of man is come to seek and to save that which was lost" (Luke 19 : 10). How? By giving up "his life a ransom for many" (Matt. 20 : 28), to which add the declaration, "that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

Closely allied with this law of faith is the law of love, a law which Jesus did not newly institute but which he did newly emphasize and illustrate (John 13 : 34). Note the qualifying clause, "As I have loved you," This double law of faith and love is thus epitomized by John : "And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another" (1 John 3 : 23).

And now comes in the New Testament law of works, works as the fruit of faith and love, a law which fully recognizes the binding force of the ancient Decalogue as a rule of life. in its every jot and tittle.

Finally, there is one phrase peculiar to the New Testament, which covers all these various forms or divisions of law, and sums up the Divine requirement under each of them. That phrase is, "the will of God." It is clearly used a score of times to express the rule or standard of man's duty in his relations to God. (Matt. 7 : 21 ; 12 : 50 ; John 7 : 17 ; Rom. 12 : 2 ; Ephes. 6 : 6 ; Heb. 10 : 36 ; 13 : 21 ; 1 John 2 : 17.)

Doing the will of God is the gospel law of rectitude ; and to this end the gospel supplies all needful helps. Hence while no man on earth can render perfect obedience to the primal law of Paradise, a *blameless, accepta-*

ble obedience to "the will of God" is the glorious privilege of every believer in Christ (Luke 1 : 6 ; Phil. 2 : 15 ; 1 Thess. 5 : 23).

FOURTH WEEK.—Lesson IV.

SCRIPTURE LIGHTS.—John 16 : 33. 1 Cor. 10 : 13
Heb. 4 : 15. Psa. 103 : 13, 14. 2 Cor. 12 : 9, 10.

VI. *Holiness is not exemption from temptation.* Temptation in general signifies trial or test, and of necessity it attaches to our present probationary or trial state. Moreover Satan the great tempter still holds sway, and is ever busy plying his seductive arts. His temptations to the pure in heart are wholly "from without ; that is, they are not impulses of the mind, but the suggestions or solicitations of an evil agent. Evil impulses are themselves sin. They arise from the corruptions of the heart. (Matt. 15 : 18, 19.) A heart that sends forth as a fountain, its streams of corrupt impulses, must consequently be unsanctified. But the assaults of evil agents may be made upon the purest mind. Our Lord 'was in all points tempted like as we are, yet without sin.' The great difference between the temptations of those entirely sanctified and those who are not, is, that the temptation coming in contact with the latter, often stirs the sediment of corruption, while, assailing with equal violence the former, it meets with uniform resistance."

—Dr. Geo. Peck.

VII. *It is not deliverance from human infirmities.* By these are meant ignorance, mistakes, weakness, etc. These are an *involuntary* outflow from our imperfect physical, intellectual, and moral organization, but they are not reckoned to us as sins, since sin is always *voluntary* ; yet how often are they confounded. A clear and safe line of distinction between the two is this : "Infirmities entail regret and humiliation ; sin always produces guilt."—Steele. Mr. Wesley presents the matter thus : "A man may be filled with pure love, and still be liable to mistake. . . . A mistake in opinion may occasion a mistake in practice. Every such mistake is a transgression of the perfect law. . . This is not sin if love is the sole principle of action . . . Not only sin properly so called, that is, a *voluntary* transgression of a known law ; but sin, improperly so called, that is, an *involuntary* transgression of a Divine law, known or unknown, needs the atoning blood. We need therefore continually to keep under the blood.

HOLINESS AT HOME

"At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people."

JER. 31 : 1.

"And cottages, possessing
Thy blessedness, are blest."

—"CHILDREN are travelers newly arrived in a strange country ; we should therefore make conscience not to mislead them."

EVERY-DAY PRECEPTS.

"And be ye thankful."—Colos. 3 : 16.

THIS is a very beautiful and appropriate precept for the Home. A thankful heart is pleasing to the Lord. We shall find, daily, occasions for the exercise here specified.

Daily mercies are our portion. In every Christian home Divine mercies are new every morning and renewed every evening. And it is the delight of the pious mind to trace the hand of God in all earthly dispensations. Even in trivial matters, which some would regard as calling for no special mention are, to the Lord's elect ones, full of significance and worthy of songs of praise. And what are esteemed adverse and afflictive ordinations are so clearly recognized as in the order of the Father of mercies, by His permission if not proceeding directly from Him, that thankfulness finds place and beautiful expression when dark clouds lower, and the surrounding scenery is overshadowed.

Continual thankfulness is demanded. The teaching of the Bible is, "*In every thing give thanks.*" There are times, it is true, when the propriety of this is severely tested. If we walk by sense we shall be staggered, in some circumstances—but if by faith, we shall apprehend the fitness of this exercise, especially if we grasp the promise: "*All things work together for good to them that love God.*" This inspiring declaration covers the Christian home like a bright canopy—under it parents and children may rest and rejoice continually. No matter what happens, the Word of the Lord is sure. Songs of thanksgiving are, therefore, ever in order—songs in the morning, at noonday, and at night.

Cultivate this habit of thankfulness. Let

the bright lines of this grace be seen in your countenances, O ye Christian parents, beloved of the Lord ! Teach it to your children—by precept and example. Take pains to impress upon their tender minds the words of Holy Scripture in this connection—and let your home be, emphatically, A THANKFUL HOME.

—"DO NOT be a Sabbath Christian only. The devil works three hundred and sixty-five days in the year."

LETTER TO THE CHILDREN.

BY LELIA H. WATERHOUSE.

My dear Children :

GRACE and Amy were reading their Sacred History lesson to me this morning, and when we came to the picture of Jesus on the cross, Amy asked if the women who stood around could not have held Jesus up so the nails would not have torn His hands and His feet. She thought His mother might because she was so dear.

What would *you* have done ? Your little hearts sometimes swell with honest grief and indignation when you look at the pictures of Jesus upon the cross. Perhaps you think how you would have helped Him, and how true you would have been to Him when all others ran away and left Him.

My darlings, are you *true to Him now* ? Are you *sure* you never make His great, loving heart sorry ? Do you let Him take the naughty away from your hearts ? Are you clean-hearted, white-hearted ?

You know Jesus can never feel real happy about you until your heart is *all* pure, and *kept* pure. He will do it for you if you will let Him have His own way. It always does me so much good when I know I have done something to make Jesus happy. If we were really in earnest to help Him save the world, He will surely plan some *very particular* errands for each one of us to do.

Just think ! I have been doing little things for Jesus for almost a quarter of a century. How glad I have been to do them. How patient He has been with me when I have blundered and stumbled and sometimes have almost forgotten my messages.

I was never more sorry in my life than I am at this moment, that I *ever* did anything to make Jesus sad. I am very anxious for you to do better than I have done. You will have only

one errand at a time to do, and you will only have to do it now.

You cannot do to-morrow's errands to-day, and you cannot do yesterday's errands to-day.

When the people say, "Pray for us that we may be faithful," that means, "Pray that we may do each little errand Jesus asks us to do, now." Will you always remember that when you hear the word "faithful"? Will you try to be faithful? *Will you be faithful?*

At a place not far from New York, a little girl was seeking Jesus at the altar. Her father, a lawyer, was in the congregation. All at once she arose from the altar, went to her father, and said, "Papa, I can't stay there without you!" This melted his heart and, rising and taking her hand, he went with her to the place of prayer, sought and obtained salvation. This stirred the community, and many others were converted.

THE TRY COMPANY.

WORD OF PROMISE.—"*But the Lord is faithful, who shall establish you, and keep you from evil.*"—2 Thess. 3:3.

If washed in Jesus' blood,
Then bear His likeness too!
And as you onward press,
Ask, "What would Jesus do?"

Give with a full, free hand;
God freely gives to you!
And check each selfish thought
With, "What would Jesus do?"

The Spring is upon us—the time of verdant hills and dales—the time of flowers and the singing of birds. The little folks like the beautiful Spring. They have been housed during the Winter, considerably, and now once again they are at liberty. No wonder they are happy. Do not forget to praise your Heavenly Father who makes the seasons, and crowns us with His goodness. Will you write us a letter and let us know how you are getting along—we should like to hear from you.

ANSWERS TO QUESTIONS :

In FEBRUARY NUMBER.—C. M. Gould, Colborne, Canada, sends as follows :

- Quest. 1. Two—1 Kings 17: 22. 2 Kings 4: 17 (should be three—2 Kings 13: 21—Ed.)
2. Maachah—1 Kings 15: 10. (Not correct. See 1 Kings 22: 42—Ed.)
3. Two, 1 Kings 2: 28. 2 Kings 4: 35. (Not quite correct—Adonijah, 1 Kings 1: 50. 1 Kings 2: 28.)
4. Elisha—1 Kings 3: 15.

BIBLE QUESTIONS FOR APRIL—

1. Under whose reign was silver as plentiful as stones in Jerusalem?
2. What dead man was restored to life by touching the bones of another?
3. What tribe had no inheritance in the land of promise, and why?
4. Who hid a hundred prophets in a cave?

LOVED ONES GONE BEFORE.

NOTE.—Our space for Obituary Notices being limited, makes it necessary, to insure insertion, that notices should reach us hereafter within three months after the person's death.

MRS. LAVINA CLARK, closed her earthly pilgrimage in Fond du Lac, Wis., Sept. 3d, 1886, in her 81st year. The writer met her for the first time two years ago, and learned that she had been an invalid for years. After a lapse of a year, on calling upon her, by request, she expressed an earnest desire to have a female prayer meeting started. She said, "I have been talking with Jesus about it, and it seems to me you are the one to lead us." Our pastor having been consulted, I consented, and although I shrank therefrom, I could not refuse, inasmuch as it came as a call from God. The meeting was held on Tuesday afternoon, in remembrance of those held at Dr. Palmer's. Sister Clark often spoke of the two meetings as being connected. We continued to meet at her house so long as she was able to enjoy them. And after we met elsewhere she was always specially remembered in prayer, and we knew she was praying for us. O, how her face would shine as I gave her a report of each meeting, especially if I told her of advance made by some sister, or of one brought into the experience of heart-purity. She said, "Call yourselves a Holiness Band." As I would approach her bedside, at times, she would ask, "Have you come to talk with Jesus and me?" and the interview must close with prayer. Surely her dwelling was in "the secret place of the Most High." I believe her life was a bright illustration of obedience to the command, "*Be ye holy!*" She desired the banner of holiness to wave in every breeze. We wonder who will fill her place, but we trust Him who "doeth all things well."

MRS. SARAH WAGNER, of Frankville, Iowa, passed from earth to her heavenly home November 5th, 1886, at nearly ninety-three years of age. She united with the Methodist Episcopal Church at the age of fourteen, and continued a faithful member of the same. She was resigned to the will of her Heavenly Father as to the continuance or termination of her sojourn in this world. She retained her bodily and mental faculties to a most remarkable degree. She was able to move about considerably, with ease, at her advanced age, visiting the sick and trying to comfort them. A fall, however, hastened her departure. In the closing hours, a friend sang "The Home of the soul," and said to her, "Grandma, you are near your home"—to which she nodded her assent. She was patient in all her suffering, and is now at home with her Lord.



"Ye are my witnesses, saith the Lord."—ISA. 43: 10.

"Make we mention of His love.
Publish we His praise below.

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON at 2.30 o'clock,
at the residence of Mrs. Dr. W. C. PALMER, 316
East Fifteenth Street, New York.

THE meeting was opened by singing the
514th hymn:

"O Jesus, at Thy feet we wait,
Till Thou shalt bid us rise,
Restored to our unsinning state,
To love's sweet paradise."

While reading the second verse,
"Saviour from sin we Thee receive,
From all indwelling sin;
Thy blood we steadfastly believe
Doth make me thoroughly clean."

Mrs. Palmer asked, "Is it a fact that we may be saved from all indwelling sin? If so, *when* shall it be done? Jesus wants to do it this afternoon. He will save every one who will fully surrender themselves to Him, and accept salvation. Let us determine to permit Him to save us NOW.

After singing, and reading many written requests for prayer, Dr. Lowrey led in earnest supplication.

Mrs. Palmer then read from Romans 8th chap., 31-39th verses, remarking: This lesson is to me an abiding inspiration. If God be for us, who can be against us? He that spared not His own beloved Son, will He withhold any good thing? who shall condemn us? Christ hath died . . . who also maketh intercession for us.

My marginal reference says, "He is *able* to save unto the *uttermost* them that come unto God by him." Able to pardon and purify. The double promise is here: If we confess our sins, He forgives and cleanseth. We all know that there is a subtle accuser. I want that hesitating one to say just now, "Jesus is *able* to save unto the *uttermost*—to save from guilt and inbred sin." Let us accept it afresh and say, *Jesus is my Saviour*.

THE GREAT PROMISE:

Rev. Geo. Hughes.—There is a passage in the Scripture lesson which our beloved sister read that has come to me with peculiar emphasis: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" It seems to me that

there is in this passage a complete answer to every objection that can possibly be raised against the idea of immediate and perfect purity on the part of God's people. We know the principle is acknowledged that the greater includes the lesser—and if God has laid on the altar of sacrifice the greatest gift that heaven contains, in the person and work of His dear Son, Jesus Christ, then He will withhold from us no good thing, and certainly not that of personal purity. To-day we commemorate the birthday of the great deliverer of this land, George Washington. But a greater than George Washington is here. If our dear doctor Palmer were present he would be urging you to take out your emancipation papers, and to strike for liberty to-day. O, that God may break the chains off every soul in this room! This is my natural birthday, and I have been rejoicing all day that I know the liberator of Israel, the "Mighty to save." I looked into my "*Three-fold Cord*," to see what the Lord had to say concerning me, and the precept was, "Prepare to meet thy God." I must be in a state of preparation by living holily and unblameably. And the prayer for the day was, "God be merciful to me, a sinner!" and I thought, that while I had received much at the hand of God, yet I am only a sinner saved by grace. I have no fellowship at all with those who say they have got beyond the blood—I can never get beyond the blood.

"Never farther than Thy cross,
Never higher than Thy feet."

There is where I want to be, down at the foot of the cross, "the cross all-stained with hallowed blood."

WE MUST ACCEPT GOD'S GIFT.

A Brother.—The apostle who wrote these words was fully persuaded of their truth, and they explain his calmness and steadfastness. We shall know and enjoy the same experience provided we grasp with the same faith the truths he has written. All that can be done for our salvation has been done. If there remained anything to be done we might be in doubt, but it remains for us only to accept all that has been done. Jesus has said, "All things are now ready," and on the cross He said, "It is finished." All has been done, and we have but to enter in and enjoy. But there are many who do not believe this. In one of the morning papers a week or two ago, I noticed a statement that came from Georgia that showed a most extraordinary thing. You know the emancipation proclamation which I think was issued in 1862, setting all the slaves free. This is 1887, and a telegraphic despatch from some place in Georgia showed that there was a colored man in the mountains, who was held in slavery yet by

his old master. His sister went to tell him the news. He believed the story of the master, being ignorant of the proclamation; but the paper stated that as soon as he knew of it he asserted his right of freedom. Now, until Christians thus assert their right in Christ Jesus, of freedom from sin, they will never be free. It is all right to ask for prayers, but you must strike for liberty, and enter into its enjoyment. You must get it by an exercise of your will, and by faith say, "I am free,"—and if the devil tells you that is presumption, you must remember that "he is the father of lies." Whoever you may be, you have a right to believe that there is an emancipation proclamation for you. I have a sense of utter unworthiness, and Satan tells me it is presumption for me to hold on to the idea that I am fully emancipated—but I hold fast, notwithstanding. If a person were adopted into a wealthy family, he might think it a privilege to be admitted into the kitchen—but whatever your sense of unworthiness, under the conditions of the gospel you have a right, not only to the kitchen, but to the parlor, and to the whole house. I feel that I have a right to all that is provided for me in the gospel. Let us claim all that is made known to us as our privilege in the Lord Jesus Christ.

A CALL TO AFRICA.

Bro. Hill.—I have a word this afternoon. I stood up for prayers—but not for my salvation; I have been saved for many years. But I stood up because I need strength. A little while ago I saw Bishop Taylor's call for some one to help him. His work has been on my heart for many years. I wrote to the society offering myself for that work, and I was accepted. I enjoy this meeting very much. I wanted to be here once more. I desire that you will pray for me, and for my children. I had a good place for business, and a happy home. But I gave up all—everything was put under the hammer. There are two things in our Christian religion—*faith* and *works*. Faith I have had for a long time, but something has been goading me on, and saying, "You are not working enough." Many a time I have thought, "Well, perhaps it will be better for me to stay at home and pay for some worker in a foreign land—it will do more good"—but I have to go. Now what do I need in that foreign land? To be so filled with Jesus that His love will overflow my heart. I am not going as a preacher, but to help Bishop Taylor in whatever capacity he may think best for me. Now let us ask, if we profess to be sanctified to the Lord, "What am I doing for God?" We must do something beside talk. Millions are going down to death; what are you doing to save them? Remember us in your prayers,

especially my wife, who bears the greatest burden—though the cloud be dark, yet God will put the silver lining upon it.

FREEDOM IN CHRIST.

A Brother.—"Where the Spirit of the Lord is, there is liberty." There is nothing in all the world that people hate so much as bondage. God says we may be free men in Christ Jesus. Thank God! "Whom the Lord makes free he is free indeed." It is a glorious thing to be freed from the bondage of sin, and to enjoy the liberty of Christ. It is not necessary to wish Bro. Hughes another happy year—he is happy now. I, like many other Christians, have been defrauding myself because I did not take God at His word. But since I have appropriated His promise, it is perpetual liberty. The freedom of the universe is ours. I have no principle but love in my soul.

SPECIFIC TRUST.

Rev. Dr. Lowrey.—It is one thing to ask in a general way for blessings, but quite another thing to trust for a specific blessing. I lie down at night and commit myself, my home, and my family to God. I trust in God that my house will not take fire, and that no burglars may enter, and I am very likely to get what I trust for. My friend goes upon shipboard; I trust that there will be no shipwreck, and that he may reach his destination in safety, and I am quite likely to get what I trust for. I receive the news that he has landed in Liverpool; but this is very different from the trust we must exercise if we are to be saved from sin. Some of you have risen for prayers. You are not to trust for pardon; you have been pardoned, but you feel that there are the remains of the carnal mind in your soul. Now we want you to trust Jesus to save you from that, from all indwelling, transmitted and contracted impurity. For, good and moral as you may have been, and bad as we are by nature, we can make ourselves worse, "deceiving and being deceived." You know you may be fully saved. Now trust, specifically, that the remains of sin may be taken out, that you may be pure, as clean as a piece of white paper. That the Lord Jesus may, looking down into your soul, find it as a looking glass, and see His own blessed image reflected there. Keep your soul in a state of expectancy that you will get it now. Suppose I expect a friend to come here some time this afternoon. I know not when, but I am in full expectation of His coming now, I think every time I hear the bell ring, "There he comes!" Expect it while we are praying here, in response to our faith. O, Holy Ghost, come and report to these souls that the work is complete! My own experience runs along on this.

line. I read and talked, preached and wrote about holiness. I expected to be sanctified and loved the theme—but I had to come to this point. I shut myself up with the Lord for half an hour. I went into that room saying, "I am in here for the sanctification of my soul," and I went out feeling that the work was done; and so you may.

GOD'S WORD IS THE TOUCHSTONE.

Rev. Mr. Browning.—I esteem it a great privilege to be here again. One of the grand things about this meeting is that it never, in all the years past, has run into grooves or extravagance, but the Word of God is the touchstone here. Holiness is set forth here as one of the most practical and sensible things to which our attention can be called, and that nothing is permitted to turn our attention from it. I think we ought not to drop the request which sister Lowrey brought before us, that this question may be used properly when we mingle with our Churches, and come in association with our ministers. You know what the request was, that special prayer be made for the ministers of this Conference concerning the matter of tobacco. Were we, however, to go out on that line and make a hobby of it, we would do more harm than good. I believe that the use of tobacco by ministers and members of the Church is one of the greatest obstacles of which we can possibly conceive. If the Word of God were not clear on this matter I should not speak of it; but when I read that we are to come out from the world and be separate, and when the apostle follows this by saying, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God," our duty is made plain. Dr. Lowrey spoke just now very forcibly about believing that the work was done when we reach the trusting point. I believe there are those in this meeting just in this sort of trouble. In the little meeting we have in Poughkeepsie I find some similarly involved. I do not say this is worse than some other things, but we must come to the cleansing of ourselves before we can trust.

SAVED BY TRUSTING.

Bro. Peckham, of Boston.—I greet you in the name of the Lord. For twenty-five years I have wanted to look into this room, but never had the privilege. I desire to leave my testimony before this meeting closes, that Christ saves me from all sin. I know what a clean heart is. You know the imagination is said to be the workshop of the soul. Among the things which God hates is "a heart that deviseth wicked imaginations"—but when God saves a man these are gone, and every-

thing is like sunlight, so far as personal experience is concerned. Having spent forty years, five months and ten days in the wilderness, five months and ten days longer than the Israelites, I came to where I enjoyed the sunlight of Canaan. Some of you think that if you are once entirely sanctified and come into Canaan it would be all plain sailing. What about the Hittites and the Jebusites? What an amount of fighting the Israelites had to do after they entered into the land! A man may preach and write about sanctification till he dies, but if he does not trust he will never be saved. I went forward for prayers after the first distinctive holiness sermon I ever heard. You know Joshua and his host had to shout before the walls of Jericho went down. When they shouted and took God at His word, the walls began to tumble. I was one of those tobacco slaves—it took me seven years to get rid of it. I would that the Church of Christ and all ministers would cleanse themselves, as far as in their power, from all filthiness of the flesh; and from pride and love of popularity, which are sins of the spirit. Some of you are slaves, but you can be free. You can say, "Here am I, a candidate for holiness!"

A Brother (from Canada.)—I thank the Master for bringing me to this meeting. A sister who is fully sanctified wrote to me, urging me to come here at any cost, and I realize that I have accepted God's promises and am saved.

Those who had, and those who would *now* accept Christ as a present Saviour, were invited to rise, and in concert repeat,

"Saviour from sin I Thee receive,
From all indwelling sin
Thy blood I steadfastly believe
Doth make me thoroughly clean."

After singing, "*I rise to walk in heaven's own light*," Mrs. Palmer led in prayer, the doxology was sung, and the meeting dismissed with the benediction by Rev. Geo. Hughes.

—"The redemption of the world, say the Socinians, was too great a work for any mere man; and so say I."—*R. Hill.*

FROM A VETERAN MINISTER.

Rev. R. Wilcox, of Armourdale, Ky., writes: The Lord has visited us in Armourdale. Some have been converted and reclaimed, and others perfected in love. Glory to His name, He keeps me in perfect peace. I have passed the forty-seventh annual milestone of my journey in the Highway, and the fifty-seventh of conversion. For about six months past, I have been again in the blessed work of the itinerancy. It has been the most heavenly period of my life.

OUR SOCIAL MEETING.

THE WORD.—“*Light is sown for the righteous, and gladness for the upright in heart.*”—Psa. 97: 11.

THE SONG.—

“Jesus, my Truth, my Way,
My sure, unerring Light.”

The Cleansing Blood.—B. F. Miller, Pickerington, Ohio. The Lord has come into my soul in His cleansing power, and He abides in my heart by faith. Glory be to His holy name! I have been seeking Jesus for a clean heart for a year, and on the first day of February I was enabled to step under the blood. I lost my position on the railroad, went to Columbus to look for another, and the Lord directed me to a Holiness meeting held in Town Street Methodist Episcopal Church, on Tuesday afternoon. There, by the assistance of brother Staley, and others, I was led into the land of Perfect Love. I lost my position and found the Physician, one who cleanses from all sin. Glory be to Jesus, His blood cleanses me now from all sin.

Many Mercies.—Mrs. Phebe H. Gillette, West Suffield, Ct.: “Bless the Lord, O my soul, and all that is within me, bless His holy name,” for His many mercies. I praise Him for the faith that works by love, and purifies the heart, and for His sustaining grace. I am poor in this world, but I trust I am an heir of the King of glory. His treasures never fail. I have a hope beyond the grave which is both sure and steadfast—I have the sure prospect of seeing my Saviour in glory.

The Truth Sanctifies.—R. S. Bramhall, Springville, Pa. This morning I had the presence of the great Shekinah when meditating upon the monthly visit of The Guide to our home, as three of us “have received the Holy Ghost since we believed.” I have felt moved to give a little of my experience. I was blessed with pious parents, was reared under the influence of the family altar, and early enlisted in the army of the Lord. When converted, I was so filled for three weeks with love and praise, that I never doubted. A few years after my thoughts were turned to the subject of *sanctification*. I consulted the Lexicon to find the meaning—but better than that, I sought and found it. It was joy unspeakable, and full of glory. I wanted a tongue of fire to tell the wonders of redeeming love—glorious visions passed in panoramic view before me.

Jesus near in Affliction.—M. Searle, New York (often a witness in the Tuesday Meeting, now in affliction): I write these few words for the glory of God. The blood of His dear Son cleanses us

from all sin, and He keeps us by His power. When I think of the goodness of God to me, I have been wonderfully sustained and comforted. At times it has been rivers of water in a dry place, and as the shadow of a rock in a weary land. When I was brought down so low I was hoping soon to be in the Celestial City, with the redeemed forever. I was so glad—I was telling the people I was going home—and this is what salvation from sin does for us. I love the blessed doctrine of holiness more than ever.

Glorious Beyond Description.—Jennie Manley, Paisley, Ca.: “Thanks be unto God who always causeth us to triumph through our Lord Jesus Christ.” Language fails to express my gratitude to my Saviour—He has so marvelously lifted me to the experience of holiness—it is *glorious beyond description*. To the dear readers of The Guide I would say, Go on, brother or sister, I’ll meet you there! The thought of that gathering is to me overwhelming.

Not Conformed to this World.—Mrs. C. Davis, Southford, Conn.: I am a lover of holiness. I love the religion that makes us a peculiar people. I do not want to be conformed to this world, in dress, or in light conversation, or in any way that would draw me away from God. “Be ye not conformed to this world.” My heart’s desire and aim is to do all to the glory of God. Praise His holy name!

The Cleansing Blood Applied.—Mrs. A. R. Boeschen, Salem, Oregon: I have been a reader of the dear Guide for twenty-four years. I expect to take it as long as I live. I prize it next to the Bible. I love its motto: “*Holiness to the Lord.*” It has been a great blessing to me. I do praise God the cleansing blood has been applied to my heart. I realize that it is so blessed to get out of self and into Christ. “Bless the Lord, O my soul, and all that is within me, bless His holy name.”

Walking in the Light.—Mary Lofthouse, Simcoe, Canada: When I received full salvation I did not exactly understand what it was. I was alone in my room. I had been discouraged with my experience as not being up to the Bible standard. I had no one to ask about it, for there was no one in the Church testifying of this grace. My father took The Guide, and I believed its teaching. But the Lord understood my heart. One night He filled my heart, and it has remained with me. Since I received the blessing the Spirit has shown me many things—that I must cease from *fancy-work*, and the wearing of fashionable worldly dress, and ornaments. I have obeyed, and now there is nothing on earth that shall separate me from the love of Christ.

EDITOR'S STUDY

MOTTO : PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

BIBLE BRIEFS.—FROM THE PSALMS.

"FOR THE LORD GOD IS A SUN AND SHIELD."—*Psa.* 84 : 11. Here are two important relations which God sustains to His people—a *sun* and a *shield*.

He is a *sun* to illuminate, to quicken, to fructify. We may walk continually in His broad beams. (See *Isa.* 60 : 19.), and be full of light.

He is a *shield* to protect us. The sharpest arrows of the adversary cannot pierce it. In the light and in the darkness it is the same—rendering the weakest believer invulnerable.

CHRIST IN THE THOUGHT-REALM.

WE find this significant sentence in Paul's writings to the Corinthians : "*Bringing every thought into captivity to the obedience of Christ.*" This teaches very plainly that Christ is to have sway in the THOUGHT-REALM. His dominion, as here expressed, is a very extensive dominion, a perfect dominion—"every thought" is to be brought into "captivity to the obedience of Christ." Here is the central point, the source whence emanate all loyal or disloyal acts toward our rightful Sovereign.

The apostle in the context is showing the mightiness of Gospel weapons—they are not carnal, but "mighty through God to the pulling down of strongholds." The kingdom of Christ is a spiritual dominion set up in the soul. Hence the weapons are of the same character. Spiritual truth is the conquering weapon, made vital by the energy of the Holy Ghost. Men have made egregious blunders at this point in the past. Peter, in his misguided zeal, drew his sword and smote off the ear of Malchus. Jesus rebuked him, saying, "Put up thy sword ; they that take the sword shall perish with the sword." The Church has mistaken her high calling at times, in adopting carnal methods, invoking the civil

power, and by thus seeking to achieve her conquests, she has lost immeasurably.

"The sword of the Spirit, which is the Word of God," is mighty, skillfully wielded—"casting down imaginations" (destroying reasonings, as Mr. Wesley renders it), and every high thing which exalteth itself against the knowledge of God, and bringing every thought into captivity to the obedience of Christ. As Mr. Wesley very appropriately says here : "The mind itself being overcome and taken captive, lays down all authority, and entirely gives itself up to perform, for all time to come, to Christ its conqueror, the 'obedience of' faith."

But some one will say, "I thought the service of Christ was one of perfect freedom—that 'whom the Son makes free is free indeed !'" Why then speak of "captivity"—how is this reconcilable with that high estate of freedom to which we are taught to aspire? Well, the captivity here spoken of is the highest style of freedom. The apostle is simply declaring that the mighty Gospel weapons are equal to the entire demolition of the carnal mind, which exalteth and opposeth itself against God. It can revolutionize the whole interior being, and bring every thing into entire harmony with God. It can, and does, where no resistance is made, restore the Sovereign to His throne so as to sway His sceptre over every faculty. Every thought is thus brought into harmony with the law of Christ—and that law is love—so that the whole motions of the interior being shall make, continually, a glad response to every demand. "*As a man thinketh, so is he.*"

The *Thought-Realm* assuming a loyal attitude toward Christ creates an interior heaven. The whole thought-realm of Heaven is in such loyal attitude, and bliss, unsullied bliss, is resultant—pervading the whole celestial domain. A soul brought into happy concord such as is here expressed, realizes heaven in miniature—"celestial fruit on earthly ground, is glory begun below !"

There is only one difficulty in the way of such a grand consummation in every believing soul, namely, a *perverse will*. Let each one but *will* to have it so, and the mind of Christ will come in, perfectly. Reader, claim your privilege—possess it—rejoice in it, and testify of it.

—CONSIDER IT WELL! "To him that knoweth to do good and doeth it not, to him it is sin." These are Christ's words.

IN CONVERSATION.

HOLINESS should be seen in our conversation. No truly holy person will, at any time, indulge in "foolish talking or jesting." He aims to have his conversation seasoned with salt, so as to minister grace to the hearer. The temptation may be very strong, in view of the customs of society in which he is called to mingle necessarily, to talk as other people do. But grace has written the Divine law upon his mind, and he sets a watch at the door of his lips!

On special occasions, when friends are gathered together, it is quite common for a loose rein to be given, and gossip rules the hour. Those who would preserve an untarnished soul cannot participate in such frivolous conversation. If they do yield to the dominant influence it will surely bring darkness. And they must not be simply idle spectators, keeping sealed lips. They must seek, wisely, to hold the ruling elements under control. The Holy Spirit often helps those who have a single eye to deal ingeniously with the circumstances, intercept the rolling currents, and turn the tide into legitimate channels.

In the casual meeting of friends in the street, or on the highway, in the common interchanges of salutations, it is possible to connect Jesus and salvation therewith. We were often impressed by the course of Rev. Elbert Osborn, late of the New York Conference, in this regard. If an inquiry was made as to his health, a common every-day matter, he would always connect with it a thankful expression, a holy recognition of the Divine hand, such as, "Thank the Lord, I am well!" This is not making religion too common—it is being "instant in season and out of season"—and wisely so.

Salvation is a garment to be worn constantly. It is a beautiful, nicely-fitting garment, suited to all occasions. And we are to let the world see that we have it on, and that we are not ashamed of it. "To him that ordereth his conversation aright," will God "show his salvation."

OUR GREAT INHERITANCE.---IV.

THERE are other interesting and vital relations which the Holy Ghost sustains to the believer. The preciousness of these relations is only realized fully when the heart is thoroughly purified, and the blessed Holy Spirit is our abiding Indweller.

FOURTH.—*He is our Intercessor.* It is written, "The Spirit also maketh intercession for us with groanings which cannot be uttered." We have two Intercessors, hence we are richer by far than many suppose. Our inheritance is exceeding broad. Jesus is our Intercessor in heaven. "He ever liveth to make intercession for us." But the Holy Spirit is our Intercessor on earth—He performs His precious office in the heart, His chosen temple. Prayer, to be effectual, must be in the Holy Ghost. No matter how beautiful may be the sentences, or how perfectly said or chanted—if the Spirit's breath has not passed upon them, they will not reach the throne. But if He shall indite them—"though thought be broken, language lame"—more than lightning-winged, they will course their way to the Divine audience-chamber and bring the promised gift.

FIFTH.—*He is our Guide.* Jesus, in promising the gift of the Comforter, said, "He shall lead you into all truth." This is indeed a great realm—"all truth." Is this not a promise that He will reveal Christ to us in all His fullness? He has declared, "*I am the truth.*" And it is the province of the Holy Ghost to reveal Christ. "He shall testify of me," said the adorable Redeemer. In His indwelling presence in the heart He is performing this great office. His testimony is clear, comprehensive, enrapturing. He opens to our view the strong points in the Redeemer's character, the depth and fullness of His redemptive work, and the splendors of His mediatorial glory.

SIXTH.—*He is our Comforter.* This is one of the great needs of our earthly condition. We are in a world of sorrow. The waters of a full cup are often wrung out to us. Like a wide breaking in of waters calamity overtakes us. No earthly cistern or fountain can give us the needed refreshment. But earth hath no sorrow that heaven cannot cure. The Holy Spirit, our Indweller, is an exhaustless Source of consolation.

REV. JOSEPH ATWOOD,

A VENERABLE member of the New Jersey Conference, has gone home. He was a warm friend of The Guide. His daughter, Mrs. H. A. Turner, sends us the following particulars :

He was born near Tuckerton, N. J., April 23d, 1804. He was converted at eighteen years of age, under the labors of Revs. Thos. Neall and David Dailey. He was licensed to preach by Rev. Henry White in 1833. Having traveled a year and six months under the presiding elder, R. W. Petherbridge, he was received into the New Jersey Conference, held in Newark in 1837. He was for many years in the enjoyment of perfect love, and a clear witness thereof. Among his papers was found a form of consecration, penned no doubt at the time of his experience of this rich grace. It is as follows :

"This consecration I make to God, deliberately, joyfully and gladly, from this time henceforth, as long as I live, God being my helper. I sweetly consecrate to God the Father, Son, and Holy Ghost, my body, soul, and spirit—time, talents, and influence, property, character, and friends—to be entirely the Lord's, as an offering laid upon Christ Jesus my altar, my Rock and my salvation."

The following was also penned, which appears to have been a testimony :

"A full, constant, joyous consecration of all my life—a clear consciousness of the presence of the Holy Ghost—a perfect delight in doing every duty, seasons of rich and repeated baptisms, constitute my experience of the great salvation."

My father died suddenly, of apoplexy, December 18th, 1836. He complained of a pain in his head, and sat down in a chair. I ran to him and placed his head upon my shoulder. Neighbors came in and assisted in carrying him to a resting place, and in a short time he gently breathed his last. I expect to praise God to all eternity for such a father. His prayers were an inspiration to his children, all of whom are walking in the narrow way, and hope to meet him and many loved ones in glory. He talked with God as with a friend, when alone. The morning before his departure, I heard him in his room, not having yet arisen, praising the Lord. He left no dying testimony—nor was it needed—his life was sufficient.

—A PROFITABLE EXERCISE. If there be no light, but on the contrary Providential darkness, *stay thy soul upon God*—that is the profitable exercise.

TRUTH CONDENSED.

—"A good name is rather to be chosen than great riches."—Prov. 22 : 1.

A GOOD NAME is not to be despised. Some say, rashly, "I care not what people think or say of me." This is a mistake. "A good name," according to the Bible, is to be *chosen*, and to be valued. A good character underlies a good name—a character of genuine goodness. After all that men say, derisively, of goodness, in their hearts they have a profound respect for it. And we may determine for ourselves to have the elements of goodness so blended in our character as to give us a good name, and thus be marvelously rich.

—"It is naught, it is naught, saith the buyer; but when he is gone his way, then he boasteth."—(Prov. 20 : 14). Here is a graphic picture of the ways of the world. Its deceit, hypocrisy and frauds are here in strong colors. To what depths of meanness will men descend to gain a paltry advantage. The buyer cries, "It is naught, it is naught; but when he has gone his way he boasteth." For a small sum he has bartered away his honor. This, and kindred passages, doubtless led Mr. Wesley to give this significant counsel to his followers : "Use not many words in buying or selling." If there be "many words," it is likely violence may be done to a good conscience.

—"The righteous man wisely considereth the house of the wicked." Wise consideration at this point is highly important. An unwise reference to this came near unbalancing the Psalmist—"his feet had well-nigh slipped." He saw that the wicked were not in trouble as other men—he began to think their house was on the rock—but, lo ! it was on the sand. When his eyes were opened he saw that God had "set them in slippery places."

—"Let another man praise thee, and not thine own mouth." (Prov. 27 : 2.) We have here another phase of the carnal mind—*Self-praise* ! What proneness there is in men to indulge in it. They say, "I must blow my own trumpet"—and they do it loudly and strongly. And, unless grace has achieved a complete mastery, some good people are liable to be drawn into the snare of the devil. We need to be careful how we speak of our own performances. "Let another man praise thee" is the counsel of the wise man—and good is it for all to follow, constantly.

BIBLE PUT-AWAYS.

"LET ALL CLAMOR BE PUT AWAY."—*Ephes. 4 : 31.* Webster defines "clamor" thus: "To utter loud sounds or outcries; to vociferate; to make importunate demands." Mr. Wesley puts the matter plainly: Clamor, or *bauling*—"I am not angry," says one, "but it is my way to speak so." "Then unlearn that way; it is the way to hell." True religion, holiness especially, will refine our modes of speech, and our whole behavior.

OUR INQUIRY ROOM.

Gather around us once again, dear friends, and let us take counsel concerning the things of "the kingdom."

GENERAL TOPIC.—*The Apostolic Prayer.*

—That ye, being rooted and grounded in love,
May be able to comprehend with all saints
what is the breadth, and length, and depth,
and height;
And to know the love of Christ, which passeth
eth knowledge.—*Ephes. 3 : 17-19.*

The apostle here prays for the firm establishment of the saints, in love. He uses a double metaphor to present the great longing of his heart—"rooted," like the forest oak, so as to defy the fiercest blasts—"grounded," like a stately edifice, with a foundation set in solid rock.

This LOVE, according to our author's conception, is to be a real experience—to know, or experience, the love of Christ.

"Stronger His love than death or hell,
Its riches are unsearchable."

Familiarity with the record of His love,—or a high appreciation thereof,—or captivating views thereof,—or even longings for its personal realization,—will not do. It must be positively shed abroad in the heart—removing the stony heart and giving us a heart of flesh—tender, pitiful, and full of mercy and good fruits.

And, mark you, the extent to which the experience of this love may reach—to "the breadth, the length, and depth, and height." But does he not say, "it passeth knowledge"? True; but it may be experienced richly, abundantly—in its Divine fullness. And when we reach this point there is room for indefinite expansion—our love may abound yet more and more.

INQUIRIES BY LETTER ANSWERED

1. A brother in Iowa asks: Is it right to insure Churches, or for ministers to insure their lives?

Ans.—Yes. God has implanted within us the law of self-protection, and He designs that we should obey that law, both as respects life and property. We are to wisely and prudently use what our Father has put in our hands, and protect it, so far as we are able, from destruction. Hence we should not leave Churches, which have often cost great sacrifices on the part of God's people to build, at the mercy of the incendiary. As to life-insurance, it is simply an expression of proper forethought, and a fulfilling of the requirement to provide for our own, especially those of our own household.

2. A sister in New York sends this question: Can a person be a good Christian and use opium—and is it any more of a sin than using tobacco?

Ans.—Apply the infallible Bible rule—"Whatsoever ye do, do all to the glory of God." Is the using of opium for the glory of God, or tobacco? Certainly not. Whatever tends to injure or defile the body, which is the temple of the Holy Ghost, is sinful, and therefore must bring condemnation. No one can be a *good Christian*, and at the same time be under *condemnation*.

3. A sister in Pennsylvania asks: Do you think a young person, under twenty-five, can live a life of entire sanctification?

Ans.—Undoubtedly. The grace of entire sanctification is not confined to any age or condition. Young people may live such a life under peculiarly favorable auspices. Where they have not formed destructive habits, such as many do, and the effects of which are more or less felt in after life, in the bodily and mental condition, they will find it easier than those who defer the matter until in advanced life.

4. A sister in West Virginia asks: What are we to understand by the sign of the Son of man?

Ans.—We cannot tell precisely. But we take it the second advent of Christ will be preceded by some peculiar sign, or token, in the heavens, or otherwise, that will arrest the attention of men, and be a becoming harbinger of His glorious appearing. "Watch and pray, for ye know neither the day nor the hour wherein the Son of man cometh."

YOUNG PEOPLE'S METHODIST ALLIANCE.

SINCE August 21st, 1883, the Alliance has been growing, not with observation, but in quietness and much waiting upon God. It was born, not of a preconceived ambition to found a society, so-called, but of a desire for closer Christian fellowship, and more effective, united work for the salvation of souls.

Twenty young people on the Desplaines (Ill.) Camp-ground found a certain day's season of private prayer and consecration too precious to be lightly forgotten. All signed Miss Havergal's hymn,

"Take my life and let it be
Consecrated, Lord, to Thee."

This, with the addition of a few prose sentences was the first constitution of the Alliance. God prospered the Alliance in the district of its birth, and this in August, 1885, inspired larger plans, provision for Local Alliances, and in Aug., 1886, for District Alliances. Thirty-eight Local Alliances are now organized, and at work; and District Alliances have made seven camp grounds the rallying points for the young people of those districts. All the districts of Rock River Conference and Niles District, Michigan Conference, have organized; and many others will do so this coming summer.

At the date of writing (March 1), the registered membership of the Alliance is 1,447, a gain of one thousand since August, 1886.

The "Alliance pledge" is understood as simply a ratification of the vows already taken by members when entering the Church, at baptism. The aim of the Alliance, in the words of its Constitution, is—

"To interest young people in the systematic study of God's Word, the catechism, the history, polity, and biographies of Methodists. To aid each other in the attainment of heart-purity and constant growth in grace. To heartily and loyally co-operate with pastors and leaders in the work of Christ. To assist in keeping alive the old-time interest in class-meetings and revivals."

Applying the Chautauqua idea, a course of reading, aiding in heart-life and doctrinal service, is proposed each year. The course is not required of members, but all who complete that of 1887 will receive the Fletcher seal, for which there is a space on the card, which is sent to each member of the Alliance.

The "*Alliance Herald*" is the paper devoted to the interests of the Alliance, edited by Rev. R. W. Bland, and published monthly by J. N. Jones, 150 Washington St., Chicago, Ill. Of it, Rev. J. H. Vincent, D.D., has recently said, in print: "*The Alliance Herald* should go into every Meth-

odist Episcopal home in the country, and may do this without crowding out a single copy of the regular Church periodicals."

Ten members of the Alliance, young men living in Chicago, have organized a Praying Band, and for two months have aided pastors in revival meetings. They go singly or in companies, under the direction of their leader, Frank McCluney, when called by the pastors. Also, during the past winter reunions of the District Alliances have proved times of consecration and sources of power.

We may now turn class-leader and call on a few of those who are ready with a word of cheer for this "Child of the Church, born as were many of her other children, out of the exigencies of the hour." Bishop W. X. Ninde: "I have always been a warm friend of the Alliance."

Zion's Herald says: "The constitution and by-laws are all that could be desired."

The California Christian Advocate: "We have long wished and hoped and prayed for something that would increase the piety, devotion, and loyalty of Methodist young people."

The Northwestern Christian Advocate: "We hope for much from this movement, wherever the Alliance has opportunity. Our young people deserve aid and instruction inside of the lines drawn by themselves. Any emphasis upon devouter methods of work tends but to the good of the Church, and of every worker. This Alliance will repay study, and we believe that many pastors might do well to inquire whether or not it has a hint or proffer of aid for them."

Rev. H. B. Ridgaway, D.D., President of Garrett Biblical Institute, Evanston, Ill.: "It would seem to me a good thing if this Society could become as widespread as Methodism itself; it is adapted to revive primitive Methodism, to do a good work, especially among young people."

Sunday School Journal. The editor, Rev. J. H. Vincent, says: "The objects and plans of the Alliance are honest and worthy. We want to see its power increased, and its numbers multiplied. It is thoroughly loyal to the Church, and to the pastor. It urges fidelity to both, discourages factions and cliques, and pleads for work in connection with the Church. We want to do all we can to help it. We see no reason why this beautiful organization should not prove a great blessing to the Church. From Bordeaux, in France, we send on our name and application blank, our subscription to the *Alliance Herald*, our order for the required readings, and our pledge to labor for the objects of the Alliance."

The President, Rev. HENRY S. DATE, of Chicago, has been in successful evangelistic work during the past winter. Contributions may be sent to the Treasurer, Mrs. S. A. KEAN, Evanston, Ill.; and inquiries for constitutions and circulars, to the Corresponding Secretary,

Miss LODILLA AMBROSE,

Evanston, Ill.

BIBLE BRIEFS.—CHRIST'S WORDS.

"HEREIN IS MY FATHER GLORIFIED, THAT YE BEAR MUCH FRUIT." (*John 15 : 8.*) This sentence occurs in connection with Christ's beautiful teaching on the subject of the vine. The declaration before us shows what is expected of His disciples, viz.: that they should "bear much fruit," and by this they will glorify their Heavenly Father. The believer's adoption into the Divine family is so wonderful that every one so adopted should be eager to glorify the Father. See 1 *John 3 : 1.*

OUR STUDY JOTTINGS.

THE GUIDE TO HOLINESS.—We can still supply the numbers from January to new subscribers, so that the work of canvassing may still proceed. We also continue our liberal offer **SPECIAL PREMIUMS**: For each new subscriber and \$1.00 remitted, before May 1st, we will send a copy of the *Wesley Calendar*, a beautiful thing. For two new subscribers, and \$2.00 remitted, a copy of *The Beloved Physician*; or, *The Life of Mrs. James*. For three new subscribers, and \$3.00 remitted, either of the following as may be chosen: 1. *Rifted Clouds*. 2. *Mrs. James' Life and a Wesley Calendar*. 3. *Grace Magnified*, and six *Almanacs*. 4. *Bagster's Bible*, and six *Almanacs*.

—Rev. John Thompson, of Philadelphia, writes, after reading the Life of Mrs. James:

"I want my children to read it, to catch her spirit, even if nothing else is gained by its perusal. And I want to drink in more and more of her sweet, loving, holy experience. You did a good work in publishing it, and the more you are enabled to circulate it the more good you will do. I hope it will live forever and have a wide circulation."

—There is a German Holiness Periodical published monthly, \$1.00 per year. It is called "*The Guide*." Help its circulation. We receive subscriptions for it.

—We are about to have the "PHOEBE PALMER FUND" incorporated—then friends can make us bequests—we need more money for this object. Let the exhausted treasury be replenished.

—Let Holiness Meetings and Sabbath-schools have a share in the Taylor Steamer for Africa. Send your contributions to us.

—The article in the present number by Rev. James Caughey will be read with interest. Many will be glad to see his name again—it will be put in tract form, with other matter added. Also. President Jaques' Sermon on SELF-DENIAL.

—Bro. D. B. Updegraff, of Mount Pleasant, O., has commenced the publication of a paper. It is on the straight holiness line. Address as above for a sample copy. It will do you good.

—Mrs. Bella Cooke's address is 492 Second Ave, N. Y.

—THE CHRISTIAN HERALD, AND SIGNS OF OUR TIMES.—It is a weekly Journal of Religious News and Exponent of the Prophetic Scriptures. Every issue contains (1) A portrait and biography of some eminent person. (2) Illustrations of Missionary and other scenes. (3) The Sermon preached by Dr. TALMAGE the previous Sunday morning. (4) The Sermon of Rev. C. H. SPURGEON, the eminent London preacher, who sends us, by special arrangement, every week, proof pages of it prior to its publication in England. (5) A prophetic article on the Second Advent of Christ. (6) A series of anecdotes from newly-published books and papers. (7) A summary of the Events of the Week at home and abroad. (8) Exposition of the Sunday-school Lesson. (9) A Serial Story of thrilling interest. Its circulation is very large. Annual subscription, \$1.50. Sample copies free on application to the Manager, 63 Bible House, New York. It is finely illustrated.

—Persons often inquire about the qualifications for Bishop Taylor's work. For information, address Richard Grant, corner Hudson and Vestry Streets, New York.

—Brother Chas. E. Harris, of Hartwell, Ohio, writes:

"I am happy to tell you that a great work of grace has been in Hartwell for the past three weeks, on the line of holiness, growth in grace, and advancement in Divine life. There never has been anything like it before in the village, and I expect great results from it. If the *Guide* had a larger circulation among the members of the Churches, and pastors would interest themselves more than they do, there would be many more conversions to report. I was greatly benefited in reading the article in the January number of the *Guide* on our Saviour's promise contained in St. John's Gospel, 14th chap. 23d verse. I suppose I have read the verse a hundred times, but never before perceived what a precious promise it was before.

—We are hoping that one hundred persons will this month, send us ten dollars each for the Taylor steamer, and several hundreds five dollars each—but any amount is acceptable.

—Bro. Robert Newman, of Maine, writes:

"I have taken *The Guide* twenty-three years, and no number has appeared to me more beautifully clothed in holiness than that of January, 1887. Long may it live to declare the whole counsel of God and denounce sin and folly in high places as well as low. So far, praise the Lord, with me all is well. I am saved, and with Jesus.

—Pleasant! At this writing we are attending the New Jersey Conference, at Trenton. It was a pleasant thing when, two years ago, we were, by the unanimous vote of the Conference, taken from the supernumerary list and made effective, and the Bishop was requested to appoint us "*Editor of The Guide to Holiness*." In that relation we continue, and thus our work is as regular as a pastorate, sanctioned by Conference and Episcopal authority.

—Get Davies' *Hand-Book on Africa*. Price, 25 cents.

HELPS TO CHRISTIAN DEVOTION.

BIBLE BRIEFS.—THE LORD'S PRAYER.

"GIVE US THIS DAY OUR DAILY BREAD."—Matt. 6:

11. Here is a proper recognition of our dependence upon "OUR FATHER" for our daily supplies. Not that we are to expect these good gifts without our own agency. The one who offers this prayer seeks the Father's blessing upon his labor. Bread is therefore the gift of our Father, notwithstanding we labor therefor. He gives the needed strength, and crowns our efforts with success.

And may we not understand that this petition embraces a supply of *spiritual* bread, as well as "the bread that perisheth"? The spiritual as well as the physical nature requires *daily* sustenance.

It is also to be observed that this petition accords exactly with Christ's teaching that we "take no thought for the morrow." Our life is made up of *days*, and we are intelligently to seek that which is needful for the day.

I.—CLOSET STUDIES.

NOTE.—Read the portion for the day each morning, early—commit the passages to memory—meditate upon them throughout the day:

DAILY BIBLE CALENDAR—APRIL.

1. 1 Pet. 1; 13. Heb. 9; 23. Rev. 22; 20.
2. 1 Pet. 4; 13. 1 Pet. 4; 14. Psa. 18; 39.
3. 1 Pet. 5; 6. Luke 14; 11. Psa. 119; 78.
4. Jas. 1; 22. Heb. 5; 9. Psa. 119; 146.
5. Jer. 3; 13. 1 John 1; 9. Psa. 51; 3, 4.
6. 1 Tim. 6; 12. Isa. 54; 17. Psa. 119; 116.
7. Rom. 12; 3. 2 Cor. 6; 17, 18. Psa. 26; 9.
8. Phil. 1; 27. Psa. 50; 23. Psa. 119; 133.
9. Matt. 17; 5. Isa. 55; 3. Psa. 119; 104.
10. Isa. 26; 20. Psa. 91; 15, 16. Psa. 143; 11.
11. Jude 21. Matt. 10; 22. 2 Thess. 3; 5.
12. 2 Cor. 13; 11. 2 Cor. 13; 11. 2 Thess. 3; 16.
13. Phil. 4; 6. Phil. 4; 7. Psa. 19; 14.
14. John 12; 15. Deut. 33; 27. Psa. 31; 5.
15. Heb. 10; 21, 22. John 6; 37. Psa. 22; 19.
16. Psa. 34; 13. Isa. 55; 7. Psa. 19; 13.
17. Deut. 6; 17. Prov. 29; 18. Psa. 119; 73.
18. 1 Pet. 4; 7. Luke 12; 87. Psa. 130; 6.
19. 1 Pet. 3; 15. Psa. 146; 5. Psa. 39; 7.
20. 1 John 3; 23. Acts 16; 31. Psa. 84; 12.
21. Heb. 13; 3. Isa. 58; 10. Psa. 94; 12, 13.
22. Jas. 5; 13. Psa. 37; 39. Psa. 103; 12.
23. Jer. 4; 1. Mal. 3; 7. Psa. 116; 7.
24. 1 John 2; 15. Matt. 19; 29. Psa. 119; 35.
25. Acts 17; 30. Jer. 33; 8. 2 Sam. 24; 10.
26. Jonah 1; 6. Jer. 33; 3. Psa. 86; 7.
27. 1 Cor. 15; 34. 1 John 2; 1, 2. Psa. 25; 11.
28. John 1; 29. John 14; 13. Eph. 1; 3.
29. Psa. 4; 5. Isa. 33; 2. Psa. 119; 114.
30. Eph. 6; 11. Jas. 1; 12. Psa. 102; 2.

TOPIC FOR THE MONTH.

JOHN, THE THIRD CHAPTER.

In this chapter we have the following topics: 1st. Christ's remarkable conversation with Nicodemus, teaching the great doctrine of Regeneration (1-13). 2d. He gives foreshadowings of His death (14-17). 3d. The importance of faith and guilt of unbelief (18-21). 4. The baptism, witness and doctrine of John concerning Christ (23-36).

Application.—1. How ready Christ is to receive and instruct the inquirer. 2. We learn what is the essential requisite of every soul—moral regeneration. 3. The all-pervading and effectual remedy for sin—the atoning blood of Christ. 4. The way by which it may be applied to us—by faith.

II.—CLOSET PRAYER.

MOTTO FOR THE MONTH.—"Praying always with all prayer and supplication in the Spirit."

—Ephes. 6 : 18.

NOTE.—Let the following be made subjects of prayer daily, by the members of the "GUIDE PRAYER UNION." Subscribers to The Guide may become members of this Union by sending their names to us.

GENERAL REQUEST.—That a Pentecostal baptism may come upon all Christ's ambassadors.

WRITTEN REQUESTS.

California, For an afflicted husband to be restored, and he and his wife sanctified. *Canada*, B—, for the salvation of a family; a pastor desiring sanctification. D—, for two sisters desiring holiness. *Indiana*, C—, for a husband, four sons, and daughter to be converted. H—, for a husband and wife to be sanctified. *Iowa*, F— M, two sons to be converted, and for a revival. D—, for an only daughter to be saved, the mother of a family, but worldly. *Maine*, L—, for a sister to be sanctified. *Missouri*, L—, For a pastor's sanctification, and a revival. *New Hampshire*, E— A—, for a family to be at peace; for a mother to have wisdom. *New Jersey*, A—, for conversion of a son and son-in-law; for the restoration of a daughter-in-law, in a hospital. *New York*, A—, for a mother and son to be saved. T— L—, for the closing of two saloons, and the silencing of opposers of the truth. *Ohio*, C—, for a backslidden son to be reclaimed, and wife converted. *Pennsylvania*, For a revival, son converted, and sister filled with the Spirit. *Texas*, E—, for a husband and wife to be filled with the Spirit; wife restored to health. *Virginia*, S—, for a son's conversion and restoration to health.

III.—CLOSET HYMN.

"THE praying spirit breathe,
The watching power impart,
From all entanglements beneath,
Call off my peaceful heart;
My feeble mind sustain,
By worldly thoughts oppressed;
Appear, and bid me turn again,
To my eternal rest.

Swift to my rescue come,
Thine own this moment seize;
Gather my wandering spirit home,
And keep in perfect peace;
Suffered no more to rove
O'er all the earth abroad,
Arrest the prisoner of Thy love,
And shut me up in God,

IV.—WORK FOR JESUS.

- 1 Endeavor to relieve some suffering person.
- 2 Visit the sick and impart to them Christian consolation.
- 3 Speak to some young man about his soul.
- 4 Seek to bring wandering children to the Sabbath-school.
- 5 Offer to aid your pastor in calling upon delinquent members.
- 6 Use some money this month to spread holiness literature.

HARVEST GLEANINGS.

"The Field is the world."

AT HOME—

Dr. W. B. Godbey reports a revival at Floresville, Tex. Sixty or eighty converted—some sanctified.

—At Kearney, Neb., D. K. Tindall, pastor, 165 conversions.

—The M. E. Church at Olean, N. J., D. W. C. Huntington, pastor, on a late Sabbath received 96 probationers.

—At Matawan, N. J., A. H. Eberhardt, pastor, there were 50 conversions.

—Mariners' Bethel, Phila., H. A. Cleveland, pastor, 60 have found Christ.

—In Bethany Church, Philadelphia, R. S. De Bow, pastor, 175 converted.

—Grace Weiser has been working at Jamaica, L. I. In eight days, sixty seekers sought pardon.

—S. H. Lewis, in the *Free Methodist*, says he has been engaged in four meetings since Conference—over 150 converted.

—At the Brooklyn Tabernacle, Dr. Talmage, pastor, over 300 have been gathered as the fruit of the labors of Dr. Munhall, Evangelist.

—Bro. J. H. Curry, reports in the *Way of Life*, a revival of great power at Monticello, Fla., 75 had united with the Churches.

—Bro. M. L. Haney, evangelist, reports a glorious victory at Woodbine, Iowa. Souls converted and sanctified daily.

—Wesley Church, Phillipsburg, N. J., J. R. Wright, pastor, has had a glorious revival—97 professed to be converted.

—St. James' Church, New Brunswick, N. J., J. Handley, pastor, has had a gracious visitation—over 40 conversions.

—A gracious revival has been progressing in Hiram, Me. The Methodist and Congregational Churches have had union services—Holiness has been made prominent. A number converted.

—Bro. Geo. Newton has been at work in Arizona. In a two weeks' encounter with the enemy at Tucson, it is said, a victory was won in Jesus' name. Scores of persons, blood-washed souls, are left to tell the story.

—Sisters Lizzie Kenney and Nettie Van Name, have been at work in the M. E. Church at Frederica, Del., for a number of weeks. Great power has been upon the people, and many have been converted, and others sanctified. Monday, Feb. 28th, was a Pentecostal day, people were prostrated in the Church under the power of God.

—Bro. W. Jones sends to *The Witness* an account of a remarkable revival in Sedalia, Mo. It commenced in December, under the labors of a section of the Salvation Army. About six hundred were converted. Then the Churches of the city united under the leadership of Major Cole, of Chicago, and over 2,300, it is said, have been converted. Revivals have resulted therefrom in many places in the surrounding country. Full salvation is testified to by representatives of all the Churches.

—An account of a "wonderful revival" is given in the *Christian Advocate*, Nashville, Tenn.: The place of this visitation is Jeffersonville, Ind., J. M. Crow, pastor. Several persons were suddenly called into eternity—a little girl on the way to school; a wicked father fell dead in the street a few steps from a saloon; a life-time convict in the prison died instantly; a young man was killed on the railroad track. The pastor sought to improve the occasion, on the Sabbath, and at night eight penitents were at the altar—in five nights over 30 were converted.

ABROAD—

AFRICA.—Mary A. Sharpe, writes from Monrovia:

"Bishop Wm. Taylor has just arrived. There was no steamer due this week, but one ran out of its course and sent him ashore in one of its boats. He is thinner and more sallow than two years ago. His beard is very white. The natives at Krootown made a clamorous demonstration of joy. Yesterday a German steamer was in port. A large company of missionaries were on board, Germans for the Basal Mission. Each breeze that sweeps the ocean wafts the missionaries of the cross to the heathen world. Great is the company that are publishing the glad tidings in Africa, and the number is continually increasing."

—Professor Delitzsch, of Leipzig, is leading a movement in nine German universities, having for its object mission work among the Jews.

—In the Scottish United Presbyterian Mission, in Northern Corea, there have been 100 recent conversions, and the work is rapidly advancing.

—During the past twelve years the number of Christian converts in Japan has increased from 150 to 10,000.

—It is estimated that in 1781 there were 420,000,000 of pagans, and that these had been increased in 1884 to 835,000,000.

—In ten years, more than 30,000 people embraced Christianity in the Samoan Islands. It is thought there are not twenty houses in the whole group where there is not a Bible and family worship.

—The Baptist Cuban Missionary, Rev. Alberto Diaz, has baptized 130 converts on the island during the present year. Hundreds of others have renounced Romanism and are awaiting baptism.

—The Religious Tract Society, of London, Eng., has just received copies of the *Japanese Pilgrim's Progress*, produced at the cost of the Society, in the Japanese language.

—Christianity is making rapid progress in Japan. A recent number of the *Japan Mail* reports a remarkable series of preaching services in Tokio, in the largest theatre in the city. The audiences were estimated from 4,500 to 6,000, and the preaching was mostly by native Japanese pastors. The people listened for hours each day while the gospel was preached to them.

—A general survey of the foreign mission work, under the American Board, shows that during the past year the Gospel has been preached by missionaries and native preachers in nine hundred different cities, towns, and villages in various parts of the globe; the number of churches has increased from 303 to 310, to which 2,481 members were reported as added on confession of faith—a larger number than in any previous year since the ingathering at the Sandwich Islands.

—The grand total results of the world's foreign work, according to the latest complete total figures available, viz., those of 1885, show as follows: Amount of contributions of all the evangelical Churches of Europe and America, over ten millions of dollars (\$10,371,702), being an increase of \$350,000 over the previous year. Number of native converts in all the foreign mission fields in the world, 802,590, a gain of 32,817 for the year. Number of missionaries, in round figures, from all Christian lands, 3,000 ordained ministers, 700 laymen, and 2,400 women. Total year's gain in all classes, 200. Number of native workers ordained, 3,000; helpers, 28,000. Total year's gain, 2,710. The home strength of all the Churches in Europe and America is 28,000,000, including 13,000,000 members of the Church of England. This is a gain of 600,000. The 28 million, however, does not include the Protestant Churches of Germany and Scandinavia, which contribute about \$800,000 a year to missions.

GUIDE HYMNAL

74-256

Oh, Wondrous Love!

W. H. GEISTWEIT.

JNO. R. SWENEY.

1. Oh, wondrous love that Je - sus shows, To save from sin and
 2. Dear Sav - iour, I will love thee more, And la - bor on till
 3. Then hearken, sin - ner, come to - day, Come thou to Je - sus
 4. Come, brother, - sis - ter, - full of sin, His "wondrous love" will

all its woes, And lead us up to heaven! He died that we should
 life is o'er, Proclaim - ing "wondrous love;" I'll tell to all thy
 while you may, For soon 'twill be too late; Come, all is read - y, -
 let you in, And make you all his own; Come, an - gels wait to

nev - er die; He rose that we should dwell on high; 'Twas all in mercy given.
 saving grace, And bid poor wand'ers seek thy face, And enter heaven above.
 pardon, peace, Along life's path sustaining grace, - Come, enter heaven's gate.
 bear a-way The joyful news that you to-day Are coming, coming home.

CHORUS.

Oh, wondrous is the Saviour's love! 'Tis par - don full and free;

Oh, blest sal - va - tion! wondrous love! It reach - es e - ven me.

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MAY, 1887.

THE WORD FOR THE MONTH.—"If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not; and it shall be given him."—James 1 : 5.

GOSPEL ARROWS.

BY REV. GEO. HUGHES.

—"If any of you lack wisdom" (Jas. 1 : 5).

HERE there is reference to a common human experience. Who is there that is not conscious of such a lack? Even those who have risen highest in the knowledge and love of God are most sensible of their deficiencies, and are ready to ask for richer supplies. What is wisdom? (see chap. 3 : 15-17.) In the reception of such Divine communications we are enriched—yea, are clothed with wisdom.

—"Let him ask of God, that giveth to all men liberally, and upbraideth not" (v. 5).

The apostolic injunction needs to be emphasized—"ask of God"—not of man but of God! Much time is wasted by professing Christians even, in seasons of darkness and perplexity, in going after those who are esteemed wise men, for counsel. A little season on the knees before God, is the better way. "*He giveth liberally, to all men.*" He gives with Divine magnanimity—gives like the only wise and loving Heavenly Father. "*And*

upbraideth not." He will not reproach you for your unworthiness, your repeated asking and His frequent gifts, nor yet for the largeness of your present petitions. O, no! "*He upbraideth not!*"

—"And it shall be given him." (v. 5).

Here is a gracious promise. You need not come to the Mercy-Seat with any hesitancy or painful misgivings—but under the light and inspiration of the promise—a promise that is "yea, and amen, in Christ Jesus,"—a promise that shall have accurate and abundant fulfilment. Plead His own promise, and success is assured. The "*shall*" of the text is authoritative and conclusive.

—"But let him ask in faith" (v. 6).

There must be no wavering nor doubt of mind in coming to God—but faith, simple, child-like, resolute faith. "He that cometh to God must believe that He is a rewarder of them that diligently seek Him." "*He that doubteth is like a wave of the sea.*" "Yea," says Mr. Wesley, "such are all who have not asked and obtained wisdom." "*Driven with the wind*"—from without; "*and tossed*"—from within, by his own unstableness."



CHRISTIAN COURTESY.

BY REV. JOHN SUMMERFIELD.

"Be courteous."—1 Peter 3 : 8.

THE apostles are not only careful to lay the *foundation*, but to *build up*. Hence the difference between the *commencement* and the *close* of their epistles. How comprehensive this whole verse, "Cherish fervent charity," and discover it in acts of *pity* or *courtesy*, according to circumstances.

We shall then proceed to consider

I. The NATURE and EXCELLENCE of Christian courtesy.

I shall take care, as I proceed, to distinguish it from that pitiful appearance of the grace which is so commonly exhibited on the stage of this imposing world. Such a distinction is the more needful because, while some professed disciples of Christ seem to have substituted in the place of genuine courtesy a conformity to the manners and habits of ungodly men, which very ill consists with that simplicity of character which should distinguish the remnant of true Israelites, there are others who, through an honest disgust with the impertinent fopperies of the world, and an ill-directed fear of becoming infected with the same spirit of guile and hypocrisies, have even run so far into the opposite extreme of churlishness as to be culpably negligent of the proper forms of civilized society.

By *courtesy* we are to understand "a considerate regard to the feelings and accommodations of others, resulting from a principle of Divine love, and discovering itself by a corresponding behavior in all the various circumstances of our ordinary intercourse with mankind.

Among the several qualities essential to Christian courtesy, I shall mention,

1. *Simplicity and Godly sincerity.*

The courtesy of the world is an imposing form, a delusive shadow, an artificial mode of fashion which persons acquire under the discipline of their dancing-master. It is the art of adjusting the features of the face and of managing the gestures of the body, independently of any corresponding affection of the heart; a grimace learned with some degree of difficulty, and for the most part awkwardly performed. It has a hollow, treacherous, unsound appearance; "a bruised reed, on which if a man lean, it will go into his hand and pierce it." Indeed, so palpable is the imposture that none but children and other credulous and unsuspecting persons, who, to use a familiar phrase, have seen nothing of the world, are at all deceived by it. Mankind in general perfectly well understand that nothing is really meant by the punctilious interchange of their civilities; and yet, strange as it may seem, almost every one will at times at least flatter himself that he plays his part so well, as effectually to blind the eyes of his neighbor, though he has too much penetration to be imposed upon himself. In this respect, however, notwithstanding all the self-complacency and vanity of the human heart, a man could scarcely fail to be sooner or later convinced of his mistake, if it were not for the affectation of being duped by his masked performances constitutes one of the principal ingredients in the politeness of his acquaintances.

But the courtesy of a Christian is not a mere form. It is not the phantasm of a feeling which has no real existence. It is the outward expression of an inward disposition, the conduct which a benevolent mind will on all occasions instinctively prescribe. It is the natural and unconstrained operation of unfeigned love. Let us but love our neighbor as ourselves, and it will be morally impossi-

ble to violate the laws of courtesy; for love worketh no ill to his neighbor. It will teach us cautiously to avoid whatever might unnecessarily wound his feelings; it will dispose us assiduously to study his inclination, ease, and convenience; it will make us anxious to interpret his very looks, that we may even anticipate his requests; it will enable us cheerfully to make a sacrifice of our own gratifications with a view to his. All this is perfectly easy; it is even delightful where love exists without dissimulation; but let this heavenly principle be wanting, take away from the *form* of courtesy the *power*, and it becomes an arduous and an irksome task, a yoke grievous to be borne.

2. Another characteristic of Christian courtesy is *Disinterestedness*.

The courtesy of the world is selfishness disguised. You may be civil to some particular individuals who may have it in their power to promote your interest, pleasure, pride, or ambition; nay, you may conduct yourself towards men in general with an air of courtesy, while actuated by no higher motives than such as are the natural product of a "heart deceitful above all things and desperately wicked." You may be aware, perhaps, or experience may have proved that civility is necessary to gain their regard to your comfort and accommodation; or possibly you may be courting popularity for its own sake; or you wish to be reputed amiable and well-bred; or you are solicitous to be admired as having the manners of a gentleman; in short, your politeness is a kind of traffic, in which you are engaged upon a mercenary calculation that it will produce for you a certain income, whereon "the lust of the flesh and the lust of the eye, and the pride of life" may genteelly subsist. In such a case, your courtesy has not the most distant connection with the love of your neighbor. It originates entirely in the love of this world and, consequently, in every instance in which it is disap-

pointed in its selfish purposes, it is succeeded by spleen and rudeness.

Christian courtesy seeketh not her own. She studies the feelings and bends to the accommodation of others, hoping for nothing again; and if, on some occasions, requited with coarse and churlish incivility, instead of being overcome of evil she overcometh evil with good; for she is the offspring of that charity which is not easily provoked, but which suffereth long, is kind, and envieth not. The apostle appears to have had this quality of genuine courtesy particularly in view when writing the exhortation of the text, "Be courteous"; and hence adds, "Not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it."

3. *Uniformity*. The courtesy of the carnal mind is a sickly, humorsome, capricious thing, altogether incapable of persevering exertion. The men of the world constrain us to consider their politeness as something very analogous to the operation of an intermittent fever. For a season they will carry matters to a height manifestly unnatural; treat us with an assiduity of attention, and profess towards us a warmth of attachment which is painfully excessive. But the paroxysm seldom lasts long. Nature is soon exhausted by these extravagant exertions, and sinks into drowsy silence and listless inactivity. All must have observed this. If the visit of an acquaintance be protracted but a little beyond the expected period of its duration, how is the spirit of artificial civility seen to flag. Let the ordinary forms of salutation have been exchanged; let the course of customary inquiries have been mutually proposed and answered; let the trivial occurrences of the day, the state of

the roads, the changes of the weather, have been remarked, and the miserable fund of conversation begins to fail, the interview grows insipid, the scene becomes entirely divested of every appearance of interest, and the host, no longer able to disguise the real feelings of his heart beneath the constrained civility of his manners, is impatient to be relieved from his embarrassment by the speedy departure of his guest. Nor can you calculate on the treatment you may meet. At one time, most particularly obliging; at another, without any assignable cause, perversely unaccommodating. The courtesy of this world never continueth in one stay.

But its worthless character is yet more evidently betrayed by a partial and ungenerous respect of persons. This counterfeit virtue allows to smile to a man on the right, and to wound the feelings of a less favored companion on the left.

A gracious courtesy is free from these glaring contradictions. It is without *partiality* as well as *hypocrisy*—the influence of a sincerely benevolent affection extending to every child of man; an emanation of the Divine nature, a measure of the same mind which was in Christ Jesus. You may confidently reckon on being courteously treated by men of consistent piety, under all circumstances; for their conduct is not the result of humor, but of principle. It is the work of the law written on their hearts: "Whatsoever ye would that men should do unto you, do ye even so to them."

4. *Humility* is invariably associated with it. "In honor preferring one another." The men of the world do this in appearance; they come abroad clothed with humility, but a spiritual eye sees, in all their affected *ease*, it is not the *habit* which properly belongs to them; it is the *costume* of a better country than that which claims them for its own; a foreign dress, which, like the traveler in his journey, they find it convenient to assume; a mere cloak worn in public to cover the

deformity of their natural disposition. But the veil is often of too thin a texture to answer the purpose, and hence, should any fail to pay them that deference and respect which, under this voluntary humility, they yet tacitly demand, the complacency of their looks and urbanity of their demeanor are gone—the mask is thrown off.

The courtesy of those who follow Jesus is the unaffected expression of a poor and contrite spirit. He who has learned of Christ goes and sits down in the lowest place, not to indulge in reflections upon others, or obtain the admiration of man, but because he really feels it is the place which properly belongs to him. He esteems others better than himself, and therefore, without artificial restraint, he can submit to become the servant of all in everything consistent with a conscience "void of offence towards God and man"; for such will never attempt to ingratiate himself by abject flattery or worldly compliances. His courtesy is independent of every mean and temporizing expedient; he grovels not in the mire of fleshly wisdom—nor in the insinuating and cringing servility of a man-pleaser; it is the honorable subjection of a servant of Christ; it flows from a gracious nobility of soul, directly opposed to that despicable policy which involves a sacrifice of principle to the honor and will of others. This courtesy shrinks from no degradation but that of *vice*: is ambitious of no dignity but that of being conformed to the image of His Son. It manifests an obliging readiness of mind to perform the meanest services for the chief of sinners, if so be can administer to their comfort in body or soul.

Our Lord's conduct in the house of Simon exhibits a fine example of real courtesy. On the one hand, see Him meekly submitting to occupy a place at the table of a man who, by the omission of every customary form of hospitality, had treated Him with marked incivility and neglect. On the other hand, we be-

hold Him manifesting the most tender regard towards a woman that was a sinner, though well aware He was submitting to the utmost degradation and contempt in the eyes of His self-righteous host.

5. To this may be added *vigilance*. It watches for opportunities of exertion, yet is not troublesome—not officious. It originates in a certain kindness of heart which may be called the wakefulness of love. We sometimes see in persons of undoubted piety an absence of mind; they seem absorbed in contemplation; they hear or observe not what is done by others. But this is a violation of Christian courtesy, an impropriety which obtained no place in the conduct of Him who has left us an example that we should follow His steps. It is a holy exercise misplaced, a kind of selfish spirituality, a sacrifice of public duty at the shrine of private indulgence—the devotion of the closet or the mount performed amid the neglected claims of the multitude.

Be ye then “followers of God as dear children,” and keep looking unto Jesus till you are “changed into the same image from glory to glory, even as by the Spirit of the Lord.”

It appears from the foregoing that

1st. Courtesy is a duty of more than human obligation. A breach of good manners is therefore not merely a departure from an arbitrary rule imposed by the fashion of the world, but a breach of *charity*. It is a violation of the law of love—a transgression of the commandment of God. It is *sin*; and therefore it becomes us, if we have allowed ourselves in the breach of courtesy, to acknowledge the offense and ask the forgiveness of God and man. I am aware that it is not unfrequent, nay, absurdly common, for the children of this world to beg pardon, etc., on all those trivial occasions which involve no real humility of spirit; but there the matter rests. Not so with a tender conscience; it heals not its

wounds so slightly; the children of God take shame to themselves for their asperities and negligencies—they will trace them to a want of more sincere, humble, and active affection for their neighbor; they will contrast them with the example of their Redeemer; and while they pray to their Father for forgiveness they will ask for *all the* mind which was in Christ Jesus, “that they may walk worthy of the Lord, unto all pleasing, being fruitful in every good work and increasing in the knowledge of God.”

2. Courtesy to man is perfectly consistent with faithfulness to God. A good soldier of Jesus Christ must bear his testimony against sin; but our subject prescribes the *manner* only of so doing.

3. Man cannot practise Christian courtesy till he has renounced the world; for the world is not the school in which true politeness can be acquired. To be kind to the evil and to the unthankful is a lesson of heavenly wisdom. It, and it alone, can “behold the (persecuting) city and weep over it.” In the world you may learn to love them that love you; but would you acquire the meekness of wisdom, which, unlike the politeness of the world, possesses the intrinsic property of the charity which never faileth, which enables us to be courteous not only to the good and gentle, but also to the froward, you must enter the school of Christ: “Learn of me, for I am meek and lowly of heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” Then be no longer “conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect will of God.”

“Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.”

IS SANCTIFICATION GRADUAL, OR INSTANTANEOUS?

BY REV. JAMES CAUGHEY,

[Evangelist, New Brunswick, N. J.]

[Concluded.]



DOES GOD desire us to be what He commands us? Surely yes. We would not, surely, slur His character by insinuating the contrary. Besides, it is stated (1 Thess. 4 : 3) that it is *the will of God, even our sanctification*. It may not be the will of God that we should be rich, or great, or noble; but it is the will of God that we should be *holy*. There can be no division of opinion upon that question.

But does God desire us to be holy now? to be *perfect* now? *pure* now? to love Him with all our heart *now*—this moment? Most certainly. To suppose the contrary, would be to set God a *trifling* with us, and us trifling with God!

Had he said, "Thou shalt love the Lord thy God," etc. at such and such a time in the future,—not till to-morrow, or next day, or next week, next year, or just as we are about to step into eternity, or in a prayer-meeting, and not when the word of the Lord, the will of God, is made known,—I should have wondered at it; but I should have certainly limited that great salvation to such and such periods. Or, had the apostle St. John said, "The blood of Jesus Christ his Son cleanseth partly from sin when we are in health, but shall cleanse us from all sin when in death," why, that would have been my doctrine in the pulpit. But when he says, distinctly and plainly, "*The blood of Jesus Christ, his Son, CLEANSETH us from ALL sin*"—CLEANSETH, which surely cannot mean in the *future*, but the present; and *from ALL sin*, which cannot mean a part; then, by the grace of God, I will preach the doctrine of present sal-

vation from all inward as well as all outward sin, with the same assurance that I would preach on the Godhead of Christ, or the day of judgment. What thinkest thou?

What, then, is the true and just conclusion? We may be *holy, perfect, pure; may love the Lord our God with all our heart, and soul, and might*. We cannot be thus of ourselves. God must do it for us, if it is ever done. He *wills* that we should be thus now. Are you aware you now stand with me at the highest summit of my argument for this universal and instantaneous change in our nature? But *why* is it not *immediately accomplished*? Because the change depends upon the union of two *WILLS*—our will, and the will of God; the *power* of faith, and the *power* of God. The *will* of God is not wanting, neither His *power*; for this you have already admitted in your own heart. But *our will* and *our faith* are wanting, and without these God chooses to leave the work undone; for without our *will* and *faith* He will do nothing in this matter. *Both* are evidences of our sincerity, as well as the mediums through which He saves us. "Sanctified *by faith*." "Purifying their hearts *by faith*." "Therefore I say unto you, whatsoever things ye desire when ye pray, *believe that ye receive them*, and ye shall have them." As the atmosphere conveys the sunshine to the earth, so *faith*, or *believing*, conveys the cleansing power of the Holy Ghost to the soul. The blame, then, if we are not entirely sanctified, rests with ourselves.

In conclusion, I would say to your friend, if present, what Mr. Wesley said to one in his day: "What rational objection can you have to loving the Lord your God with all your heart? Why should you be afraid of it? Would it do you any hurt? Would it lessen your happiness, either in this world, or in the world to come? And why should you be unwilling that others should give Him their whole heart? Or, that they should

love their neighbor as themselves?—yea, *'as Christ hath loved us.'* Is this detestable? Is it the proper object of hatred? Or, is it not the most amiable thing under the sun? Is it proper to move terror? Is it not *desirable* in the highest degree? Why are you averse to having the whole 'mind which was in Christ Jesus'?—all the affections, all the tempers and dispositions which were in Him when He dwelt among men? Why should you be afraid of this? Would it be any worse for you were God to work in you, this very hour, all the mind that was in Him? Why should you hinder others from seeking this blessing, or be displeased at those who think they have attained it? Is anything more lovely? anything more to be desired by every child of man? Why are you averse to having the whole '*fruit of the Spirit*'—love, joy, peace, long-suffering, meekness, gentleness, fidelity, goodness, temperance? Why should you be afraid of having all these planted in your soul, yea, in the soul of every inhabitant of the earth? Why entertain an aversion to be '*renewed in the whole image of Him that created you.*'? Is not this more desirable than anything under heaven? Is it not consummately amiable? What can you wish for in comparison of this, either for your own soul or for those for whom you entertain the strongest and tenderest affection? And when you enjoy this, what remains but to be '*changed from glory to glory, by the Spirit of the Lord*'? Why should you be averse to *universal holiness*, the same thing under another name? Why entertain any prejudice against this, or look with apprehension, whether you understand by that term the being inwardly conformed to the whole image and will of God, or an outward behavior in every point suitable to that conformity? Can you conceive anything more amiable than this—anything more desirable? Set prejudice aside, and surely you will desire to see it diffused over the whole earth. Is it *perfection*,—

the being 'sanctified throughout spirit, soul and body'? What lover of God and man can be averse to this, or entertain frightful apprehensions of it? Is it not, in your best moments, your desire to be all of a piece,—all consistent with yourself,—all faith, all meekness, all love? And suppose you were once possessed of this glorious liberty, would you not wish to continue therein,—to be preserved '*blameless unto the coming of our Lord Jesus Christ*'? Why be averse to entire consecration—offering up all your thoughts and actions, as a spiritual sacrifice to God, acceptable to Him through the blood and intercession of His well-beloved Son? Is not sin the greatest evil on this side hell? And is not an entire deliverance from it one of the greatest blessings on this side heaven? Why, then, be averse to deliverance from it? Do you *love* sin, that you are so unwilling to part with it? Why not rather wish to have sin totally rooted out both of your heart and life?"

How would your friend receive a succession of questions like these? How would he answer them? Would he attempt it? Nay, what thinkest thou? Now is the day of salvation; this is the accepted time. All things are ready. Look for it every moment by *faith*, not by works. If by *works*, then you are not humble enough, not convicted enough, not good enough—and by such "*enoughs*" you may perceive you are seeking it by works till this hour. But if by *faith*, why not this moment, *as you are*, and *where you are*? Come, my Saviour, bless every believing soul! Apply the cleansing blood!

"O let it sink into our soul
Deep as the inbred sin;
Make every wounded spirit whole,
And every leper clean!"

"This is the rest, the life, the peace,
Which all Thy people prove;
Love is the bond of perfectness,
And all their soul is love."

Glory be to the Father, and to the Son,
and to the Holy Ghost. Amen.

"WHATSOEVER THINGS ARE LOVELY."

BY REV. CHAS. W. L. CHRISTIEN,

[Pastor in the Wesleyan Connexion, England.]

IV.—INCREASE AND ABOUND.

INCREASING and abounding in "whatsoever things are lovely"—this is God's design. Every living thing with which we are acquainted is either under the law of development or the law of decay. If it is not beneath the one it is simply because it is subject to the other. When the farmer sows his seed he does not throw it away; he puts it beneath the power of the law of development. In the garner the corn cannot grow, but put into the prepared soil it can. And in due time instead of the barren furrows there is "first the blade, then the ear, after that the full corn in the ear." But what takes place now? Why, the law of development can do no more. It has brought the corn to perfection, and hands it over to the law of decay. The two laws meet and touch. And if the corn is not cut down at once it will begin to spoil, decay will soon set in, and it will become useless. So is it with all animal life, it grows to maturity and then begins to fail. If it is not ascending it is descending. And man himself climbs to the top of the hill, speedily crosses the narrow table-land at the summit, and then goes down the other side.

Now religion in the soul is a life, and it also must be under either the one law or the other. "There is no standing still in religion," is a proverbial expression, and it contains a profound truth. If a soul is not advancing in piety it is sliding back.

But God never intends religion to be found under the law of decay. As a blessed matter of fact religion never dies of old age. If it ever does die it is

either strangled or starved. "The path of the just is as the shining light that shineth more and more unto the perfect day." Endless advancement is the law of its existence. It never reaches a point beyond which it cannot pass. In a world of death God would have this one thing immortal, pointing to the deathless world beyond. The lamp of grace is lit for eternity.

This, of course, applies to every part of the Christian life. God would not have us one-sided. All the elements of our religion are to grow, not one, not some, but each, faith, hope, love, joy, peace, long-suffering, gentleness, meekness, self-control, and every other grace created by the Spirit.

And very much of the beauty of the Christian life must, of necessity, depend upon this harmonious development. A tree is not beautiful if grown on one side only. Nothing is beautiful that is not proportionate. And a believer who only grows partially will never be beautiful. If a man grows in stern hatred to sin but not in tender love for the sinner, or in faith in God but not in zeal for the salvation of the world, or in love for the truth but not in peacefulness of spirit, he will have his character marred, and often his good will be evil spoken of, because of the absence of development in scantier graces. He ought to be growing in grace symmetrically.

But never has the believer the chance of progressing so rapidly as when he has found a clean heart. If the man is faithful there is a constant advance from the moment of conviction to the epoch of conversion, and from the moment of pardon to the epoch of entire sanctification. But after that is reached more speedy growth can be realized than ever before. And "this is the will of God, even our sanctification," that being "freed from sin," we may without inward let or hindrance "increase and abound" in all the graces of the Christian character.

And herein is a great joy! There

could not be a sadder thought to the believer than that he had reached the limit of progress in Christian loveliness. But to look forward to lifelong and eternal progress in all that is Christlike, is one of the most inspiring of thoughts. "It is always better on before a faithful believer," is not only a glorious truth, but a very shout of victory. And so long as a man is living a life of full consecration and full trust, this growth in spiritual loveliness is going on.

And who can tell to what radiant beauty, to what real splendor a character can be brought under the culture of the Divine Spirit? If the common dog-rose of the hedge can become the moss-rose of the garden, under the culturing hand of man; if the invalid cured of internal disease can grow from the pale and trembling weakness of convalescence to strength, till the vigorous arm and the elastic step, the dancing heart's blood careering through the veins, and the healthy flush upon the cheek tell of a robust manhood, much more shall the spirit of man under the training, fostering hand of the Holy Ghost, become possessed of a richer, fuller, mellower life of spiritual loveliness. That day is lost in which no additional touch is given to the picture. But such days will not be, if we "work out our own salvation with fear and trembling," for "it is God that worketh in us both to will and to do of His good pleasure." And "His good pleasure" is that we should be "conformed to the likeness of His Son," and that we should "increase and abound" in "whatsoever things are lovely."

THERE are depths in the ocean, I am told, that no tempest ever stirs. They are beyond the reach of all storms, which sweep and agitate the surface of the sea. And there are heights in the blue sky above to which no cloud ever ascends, where no tempest ever rages. where all is perpetual sunshine, and nought exists to disturb the deep serene. Each of these is an emblem of the soul in which Jesus dwells; to whom He speaks peace, whose fear He dispels, and whose lamp of hope He trims.—*Tweddle*.

EXPOSITION, 1 JOHN 1 : 6-10.

BY REV. LUCIUS HAWKINS,

[Evangelist, Leavenworth, Kansas.]



PROBABLY no passage in the Bible has elicited more controversy than the above. For years it has been the battleground for theological warfare, and many and severe have been the engagements on this field.

The "bone of contention" has been the extent to which a soul may be saved in this life; one party claiming that we may be saved from all sin, both actual and inherited, here and now; while the other party insists that we must continue in sin, and sin continue in us, till death: both sides drawing their arguments and proofs from this same passage.

For instance, the first party invariably quotes the seventh verse to prove that we may be cleansed from all sin in this life. The second party as invariably quotes the eighth verse to prove that the first party's argument or position is false. The first party then quotes the ninth verse to prove that his position is scriptural, and the second party rejoins by quoting the tenth verse.

Now, is it possible for two opposite doctrines like these to be substantiated by the same scripture? Did the apostle John contradict himself twice in the scope of four verses? If so, then may the infidel well say that the Bible is full of contradictions, and that anything can be proven by it.

But we do not admit any such inconsistencies in connection with this Scripture, but claim that it is entirely consistent with itself, and with God's plan of saving men, which is to save them from all sin, both actual and inherited, in this life; and the difficulty is not in the contradiction of the Scripture, but in the false interpretations put upon it.

Expositors tell us that this epistle was

addressed to believers, which is true; but this portion of the epistle was intended to correct a dangerous error that was current in the apostle's day. There was living, contemporaneous with the apostle, a class of religionists who styled themselves *Gnostics*, or those who know everything. They were the antipodes of the *Agnostics* of the present day, who claim to know nothing.

These Gnostics claimed that they were a part of Deity, and consequently they not only knew everything as God knows everything, but they were also as pure and holy as God, and always had been; consequently they had no need of the Gospel, and no need of the cleansing blood of Jesus Christ. They claimed to have fellowship with God, and yet their lives, as everybody could see, were full of sin, and they were living in moral darkness and condemnation.

Hence John says to them in the sixth verse of this chapter: "If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth." And then in the seventh verse he gives them a gospel sermon in a nutshell: "But if we walk in the light as He is in the light, we have fellowship one with another (or one with the other, the soul with God), and the blood of Jesus Christ, his Son, cleanseth us from all sin." And then in the eighth verse he notices their fiction of native sinlessness by saying to them, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." And then in the ninth verse he gives them another condensed gospel sermon by saying unto them, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." That is, instead of denying that you are sinners, confess that you are sinners, and God will both forgive and cleanse you. And then in the tenth verse he notices their false assumption of never having committed a sin in all their lives, by saying to them, "If we say that we have

not sinned, we make Him a liar, and His word is not in us"—for John knew that God had declared, "For all have sinned and come short of the glory of God."

With this reply John closes his discussion with the Gnostics, and directs his epistle to genuine believers, whom he styles "little children," and says to them "My little children, these things write I unto you that ye sin not." He does not write them that they have never sinned, and that they do not need the cleansing blood, but having confessed their sins and been forgiven, and having been cleansed from all sin, both actual and inherited, he now writes to them that they sin no more.

This seems to be a simple and common sense interpretation of this badly wrested and mis-interpreted portion of God's precious truth; and its consistency with itself, and its harmony with other Scripture is seen by all who do not have a pre-conceived and unscriptural theory to sustain.

It is quite difficult, if not impossible, for any person to understand Scripture that lies beyond his own personal experience. The unconverted man cannot understand what the Scriptures say about the new birth; nor can the unsanctified man understand what the Bible says about holiness. But when our experience brings us up to these truths, then we can understand them.

And this is one reason why this passage is so often misunderstood and mis-interpreted—it speaks of spiritual things lying beyond the experience of the average Christian. May the Lord lead us all into the experience, that we may have the understanding.

RUTHERFORD beautifully writes—"It is a good sign when the Lord blows off the blossoms of our froward hopes in this life, and tops the branches of our worldly joys to the very root, on purpose that they should not thrive. Lord, spoil my fool's heaven in this life, that I may be saved forever!"

THREE FULL ASSURANCES OF HOLY SCRIPTURE.

BY REV. J. L. SOOY,

[Pastor of State Street M. E. Church, Trenton, N. J.]

III.—FULL ASSURANCE OF HOPE.

"And we desire that every one of you do show the same diligence to the full assurance of hope unto the end."—HEB, 6 : 11.



R. WESLEY says, "*The full assurance of faith* relates to present pardon; *the full assurance of hope*, to future glory: the former is the highest degree of Divine evidence that God is reconciled to me in the Son of His love; the latter is the same degree of Divine evidence, wrought in the same soul by the same immediate inspiration of the Holy Ghost, of persevering grace, and of eternal glory. So much as *faith* at every moment *beholds with open face*, so much, and no more, does *hope* see to all eternity."

The measure of a man's faith, then, is the measure of a man's hope. If that faith be habitual, assured, full, his hope will also be assured and full. If it be the faith of the halting, doubting, trembling Christian, who *thinks* that a believer may walk always in the light, but himself walks now in darkness, now in twilight—the hope of that man will have little of inspiration and expectation in it.

1. *Assured hope is founded on a full consecration.* If we have committed everything to Jesus, we may hope. "If ye be willing and obedient, ye shall eat the good of the land" (Isa. 1 : 19). Here is an expectation held up—"eat of the good of the land." But it is conditioned upon *willingness and obedience.* Are we, before God, really willing to be fully His? If so, He will meet us at the point of willingness, and Himself undertake all the rest. But the consecration must be both

heartily and complete! God can never be induced to put the hope that is "sure and steadfast" into a heart that is unclean, or not fully at His disposal. Each and everything must be given up to the will of God; all we know and all we do not know—surrendering *all* for Jesus and holiness.

(1) *This is the pledge of persevering grace.* "Every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3 : 3). The apostle does not here speak of any man purifying his own heart, because this is impossible; but of his *persevering* in the state of purity into which the Lord hath brought him. How? He *purifieth himself*—that is, the believer daily abstains from all evil; daily keeps himself in the love of God; anxiously uses all the means that lead to purity; imploring God for the sanctifying Spirit to cleanse and keep him—and thus he *perseveres*, and thus his hope keeps bright, assured, and full.

(2) *This is the earnest of eternal life.* No person can enjoy the full assurance of the hope of eternal life who does not *know* that his sins are forgiven through Christ Jesus, and that his heart is purified from all unrighteousness. For without holiness "no man shall see the Lord"—hence none can Scripturally and rationally *hope* for eternal glory; "it being," as Dr. Clarke says, "a contradiction to profess to have the full assurance of hope to enjoy a state and peace for which the soul is conscious it is *not* prepared."

2. *Assured hope demands a large faith.* "The Lord taketh pleasure"—in whom? Why, in "those that hope in his mercy. He loveth to be inquired after." O, if we would only believe for enough, and strive after enough, and ask enough from our infinitely rich Father up yonder, who can tell what unbounded expectations we might entertain!

When the Rev. Dr. James W. Alexander, for many years pastor of the Fifth Avenue Presbyterian Church, New York City, lay dying, he was approached by a

friend who asked him how he felt, and said to him, "Suppose you were now to go to the judgment seat, what would be your feelings?" He was then within twenty hours of his decease, and he knew he was dying. "What would be my feelings," said he in reply, "if the curtain should drop now, and I at this moment were ushered into the presence of God? They would be these: first, I would prostrate myself in an unutterable sense of my nothingness and guilt; but, secondly, I would look upon my Redeemer with an inexpressible assurance of faith and love. A passage of Scripture which explains my present feelings is this: "I know *whom* (with great emphasis) I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.' Some persons read it, 'In whom I have believed,' but there is no preposition. Christ Himself was the direct object of the apostle's faith. I 'know *whom* I have believed'; that is, I am acquainted with Him; I know Him," and relying upon that only, he died, as millions of others have done, and as God grant we may, in the conscious experience of a clean heart and a firm, unshaken faith.

During the past week I have buried one of the older members of the State Street Church, in this city. She was one of God's pure ones while she lived, and so came down to the close of life in "the full assurance of hope." Her last words were: "Bright change when one is prepared!" O, for that hope which does not even flicker as we go down into the dark valley!

THE PIOUS NEGRO.—A certain American parter had a favorite domestic negro, who always stood opposite to him when waiting at table. His master often took the name of God in vain, when the negro immediately made a low and solemn bow. On being asked why he did so, he replied, "that he never heard that *great name* mentioned but it filled his whole soul with reverence and awe." Thus, without offense, he cured his master of a criminal and pernicious custom.—*Sel.*

SPIRITUAL POWER.

BY REV. D. NASH,

[Of the New York East Conference.]



T. PAUL enjoins Christians to "Be *strong* in the Lord." Many members of the Church complain of a want of power to work for God. But Christ always gives power to those whom He sends forth—spiritual power for spiritual work—the power of God to do the work of God. The power given is proportioned to the work to be accomplished. Jesus designed that His disciples should do even greater works than He did Himself: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father" (John 14: 12). It is great to do the same works, but to do greater works than Christ, is indeed astonishing.

But how is this promise verified? It is on this wise: Christ overcame sin, death, and hell. His human nature, begotten by the Holy Spirit, had not the least spot of sin upon it. Now, Christian believers overcome the same forces of evil in a nature naturally defiled in every part, but made whiter than snow by His blood, when entirely sanctified.

The use of this subject is, First, To exhort all Christians to partake of this supernatural power of the Holy Spirit. And let us not think it a matter of indifference whether we have this power or not—it is of absolute necessity, both for ministers and for Christians generally. Ministers of the gospel need to have this power of the Holy Spirit, because otherwise they are not qualified for the work to which they are called. Neither natural nor acquired abilities are sufficient. The apostles of our Lord were to tarry at Jerusalem until they were endued with this power before they went

forth to preach His Gospel. Even Christ Himself did not enter upon the work of the ministry until the Spirit of God came upon Him. He said, "The Spirit of the Lord is upon me," etc.

Now, if Jesus Himself, and His apostles were not sufficient for the ministry until they had received this power from on high, it is equally true of ministers now. Christ is waiting to bestow upon them this power.

If ever a powerful ministry was needed, it is *now*, in this latter part of the nineteenth century. There is no strength in the ministry without the Spirit of God. But when they have received the Spirit, their ministry is powerful. They can say, "Our gospel came unto you not in word only, but also in power and in the Holy Ghost, and in much assurance." And again, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power."

A sign of the Spirit of power in a man's ministry is the conversion of souls. This the writer witnessed, personally, several times under the powerful ministry of the late Rev. Thomas Collins, when in the Sandhurst Circuit, England.

A ministry without the Spirit is cold and without saving effect. It is unlike the apostles', who having received this Spirit, were men of power, of fire, running through the world and burning up its corruptions like fire amongst dry stubble.

Bishop Foss, while attending the English Conference in London, was called to attend a meeting at the Children's Home. In his address on that occasion he said: "I call to mind an event that occurred in Cincinnati many years ago, when that city began its rapid development. Grave ministers were very much alarmed lest vice and crime should outrun the Gospel. They held many meetings on the subject, and one Saturday afternoon they consulted and prayed together. One suggested a wide distribu-

tion of tracts—another a new method of carrying forward the temperance reform—and many other plans were proposed, until at last a comparatively young Baptist minister arose and said to the grave senior ministers sitting around him: 'I have a plan better than any of yours,—let us go home to our studies, read our Bibles, and pray over them, and then go and preach the Gospel *scalding hot*.' That minister had the Spirit, and his preaching was accompanied with the Holy Ghost and with fire." This reminds me of what John Wesley once wrote to Alexander Mather: "Give me one hundred preachers who fear nothing but sin, and desire nothing but God, and I care not a straw whether they be clergymen or laymen—such alone will shake the gates of hell and set up the kingdom of heaven upon earth!"

Such men, filled with the Holy Ghost, will accomplish greater works in the conversion of souls, than even our Saviour, who confined His labors principally among the Jews. It is clear then, that the Spirit of God, the almighty Sanctifier of the human soul, can render the soul of man a partaker of His holiness and power. Thus we may be as "flames of fire" in the Church, and as "lights in the world," and all coming under our influence catch our spirit and be kindled into burning and shining lights too. Every Christian should burn with love to Christ and souls. We should be as the Seraphim before the throne, having a burning love and tireless zeal. We should thus bring heaven down to earth, whilst from earth we are rising towards heaven, to join "the great assembly and Church of the First-born."

The Rev. E. Bickersteth in his last illness observed, "I have so many mercies, I ought to be full of praise. This is a sweet direction: 'In every thing give thanks' (1 Thess. 5:18); there is more Divinity in that verse than in all the fathers. It is a bit of gold which enriches. They talk of the gold of California, but the gold of that land is good."

CLEARER LIGHT.

BY REV. J. B. ATKINS,

[Wesleyan Minister, Ireland.]



AS the train moved on rapidly, it was no wonder that feelings of peculiar interest should have filled the mind of the young itinerant; who was on his way to a new circuit. How often at such times do thoughts, prayerful and expectant, arise! Methinks, if friends were aware of these feelings, they would be prepared to accord a very hearty welcome. How important may a word of kindly greeting be to the preacher as he enters upon a new sphere of labor!

But there were other reasons to make his journey even more interesting than the charm of novelty. In common with others he had felt great joy at the good news which was then abounding—for the revival in Ulster was one of the chief topics of the day. It was a work so great as to make the year 1859 memorable in the history of the Church. Ireland that year seemed to become a praise in the earth; a harbinger, we may trust, of the better days to come. He regarded it therefore as a great privilege, that his sphere of labor lay where he might hope to witness some of those wonders of grace, whereby the Holy Spirit was arresting the minds of the people.

On his arrival in Belfast, his feelings of pleasure were still further increased, having learned from one of the stewards that Dr. and Mrs. Palmer were in town. In the evening he had the pleasure of meeting those distinguished evangelists at the residence of Rev. Robert Wallace. A select company was present. The conversation was for the use of edifying. Mrs. Palmer seemed to have power in introducing profitable themes of conversation. The Rev. E. Best, now of New Zealand, was present, and also Mr. Mathewson, of Belfast.

In the evening, a public service was held in the Donegal Square Methodist Church—a very beautiful and spacious building.

Where there is a sincere desire to know, and to do the will of God, it seems an arrangement of Divine providence, that in some way the CLEARER LIGHT comes. It may be the reading of a book which at the time seemed casual, but was in reality Heaven-directed—or it may be by the teaching of some devoted servant of the Lord. One thing is certain, that the *true light* is from God, and when it comes we must walk therein, or else it may become darkness. “If therefore the light that is in thee be darkness (be turned to darkness), how great (how awful) is that darkness!”

At the meeting an invitation was given to those who were seeking, to go forward and kneel at the communion rail. He had often previously found it good to bow with the humble seekers after salvation, and did so at this time. Mrs. Palmer said to him, “that she believed the Lord had sent him there, as there were witnesses required in the ministry on this subject.” She then inquired, “if he could give up all to Christ?” As he had not considered the subject before in that light, after a little consideration he said, “I think so.” Mrs. Palmer then said, “*Now 'tis done!*”—but you will need to tell it: it is as the fire kindled, but if you want it to blaze, you must give expression.”

Well, he thought, if it were done, it was very simple, as he had looked upon the blessing of holiness as hard of attainment, requiring some great exercise of faith, and only enjoyed by a few persons, such as Mrs. Hester Ann Rogers, or Mr. Fletcher.

Before the meeting closed, Mrs. Palmer said, “There were some present who said they could give up all to Jesus, and now it was their duty to tell it.” He was able to bear testimony to the good received at the meeting.

THE LIGHTING OF THE "DARK CONTINENT."

To the regions beyond, pass the truth-telling wires
 O'er the sea where old Tyre sat, a purple-robed queen;
 Stretch lines o'er the desert, and kindle keen fires,
 Where the Niger rolls broadly 'mid valleys of green.

Lift up the deep voice of your cataract waves,
 Ye floods of the Congo! her woods, clap your hands!
 The feet of swift messengers gleam by the graves
 Where sleep the first heralds from occident lands.

A VILLAGE ON THE SHORES OF LAKE TANGANIKA.



Wake, shores of Zambesi! wake, bright inland seas!
 They come—heaven's ambassadors bringing good-will
 Peace, daughters of bondage! they speak your release!
 Rise, clan of Sechele! for the war-cry is still

He came—your Redeemer—to drink sorrow's cup;
 He rose—sending love-thoughts to every domain;
 He comes yet in glory—sad faces (!) look up
 To wait His appearing, and welcome His reign.



"Thy Word is truth."—JOHN 17 : 17.
 "How precious is the Book Divine,
 By inspiration given!"

HOLINESS LESSONS.

BY REV. N. VANSANT.

FIRST WEEK.—Lesson I.

Topic—QUALITIES OF HOLINESS.

SCRIPTURE LIGHTS.—Matt. 5 : 48. Eph. 3 : 16-19. Phil. 3 : 15. Col. 1 : 28.

STATEMENT.—If after the stripping off, last month, of so many things sometimes ascribed falsely to the doctrine of holiness, any are led to ask what can be left, the answer is at hand. Everything desirable for redeemed mortals in this probationary life still remains as may be seen in considering

(E) THE POSITIVE ATTRIBUTES OR QUALITIES OF HOLINESS.

No careful reader of the Bible can fail to learn what these qualities are. Especially will he find them set forth in all needful detail by Paul, and James, and Peter (1 Cor. 13 : 4-8; James 3 : 17; 2 Pet. 1 : 5-7). Besides these inspired summaries, there is a notable statement of these qualities in the writings of Mr. Fletcher, which may well supplement the passages referred to: "We call Christian perfection the maturity of grace and holiness, which established adult believers attain to under the Christian dispensation. . . . In other words, Christian perfection is a spiritual constellation made up of these gracious stars—perfect repentance, perfect faith, perfect humility, perfect meekness, perfect self-denial, perfect resignation, perfect hope, perfect charity for our visible enemies, as well as for our earthly relations; and above all, perfect love for our invisible God through the explicit knowledge of our Mediator, Jesus Christ. And as this last star is always accompanied by all the others, as Jupiter is by his satellites, we frequently use, as does St. John, the phrase 'perfect love,' instead of the word 'perfection,' understanding by it the pure love of God, shed abroad in the heart of established believers by the Holy

Ghost, which is abundantly given them under the fullness of the Christian dispensation." Without strictly confining ourselves to any one of these formulas, we may profitably consult each of them in the further study of our Topic.

SECOND WEEK.—Lesson II.

SCRIPTURE LIGHTS.—Deut. 6 : 5; 30 : 6. Rom. 13 : 10. Phil. 1 : 9. 1 Cor. 13 : 1-13.

I. THE GREAT, DISTINGUISHING TRAIT OF HOLINESS IS LOVE. Supreme love to God, and sincere love to man (Matt. 22 : 37-39).

1. *This love is variously described as to its source and inspiration.* "The love of God" (Rom. 5 : 5); "the love of Christ" (2 Cor. 5 : 14); "the love of the Spirit" (Rom. 15 : 30); implying not only the Divine love toward us, but particularly the love begotten in us by the holy Trinity, and moving our hearts at once both Godward and manward. Mr. Jay, in describing the leaven in the meal (Matt. 13 : 33) as "a foreign importation, not naturally in the meal nor derived from it," describes also this saving love; it is not naturally in us or derived from us, but is the gracious deposit of a foreign hand, the hand Divine.

2. *This love in its perfect state constitutes the essence of true holiness.* "The ground of a thousand mistakes is the not considering deeply, that love is the highest gift of God,—humble, gentle, patient love; that all visions, revelations, or manifestations whatever, are little things compared to love. It were well you should be thoroughly sensible of this. The heaven of heavens is love. There is nothing higher in religion; there is, in effect, nothing else. If you look for anything but more love, you are looking wide of the mark, you are getting out of the royal way. And when you are asking others, 'Have you received this or that blessing?' if you mean anything but more love, you mean wrong; you are leading them out of the way, and putting them on a false scent. Settle it then in your heart, that from the moment God has saved you from all sin, you are to aim at nothing but more of that love described in the 13th chapter of 1st Corinthians. You can get no higher than this till you are carried into Abraham's bosom."—Wesley.

THIRD WEEK.—Lesson III.

SCRIPTURE LIGHTS.—Col. 3 : 14. 1 Thess. 3 : 12. 2 Pet. 3 : 18. 1 John 3 : 3.

3. *The perfection of this love is one of kind or quality, not of measure or degree.* Strictly speaking, this is the one only thing in which perfection is possible on earth. As to every thing else—comeliness of person, health, strength, perception, knowledge, judgment, memory, gift of utterance, etc.—we must, in less or greater measure, continue imperfect while in the body; but amid all such human imperfections, there may be a gracious perfection of love toward God and man which totally excludes every element discordant with itself. This is the one sense in which perfection applies to present Christian experience; it is “perfect love,” love perfect in its purity, in its freedom from all unholy admixture. We say admixture, for while the love of God in every new-born soul is pure in itself as it comes from God, the remaining sinfulness of every such soul involves it in a mixed spiritual condition from which entire sanctification can alone give deliverance. This is what John means by making our love perfect (1 John 4 : 17, 18).

As to measure, this perfect love admits of continual increase. At every moment, indeed, we are required to love God “with all the heart, soul, mind and strength”; that is, we are required to love Him not only with all our faculties, but with all the strength of all the faculties that we possess. It follows that the measure of our God-given ability at each instant of time, is the measure of our obligation toward Him. But here comes in another law, the law of blessed Divine enlargement, whereby continual spiritual progress is insured to all the truly sanctified. Under this law, as their ability to love God may be ever enlarging so their love to Him may be ever increasing in volume and intensity. On this principle the Psalmist could avouch, “I will *run* the way of thy commandments when thou shalt *enlarge* my heart.”—(Psa. 119 : 32). This principle fully meets the objection that perfect love interposes a bar to growth in grace (2 Pet. 3 : 18). Nay, just the reverse. It accomplishes the removal of every bar by giving freedom from the only thing that can effectually hinder Christian progress, that one thing being sin. This “laid aside,” how easy to “run with patience the race set before us” (Heb. 12 : 1).

FOURTH WEEK.—Lesson IV.

SCRIPTURE LIGHTS.—Psa. 141 : 5. John 14 : 15, 21, 23 ; 15 : 10, 14. Col. 3 : 12, 13. 1 Tim. 1 : 5. 1 Pet. 4 : 8.

4. *Perfect love combines peculiarly the passive and active elements of grace.* The supreme illustration of this is found in the life of Jesus. Whether we study the love which He bore to His Father, or that which He bore to men, we see the most striking displays of these united elements. “Yet it pleased the Lord to bruise him; he hath put him to grief.” (Isa. 53 : 10.) Did He murmur or complain? His supreme filial love held his soul in a sweet resignation to His Father’s will, the sublimest expression of which was given in His garden agony—“Nevertheless, not as I will, but as thou wilt.” (Matt. 26 : 39).

In keeping with this spirit of submission to God, was His spirit of meekness toward men. “When he was reviled, he reviled not again.” (1 Pet. 2 : 23; cf. Isa. 53 : 7; Acts 8 : 32.)

With these passive elements of His character was combined an unceasing *active* obedience to the will of His Father. In the beginning of His ministry He could say, “My meat is to do the will of him that sent me, and to finish his work” (John 4 : 34), and at its close he could declare, lifting up his eyes to heaven, “I have finished the work which thou gavest me to do” (17 : 14).

Here is the infallible pattern of our love. “The disciple is not above his master; but every one that is perfect shall be *as* his master” (Luke 6 : 40). By far the more difficult side of this love is the passive side, that which requires a perfect acquiescence with God, and perfect forbearance toward men. Yet even this, through grace, is practicable, since it is everywhere insisted upon as a high privilege and sacred duty.

Finally, this love on its active side is an impelling force in the heart of its subject that constrains him to do and to dare for its object, no less than to suffer. As by a law of nature the bruised seed penetrates the soil, the hidden leaven works in the meal, or the steam propels the engine, all without painful effort, so by a law of grace this perfect love to God and man finds ready, cheerful, even gladsome expression in words, and deeds, and sacrifices for Christ and humanity. “For the love of Christ constraineth us” (2 Cor. 5 : 14).

HOLINESS AT HOME

"At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people."

JER. 31 : 1.

"And cottages, possessing
Thy blessedness, are blest."

LUTHER used to say, "I am more afraid of my own heart than of the Pope and all his cardinals. I have within me the great pope, *self*."

EVERY-DAY PRECEPTS.

"Be strong in the grace that is in Christ Jesus."

II Tim. 2 : 1.

SUCH was the counsel given by Paul to his son Timothy. It has relation to spiritual strength. It is contemplated in the Gospel that the Christian shall be strong—strong in grace. If he has self-dependence, he is weak, weak as other men—but if his trust be all thrown upon Jesus' name, he is strong—stronger than all that can be against him. Observe! he is to be "strong in the *grace* that is in Christ Jesus." Grace signifies *favor*. The whole Gospel system is an expression of Divine grace, or favor. Jesus is that expression—the embodiment of the favor of God shown to our world. In this Gospel scheme there are multiplied provisions—flowing to us as crystal streams from the throne of God. It is ours to accept these gracious appointments, and thus be strong—strong for duty, for trial, and every earthly emergency.

This is a counsel for the Home as well as for the isolated individual. Parents and children should be strong—strong in spiritual knowledge, in faith, and in every Christian excellency—so strong that the graces of holy character and life will shine brilliantly. The Christian parent may, and should be, strong in wisdom, in authority, in patience, and in endurance. The Christian child may, and should be, strong in love, in obedience, in reverence, and in loyalty to Home-interests. All this is the outflow of "the grace that is in Christ Jesus." It is not of natural growth, but of Divine implantation, by the Holy Spirit.

There are homes that are thus strong. A cottage-home is stronger, a thousand times,

under such auspices than a palace-home without the benign sway of grace. A home "strong in the grace that is in Christ Jesus" is a place where Jesus and holy angels daily reveal their presence. Sunshine, joy, perpetual contentment—in a word, HEAVEN is realized by every one.

"HEAVEN'S gates are wide enough to admit of many *sinners*, but too narrow to admit of any *sin*."

LETTER TO THE CHILDREN.

BY LELIA H. WATERHOUSE.

My dear Children :

ONCE a great Landowner gave to two little children a small piece of ground to cultivate for their own use, to give pleasure to their friend, and to beautify the grounds of the great Landowner. These little gardens were enclosed by pretty white fences. I will try to tell you how the children cared for the gardens. To make you understand better, I will call one of the little girls Rita, and the other Tona.

Rita spent much time working on her *fence*. She would drape it with many varieties of cloth, with bright ornaments, and I am afraid she spent much time walking around it and admiring it. Sometimes she would run hastily into the garden and scatter a few seeds, never stopping to see what kind of soil they fell in, and O, the weeds, the weeds! Then she would run and pull a few of them out, but generally she *cut them off*, instead of pulling them up by the roots.

Now the Landowner lived where He could see Rita's garden all the time. He often talked to her about it, and sent His servants to help her, but she was so busy caring for her fence that she had no time to care for her garden. It makes one so sorry to think about poor, careless, wilful Rita! I will not tell you more about her.

Tona kept her fence very tidy, but she spent the most of her time in her garden. She often talked with the Landowner about it, asking Him to teach her how to make her garden. He loved to see Tona so interested, and helped her very much. Sometimes he would send His servants to help her, and often He would *turn up the earth with His own garden tools*, to prepare it for choice seed.

Tona tugged with all the strength of her little hands at the ugly weeds. She tried to pull them up by the roots when they were young, but some *grew very fast*. Tona's garden was a pretty sight,

with its neat fence, its well-weeded beds, and its fragrant blossoms. Often the great Landowner asked her for flowers to give to His friends, and it always delighted Tona to gather the choicest ones for Him.

My dear children, if you do not understand my little story, ask papa or mamma to explain it to you, and be sure to read Isaiah 58 : 11, and see what it there says shall be "like a watered garden."

"It is a good rule in some nurseries, where the children quarrel over their toys, to remove the thing contended for, and hang it up where they can see it, but may not touch it for a given time—a day or a week. It is a silent witness against strife. To this day, the writer remembers the very tones of her beloved father's voice (the Rev. E. Bickersteth), when his oft-repeated words,—*"Love, love, dear children,"* repressed many a rising storm of contention."—*Sel.*

THE TRY COMPANY.

WORD OF PROMISE.—"*And the fruit of righteousness is sown in peace of them that make peace.*"—JAS. 3 : 18.

MAY FLOWERS.—When this number reaches our young friends, members of the TRY COMPANY, they will be in the midst of May flowers. They will be roaming in the gardens, fields, and groves, and rejoicing at the reappearance of the beautiful Spring visitants. Be sure under these circumstances to have your thoughts turned heavenward—look through nature up to nature's God. Remember that it is our Father's hand that paints the flowers, and fills every passing breeze with their rich fragrance. Be glad, therefore, dear children, and let your young hearts go out in praise to your Heavenly Father, from whom all these good things proceed.

ANSWERS TO QUESTIONS :

In MARCH NUMBER.—May Templin, of Bethel, Kansas, writes: "I am eleven years old. I am interested in reading the Letters to the Children, and find the answers to the questions in the March number :

Quest. 1—*Ahab* (1 Kings 21 : 25). 2—*Abijah* (1 Kings 14, 13). 3—*Nehemiah* (Neh. 6 : 10-13). 4—*The Midianites* (Judges 8 : 26).

Gertie M. Hibberd, North Union, Maine, sends an answer to No. 1, as above. [All correct—Ed.]

In APRIL NUMBER—1 *Solomon* (8 Kings 10 : 27). 2. *The Moabite in the sepulchre of Elisha* (2 Kings 13 : 20). 3. *The Levites* (Deut. 18 : 1-5—reason, the Lord was their inheritance.) 4. *Obadiah* (1 Kings 18 : 4).

Answers sent by C. M. Gould, C—, Canada, and by E. Tilton, Waverly, Kansas.

BIBLE QUESTIONS FOR MAY—

1. Who first suffered Martyrdom?
2. What was the first Scriptural song?
3. Who was the first shepherdess?
4. What is the first mountain mentioned in the Bible?

LOVED ONES GONE BEFORE.

[NOTE.—Obituary notices, to insure insertion, must reach us within three months after the person's death.]

C. C. DRAKE was born in Leroy, N. Y., and passed from earth to heaven, at Rohnerville, Cal., October 12th, 1886, aged 76 years. He was a man singularly pure and noble in character. His life at home, as he moved among his fellow-men, in a quiet and unobtrusive way, was a blessing to all. During a protracted and painful illness, he maintained his faith in God, and at the last passed peacefully to the home of the redeemed. An aged wife, two sons, three daughters, and others mourn his loss—but a firm Christian hope sustains them.

WILLIAM SMITH was born in Scotland, June 8th, 1806, and closed his earthly career at Strawberry, Wis., July 25th, 1886. He was a member of the Methodist Episcopal Church for sixty-five years, and a class-leader for twenty-five years. He was a careful student of God's Word, and enjoyed entire sanctification, and preached it by his life and testimony. All who came in contact with him felt the sacred influence. Three times a day he worshiped with his family. He was suddenly called hence. A little before his departure he sang the beautiful hymn, "Nearer my God to Thee." He rests with Jesus.

MRS. ALFRED MARSELIS departed this life December 24th, 1886, at Dundela, Canada, in the 45th year of her age. She was converted when only twelve years of age, in a meeting held at her home in Dundela, conducted by Rev. Bro. Coleman. She always enjoyed the blessings of fellowship in the Methodist Church, and remained loyal to its interests to the last day of her life. It was her delight to read God's Word, and many other good books, and she has been a subscriber to *The Guide* since 1857. During her last illness she was wonderfully lifted out of self into sweet communion with Jesus. Her end was peaceful, and she has joined the company who have been "washed in the blood of the Lamb."

MRS. ANN LEAH REED was born in Cornwall, England, March 19, 1829. She was early converted in the Bible Christian Church. She was much devoted to the Sabbath-school work. She came to this country in 1873, and united with the Methodist Episcopal Church at Council Hill. She was married to Thos. Reed June 19, 1875, and removed to her home in Long Hollow, where she continued her membership in the Church until the unexpected close of her earthly pilgrimage, July 6, 1886. Those who were personally acquainted with her, loved her, and found her to be a warm friend. She is greatly missed in the community. She was a constant reader of *The Guide*, and looked for its coming with great eagerness.



"Ye are my witnesses, saith the Lord."—Isa. 43 : 10.

"Make we mention of His love,
Publish we His praise below.

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON at 2.30 o'clock,
at the residence of Mrs. Dr. W. C. PALMER, 316
East Fifteenth Street, New York.

THE meeting was opened by singing the
822d hymn :

"Jesus, the name high over all,
In hell, or earth, or ~~say~~
Angels and men before it fly,
And devils fear and fly."

Numerous requests for prayer were read, and
presented verbally. After which the Rev. Eger-
ton Young (of Canada) led in prayer.

Mrs. Palmer then arose and said : I think that
prayer for Divine illumination is answered to
every sincere seeker. The Bible says, "Every
one that asketh, receiveth." My thoughts have
been turned to a few verses from the 5th and 6th
chapters of Hebrews. Let us send one united
petition to God the Holy Ghost, that He will give
us to feel the importance of the written Word. I
fear we do not always realize that it is GOD who
speaks when His Word is read. Men often utter
words that must be regarded. *How much more
when God speaks!* What have we to do but ac-
cept? In these chapters the Lord is warning His
people of the danger, the possibility, of falling
away if they fail to give diligence. If we refuse
to go forward, we go backward. We must go on
unto perfection, we *must* take heed. Our God
will carry us through if we will obey Him. "He
became the author of eternal salvation unto all
them that obey Him." We have His oath and
promise that "He will deliver us out of the hand
of our enemies, that we may serve Him without
fear in holiness and righteousness all the days of
our life."

When we have a good check we feel as if we
had the cash. The promise is *ours*; we have the
"strong consolation." I accept. My heart is
full of praise this afternoon. The promised Spirit
has taught me something of the blessedness of this
"hope which we have as an anchor to the soul!"
My heart goes out in desire that the dear children
may accept this strong consolation, may lay hold
of the hope set before them, may "perfect holi-
ness in the fear of God."

Singing, "Tis the promise of God full salvation
to give."

THE GREAT COMMAND.

Rev. Geo. Hughes.—We are here to testify to-
day concerning this great command which God
has laid upon us. "Therefore leaving the princi-
ples of the doctrine of Christ, let us go on unto
perfection." We are to testify, as in a court, to-
day, that God can enable His children to do this.
And I am happy to say for myself, that the Lord
has helped me to obey this command. But Satan
has done an immense amount of mischief in the
Church of God, by the improper use of the word
"perfection." He has frightened thousands of
believers from their privilege—but God has given
this command to be obeyed. It is on the line of
gracious possibilities, through Christ, by the pow-
er of the Holy Ghost. Mr. Wesley said very dis-
tinctly, "I preach no other perfection than the
pure love of Christ filling the heart. Is it any-
thing unreasonable that God should make a heart
clean by the blood of the Lamb, and then fill it
with pure love? I think not. No; it is the most
glorious thing in earth or heaven. The quint-
essence of the Bible is love—and how my heart
responded to the prayer in the hymn, that our
hearts might be filled with love. O that God may
help us to understand this—that all sharpness and
censoriousness is contrary to the religion of pure
love, shed abroad in the heart by the Holy Ghost
given unto us. I am looking forward to the bles-
sed day when love shall fill the Church and go
out to the ends of the earth, and "men shall
neither hurt nor destroy in all God's holy moun-
tain."

Mrs. Palmer.—I would ask you to state, Dr.
Lowrey, whether perfect love can grow?

PEACEFUL AND HAPPY.

Dr. Lowrey.—Let me give my testimony along
with the rest, and I will put that in. I am very
peaceful and happy to-day. Thank God for the
great doctrine of forgiveness through Christ Jesus.
As I have been thinking of some individual cases
I have said to my soul, the doctrine of forgiveness
is the hope in that, as it is in every case. And
then it occurred to me that this subject of perfect
love or Christian perfection is not a novelty with
me. Forty-four years ago I preached on that very
text: "Therefore leaving the principles of the
doctrine of Christ, let us go on unto perfection."
I used to select it for the foundation of a discourse
on holiness, and strange to say, I have to this day
a lively remembrance of how I treated it. I start-
ed out by saying that this does not mean that
you should leave the principles of the doctrine of
Christ in the sense of abandonment, or as reflect-

ing upon any of the preceding stages of grace you have attained ; but using a very homely illustration I went on to say, you leave those principles in the same sense that you are said to leave the alphabet as you go on to the higher sciences. I think I then did what a great many do too much when I tried to explain the subject of Christian perfection I whittled it down too much, saying, It is not perfect judgment, not perfect knowledge, nor perfect deliverance from temptation. All true enough ; but I kept on that negative side until I made the impression that there was not much left beside this. I tell you there is yet left the marrow and substance of the Gospel in Christian perfection. It does not preclude a growth in grace, and I was careful to put that in my sermon. To be saved from all sin is to have the constellation of spiritual graces, perfect faith, meekness, all in maturity ; yet strange enough it does not preclude growth in grace, and I believe it, because enlightenment is perpetually increasing ; the knowledge of God is increasing. We have scarcely a bird's-eye view of God when we are sanctified. It will go on as long as we live, and for ages after we have got into heaven and are glorified we will go on in the process by which God makes us like Himself, and we get into the process by getting rid of sin. Sin trammels ; it is a fetter on the mind ; it limits its flight ; but when we disentangle ourselves—when we rid ourselves of the weights—then we soar, and there is no end to our soaring. As finite, pure beings we go on towards the infinitely pure God forever and forever.

Mrs. Palmer.—My heart is so joyful in that one thing that when we get rid of sin then we begin rightly to grow. If we give diligent attention to our studies we grow in knowledge ; and so in reference to the knowledge of God. My heart rejoices in this blessed perfection of love and, though we may have our hearts filled with love, we can love God more to-day than we did yesterday, and more to-morrow than we do to-day. Now, the strangers must not wait for those to speak who are generally here, nor the latter for the former. Let the modest ones be courageous.

THE WORD IS ENLIGHTENING.

A Brother.—I am not as bright as others ; I am seeking for more light and to be fully sanctified. I lack something, but I am trusting in God and looking for His guidance.

A Sister.—We can find His guidance in the Word. He does put the life and power in us which enables us to walk in the light, and how intelligently we can walk in the light ! I thank God for forgiveness, and for the blessed influence

of the Holy Spirit whereby I was brought to desire this grace in which I stand.

Singing, "*Blessed assurance, Jesus is mine.*"

FORGIVING ENEMIES.

A Brother.—The question of forgiveness was my trouble. A man sinning against God the most of my life, how could God forgive me ? There was my trouble. I went to the church, and was at the altar. I was not acquainted with the truth—was uncultured. There was the mystery. I was an engineer on the line. Suddenly the words came to me by the Holy Spirit, "Though your sins be as scarlet, they shall be as white as snow ; though they be red like crimson, they shall be as wool." That was the happiest moment of my life ; all my sins were washed away, by the Saviour, and His love broke me down. Afterwards it came to me that I had enmity against a certain man, and the Spirit said to me, "Tom, how about that man ?" I said, "If I understand religion, it is love. What am I to do ? Why, I am to go and take that man by the hand. If I enjoy this salvation which I profess to have, I must love everybody." I said to the man, as I reached out my hand to him, "I have done you a wrong ; will you please forgive me ?" I slept that night as never before. Another thing—I was a drinking man. I have even felt when I was laughed at for not drinking that love covered all, and when the rum was held up to me I could say, "Bless the Lord, I care not for rum ; I love Jesus more than it." I hold up both my hands for all the fullness of God. I have been working for the Lord, and have seen His Spirit grieved in the Church. Often when called upon to pray it has seemed that I was praying against walls of brass. I am seeking the fullness of Divine grace. When I have been in darkness something used to say to me, "Tom, do not get discouraged ; there is a better way for you to live." Now, what said that ? It was the blessed Spirit which follows us, and I am glad He is here with us.

Singing, "*O happy day, that fixed my choice.*"

CONFIDENCE IN GOD.

A Brother.—It is a luxury to be here. Many years ago I attended this meeting, and I have never attended one but the Lord has blessed me. Many dear ones have passed away to the better land, but I rejoice that in the examination of my heart to-day I find as the poet sings :

"When my heart first believed,
What a joy I received,
What a heaven in Jesus' name,"

The apostle says, "Beloved, if our hearts condemn us not, then have we confidence toward

God," and that when we pray we have the thing we ask for. For over fifty years I have endeavored to maintain a good conscience, and my path has been bright and peaceful by times. Sometimes there have been storms, but still my vessel has braved the storm, and I expect with the rest of you to keep going on. I do not have my most precious seasons in a gathering like this, but when I am all alone. I enjoy perfect freedom in Christ Jesus, and O, let all obtain it this hour!

THE FULLNESS OF GOD.

A Brother.—I praise God that I enjoy this Divine love in my soul. I did not enjoy the fullness of it for many years after I became a Christian as I do now. Bless God for its fullness in my soul. I praise God that I can live a holy life, and though at times I have to pass through temptations and trials, yet when I kneel down and find Jesus with me, I feel like clapping my hands for joy. This love "passeth knowledge." I seem to see more into the nature and beauty of holiness than ever, and into the perfections of my blessed God. What a privilege for the soul to be brought into harmony with the Lord, and to have no difficulties arising between them.

A PRAISE OFFERING.

Rev. Mr. Young (Canada).—The Psalmist says: "Whoso offereth praise glorifieth me." Fletcher, when his health failed, and he went to Switzerland to see if the air of his native mountains would cure him, wrote back to his people, "I am poor in nothing but thanksgiving." When here some time ago, I received a telegram stating that my wife was lying at the point of death in a far off land. There was no train leaving soon. It was a test to trust in God, and I was kept in peace—God did not disappoint me. At times I was saying to myself on the cars, "Is not this apathy? Have you lost your affection for your wife?" No! it is my loving Heavenly Father enabling me to trust Him. At Hamilton a telegram met me, stating that my wife was better. My people said, when I came here before and returned home that I preached better, and when I told them I was coming this time they said, "God bless you; may you come back better equipped for work than ever before." God has been doing a great work out there in my field. Among the converts is a descendant of Ethan Allen, a notorious infidel, who said he had not been in a church five times in twenty-five years. Soon after his conversion he said, with his face shining, "I would not live a day without Jesus for the whole town." Blessed religion, how it

comforts! This doctrine of holiness is no novelty to me. I am the son of a Methodist minister. I used to drive Dr. and Mrs. Phoebe Palmer to the camp-ground, and to their homes where they stayed over night, and O, what pleasant memories I have of those times! The dear doctor once said to me, "You are so busy you cannot enjoy the services, but remember, that those of old who kept the stuff were to have the same portion as those who went to battle." I knelt down beside the horse in the stable and asked God to bless me, and what a heaven he made of that stable! I have had the privilege of being nearer the North Pole than any other preacher on this continent, where I saw no faces but those of Indians for years. My wife said, "I should like to see an enemy if I have one, the face of a white man outside of our circle." I believe in the law of religious compensation—that if we have hardships and difficulties we get additional blessings, joy, and satisfaction. On that large circuit, around which I went in a birch canoe in summer, and dog trains in winter, I used to make those woods ring with my praises. I have said that I would not exchange places with ministers who have city pulpits. Heaven was very near, and God greatly blessed me. I believe in full salvation. My mother used to pray with me. I wanted to work for God, but I said, "My father is a minister; I will serve God, but I will go into one of the professions and make money. I will work for God as a doctor and make money to make my father and mother comfortable. I would thus try to satisfy my conscience. God had to afflict me. I was told that I would die of consumption, but I knew what was the matter, and I said, 'Here, Lord, I give myself to Thee.' All along I have had trials—we ministers have trials about Conference time. Once when sent to an appointment not as good as the one I left, I went home when I heard of it and opened the Bible and asked for the answer. I opened at the passage, 'He that feareth is not made perfect in love.' I went back to the Conference and said, 'Send me there or anywhere else,' and I have had one of the happiest years of my life—souls are being converted. I am going back to labor on for God. God help us all, and may we get to the great gathering by and by. Singing, '*He leadeth me, O blessed thought.*'"

THE LAW OF COMPENSATION.

A Brother.—I believe it to be on the line our brother spoke of, that of cost and compensation, that the grace of God comes. The man or woman who dares to go through sacrifices, even through Gethsemane and Calvary, for the sake of others, shall have the compensations of triumph.

ant joy. I thank God that law is in the universe, and that it reached my brother with his dog-train and birch-canoe.

"WHERE ARE YOU GOING?"

Sister Bottome.—I have been very much helped of late in asking this question of women whom I have met: "Where are you going?" If they had asked me, "Where are you going?" I would have answered very quickly, "I am going on to perfection." The most lovely thing to me is *going on*—the consciousness of progress. I have thought before, but have never seen it as clearly as now, how perfectly everything is defined, and that you cannot go two ways at the same time—it is an utter impossibility to do so. These words came to me this morning with most wonderful power: "If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life, is not of the Father, but is of the world. And the world passeth away and the lusts thereof, but he that doeth the will of God abideth forever." Now we might as well give this thing up first as last. We have either to be out-and-out Christians, or give this thing up, for Satan will get us if we do not. I stand appalled at this day in the Christian Church. Everything is so mixed up that you do not know who is who, or what is what. No man can serve two masters. People will tell you instantly what their business is—where they are going, and what they are about—but when it comes to spiritual lines the indistinctness and lack of knowledge is something fearful. Are you consciously honest in the sight of God, rendering to God the things that are God's? You can scarcely get one out of ten in the Church to answer this question rightly. The world is brought into the Church so that people are proud of their influence therein, and that is not of the Father, but it is of the world. There is no time to be lost—people are perhaps here who have written their last letter. Was it full of Christ? O, the solemnity of living! You cannot go from this meeting the same man or woman you came in. You have a magnificent opportunity. I stand before you resolved in my inmost soul to be an honest woman. I have had a call to go to Washington and talk to prominent persons there, and that is a hard task, but I must be true. Pray for me that I may be girded with the power of the Holy Ghost.

At the close a number arose, thus declaring that they would be right with God from that hour.

Singing, "*I rise to walk in heaven's own light.*"

Rev. Geo. Hughes then led in prayer and pronounced the benediction.

POWER OVER THE TEMPTER.

Mrs. P. J. Beattie, Aberten, Ohio, writes: In 1870, being aroused from a state of great spiritual dearth, and being inspired with an intense longing to get closer to God, Satan, with all the fury of his fiendish nature made an assault upon me, enthroning himself in my mind, seemingly, and injecting thoughts such as only a *friend* could suggest. It really seemed as if I were indeed possessed by the evil spirit—so continuously did he torment me, that I often wished it were possible to get away from myself. Why, even death at times appeared preferable to the terrible assaults against which I had to contend, almost without cessation. For weeks, during my waking hours, I cried to God from the fullness of my soul for deliverance from the temptation. My agony of soul became so intense that I lost my appetite for food, though our minister did all he could to encourage me.

I wrote to Sister Palmer in regard to my case. Soon after I received through *The Guide*, from her pen, "Your case is indeed a trying one." Then she quoted from the 10th verse of the 12th chapter of Daniel: "Many shall be purified and made white, and tried"; that is, she said, first made white, and *then tried*. Then she quoted from Jas. 1:12—"Blessed is the man that endureth temptation," etc. Also from 1 Peter 1:7—"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." As soon as I read those precious Scriptural promises, and realized that they were meant for *me*, my soul grasped them, and by faith I felt the efficacy of the blood of Christ. My soul received a glorious baptism, and I cried out, "Praise the Lord!" O, what a flood of light then filled my hitherto darkened mind, and I realized that God would not "suffer me to be tempted above that I was able; but would with the temptation also make a way of escape," that I might be able to bear it.

Praise God for His sustaining grace in all life's trials! Ever after those words of comfort from that dear sainted sister, I felt drawn to her in the strongest bonds of love. I felt that she prayed that I might be filled *immediately*, through the words she quoted, and such was the case. She prayed for me, and after her translation her beloved husband, by request, joined his prayers with mine for an only son who was then on his dying bed, and who was gloriously saved. In passing through the valley, when asked how it was with him, he replied, "All is light!—all is bright!" Glory to God for this full salvation that anchors the soul within the veil!

EDITOR'S STUDY

MOTTO: PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

BIBLE BRIEFS—FROM THE PSALMS.

"THE LORD WILL GIVE GRACE AND GLORY."—*Ps.* 84: 11. Here is another member of this beautiful passage—a precious Divine promise. It covers two worlds—*grace* here; *glory* hereafter. That word "grace" includes all that we need in time—and the word "glory" comprehends all that is requisite to make a blissful eternity. In view of such a promise the saints of the Lord may well sing,—

"Thou, O Christ, art all I want,
More than all in Thee I find."

INSIDE THE GATES.

HEAVEN is a glorious place. The scenery is magnificent as viewed through the telescope of faith, but—

"What must it be to be there?"

God has been pleased, through the channel of His Word, to give us some glimpses of that world of light and blessedness. The city of the Great King lieth four-square, with twelve gates—on the east three gates; on the north three gates; on the south three gates; and on the west three gates. So the access to the city is ample—"the gates of it shall not be shut at all by day; for there shall be no night there." A colored brother, on learning that there were three gates on the south side, was filled with ecstasy. Northward, southward, eastward, westward, the gates stand open wide, (not "ajar," as people sometimes erroneously sing.) And it is written, "And they shall come from the east and from the west and from the north and from the south, and shall sit down in the kingdom of God." The parallel text says, "*many* shall come"—so the city will be well inhabited.

Do you often say, beloved, "O that I might see *inside* the gates! Are you ready to sing,

"Give me the wings of faith, to rise
Within the veil, and see
The saints above, how great their joys,
How bright their glories be."

Well, all you have to do is to mount up on "wings of faith," and you may have an inspiring view of celestial scenes. Read the twenty-first chapter of Revelation. St. John, in Patmos, was carried away in the Spirit to a great and high mountain, and was shown that great city. Its walls of jasper, and its twelve gates of pearl rose up grandly before him. Its internal splendor was revealed, "having the glory of God, and her light was like unto a stone most precious, even like a jasper stone, clear as crystal. The wall of the city had twelve foundations—strong and immovable—never rocked by earthquake throes. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of the Lord God did lighten it, and the Lamb is the light thereof." Note that! ye blood-washed saints of the Most High—"The Lamb is the light thereof!"

And what of the inhabitants? The Revelator saw "the nations of them which are saved" walking in the light thereof. And it is written, "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." What a glorious company—elsewhere declared by him to be "*a multitude which no man can number.*"

How many of our friends are there! The beloved ones, who used to speak to thousands through these pages, O, so lovingly, and with such power—Dr. and Mrs. Phoebe Palmer, are there! We cannot, we *will not* forget them—they have an everlasting enshrinement in our hearts. Shall we see their shining faces, their snowy robes, their resplendent crowns, their waving palms! God grant that such may be the happy lot of all our readers!

But, beloved, remember this one thing, as Dr. Palmer often used to say, "*Heaven is a prepared place for a prepared people.*" Using apostolic language, there is "a meetness for the inheritance of the saints in light." "Without holiness no man shall see the Lord." The law is fixed, it is unalterable. The fountain of cleansing lies open—there is no excuse for being unholy. If we miss heaven, upon ourselves will rest the dread responsibility. Let us give diligence that we may have an "abundant entrance."

"My sweetest thought henceforth shall be,
That all I want is found in Thee"

HOUSE-CLEANING.

THIS is a time for house-cleaning. Everywhere good housewives are busy, thoroughly cleansing the place of their habitation. And this is commendable. Some say, "Cleanliness is next to godliness"—we think it is a *part* of real godliness. A clean body and a clean habitation are natural outgrowths of Christianity.

Some years ago, the daughter of pious parents was happily converted. Her conversion was thorough, so thorough that she laid aside all belonging to the world—costly apparel and golden ornaments. She did not need entire sanctification to do this—her conversion wrought the consistent change. Her parents removed, a year or two afterward into a new home. The room assigned to the daughter was not so thoroughly cleaned as she desired. There were spots and other defects which led her to say, "This room must be more thoroughly cleansed." She went to work, and stayed not her hand until every spot was removed. Now she said, "*My room is clean!*"

Just then the Holy Spirit's sweet voice was heard, speaking to her inmost soul, saying, "You require a clean room—ought I not to have a pure dwelling place—does not my temple, the soul, need cleansing?" It was a voice of love, but also a voice of *power*! She at once recognized its force. She was conscious of remaining inward impurities, of spots that needed to be removed. She had heard no sermons on holiness, but the Spirit's teaching was clear, comprehensive and authoritative. Her whole nature was aroused. She resolved to have a clean heart, as clean as the blood of Jesus could make it. She sought it earnestly, with strong cries and tears. And it was not long ere, by the Holy Spirit's help, who had so clearly taught her the necessity and the desirability of this New Testament verity, she was enabled to grasp the glorious prize, and her ransomed soul magnified the Lord exceedingly. She has been walking in this clear light for many years, and her soul is still as bright as noon.

May the *house-cleaning* of the present period lead others into a like blessed experience!

"Jesus, confirm my heart's desire,
To work, and speak, and think for Thee!"

MY FATHER'S HAND.

SOME years ago, a little boy about ten years of age, was engaged with a storekeeper as an errand-runner. At times he had to go out into lonely, country places after night-fall. He was naturally timid, and had no little fear in going out to these lonely places. To add to his trouble some persons had told him ghost-stories and, the clear shining of the moon on the trees and other objects would lead him to fancy that he saw some of the frightful spectres of which he had heard. His father, however, knowing of his natural timidity, would ascertain at the store in which direction he had gone, and would meet him, unexpectedly, at some of the dreaded points. His childish joy on these occasions was exuberant. As he would behold the smiling face of his loving father, and feel the gentle pressure of his hand, his steps were buoyant, and he would move on to his destination with gladness.

Is not this a faint picture of our Heavenly Father's treatment of His dear children? Is it not written, "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame, he remembereth that we are dust." His loving eye is upon us continually, taking notice of all our lonely paths, and the many difficulties that confront us. How often amid the conflicts of life we feel our Father's hand-clasp, and we are inspirited to go forward, trustful, joyous, triumphant. There are many foot-sore and weary pilgrims, journeying Zionward, who are being upheld by Our Father's gracious omnipotent hand. Take courage, then, ye saints, in hours of loneliness and sorrow. Your Father is near—the outstretching of his hand will be realized at the opportune moment, and you shall prove His sustaining power.

The Fatherhood of God is one of the most delightful and inspiring truths of the Bible. His love, pity, tender-mercy and long-suffering are presented so glowingly as to furnish the highest encouragement to His dear children. We cannot be too much impressed with the truth of this Divine Fatherhood.

"May they that Jesus, whom they preach,
Their own Redeemer see!"

AT THE CONFERENCES.

IT HAS been our privilege this Spring to attend several Annual Conferences. Our own Conference (New Jersey) convened in Trenton, N. J., March 10th, Bishop Foster presiding. The reports showed very decided advances during the year, spiritually and temporally. The Conference had a good religious tone. On Sabbath morning there was an old-fashioned lovefeast, led by Bro. W. C. Stockton. Bishop Foster, in examining the candidates for admission, uttered pointed and earnest words. He insisted that every man's ministry should have awakening power. It pleased our brethren to continue, as for three years past, to recommend the Bishop to appoint us to the editorship of "*The Guide to Holiness*." This was gratifying. By this action our work is regular, as it receives the sanction of the authorities of the Church.

We visited the Philadelphia Conference, spending a Sabbath there. There was the same earnest spirit which has so long characterized that body. On Saturday evening there was a glorious meeting for Holiness, led by Bro. John Thompson. On Sabbath we heard a clear-ringing sermon on Holiness by Rev. Bro. Kerr, pastor of the Adam Clarke Memorial Church in Ireland, by Prof. Little, of Syracuse, and Rev. J. A. M. Chapman, pastor of Arch Street Church.

We also spent a Sabbath at Hackensack, during the session of the Newark Conference. It was pleasant to meet with many of the associates of former years. The lovefeast on Sabbath morning was most delightful. Bishop Warren preached a glorious Gospel sermon, and Dr. Buttz another—and the day was well closed by excellent missionary addresses in the evening, at the anniversary, by Bishop Warren, and Dr. Thoburn, of India.

Having our quarters at one of the hotels (the Hackensack House), we found the rum-traffic in full blast on Sabbath afternoon. Several ministers of the Conference were stopping there, which we thought would put them on their good behavior, but it was otherwise. We endeavored to do a little missionary work with the proprietor, and hope the seed sown may produce fruit.

"Never let the world break in,
Fix a mighty gulf between."

TRUTH CONDENSED.

CHRIST IN EVERYTHING.—Mrs. Phoebe Palmer says, "The object of Christ's mission to earth was, to save souls. And can the Christian have a calling which may not, in its first aims, include this? Not to ministers alone, but to all Christians, of every order, does Christ say, 'Ye are not of the world, even as I am not of the world.' If the Christian does not, to the observation of the world, make his secular calling subservient to his holy calling as a Christian, he has no right to take upon himself the Christian name; for surely, he is not Christ-like.

A BEAUTIFUL THOUGHT.—C. H. Spurgeon, in "*All of Grace*," says: "The days of a Christian's life are like so many *Koh-i-noors* of mercy threaded upon the golden string of Divine faithfulness. In heaven we shall tell to angels, and principalities, and powers, the unsearchable riches of Christ which were spent upon us, and enjoyed by us here below. We have been kept alive on the brink of death. Our spiritual life has been as a flame burning on in the midst of the sea, a stone that has remained suspended in the air. It will amaze the universe to see us enter the pearly gate, blameless, in the day of our Lord Jesus Christ."

THE FAITH CONQUEST.—Bowen says, "Where shall our humanity find the strength and courage to give up self to the cross? In Christ. By faith. It is on Christ's cross that we are crucified. It is the Divine love that nerves us to deny ourselves and lose our life for His sake, and be with Him in His resurrection power and glory. Poverty of faith makes imperfect consecration. The faith that overcomes is the faith that leads to entire consecration, entire crucifixion.

THOUGHT CONSECRATED.—Dr. Carter, in "*All for Christ*," says: "Some one will ask, Is it possible that we can be entirely pure in thought at all times? The Saviour says, 'Blessed are the pure in heart'—and He certainly means that our thoughts shall be pure, 'for out of the heart proceed evil thoughts.' If the source be purified, that which proceeds from it must partake of a like character."

BIBLE PUT-AWAYS.

„LET ALL EVIL SPEAKING BE PUT AWAY.”—*Ephes.* 4:31. Evil Speaking is one of the great evils of the times. It is so easy, in the absence of an individual, to let slip something, an unguarded word, prejudicial to the person. It is often done thoughtlessly, without evil design. But with or without design, it is a pernicious practice, and is to be *put away*. How? By putting on love—the love that *thinketh no evil*—and of course *speaketh no evil*.

OUR INQUIRY ROOM.

It is indeed pleasant for congenial minds, in the fellowship of love, to hold familiar converse. Come then, ye beloved of the Lord, and let us talk of precious things.

GENERAL TOPIC.—*The Apostolic Prayer.*

—That ye might be filled with all the fullness of God.—*Ephes.* 3:19.

The wonderful sentences of this apostolic prayer here reach a climax. The strengthening by the Spirit in the inner man—Christ dwelling in the heart by faith—being rooted and grounded in love—experiencing the love of Christ which passeth knowledge in its length and breadth, and depth and height—all these rich things of the kingdom culminate in this sublime sentence—“filled with all the fullness of God.”

The contemplation of such a gift is well-nigh overwhelming. It is high, who can attain unto it? Well, the apostle prayed, *in the Holy Ghost*, and that for which he asked is certainly within the grasp of mortals. Each word of the passage is emphatic and significant. “Filled with God” that is marvelous—but not that alone. Filled with the *fullness* of God—that is more marvelous, but not that alone. “Filled with *all the fullness* of God”—that is the lofty outreach of apostolic thought.

What is it to be filled with “*all the fullness* of God”? May we not say that it is to be filled with the *Holy Ghost*? That is the great New Testament gift—command and promise point to this. And through this communication of the Holy Ghost to the human soul, the other persons of the Godhead are made known, gloriously—the Father and the Son—thus the tri-une personality of the Godhead is revealed. Beloved, claim your privilege, and be fully impowered.

INQUIRIES BY LETTER ANSWERED.

1. A sister inquires, if death comes suddenly to a person having the witness of adoption, but who feels the stirrings of inbred sin, is he not saved—if so, how is it that without holiness no man shall see the Lord?

Ans.—The witness of adoption, clearly possessed, is evidence of present justification, and no truly justified person can be lost. If death comes suddenly and there is no opportunity for definite consecration and faith for entire sanctification, God will cut short the work in righteousness, and purify the nature, just as in the case of those dying in infancy. Hence the word stands true, “Without holiness no man shall see the Lord.”

3. A sister in Canada writes of revival services being held, and meetings being held at the close, to practise for an entertainment. She wishes to know whether it is proper for her to engage in the revival services when she knows the good seed sown will be snatched away by these proceedings?

Ans.—It is very discouraging to have such a state of things. But we are to be “instant in season and out of season.” It is possible that God may cause *some* of the good seed to take root even in such unfriendly circumstances. And if in only *one* soul it is worth while to have a hand in that *one* seed-sowing, for that act done in Christ’s name shall not be unrewarded. But, while thus participating, testify lovingly and firmly against the counteracting abominations.

3. A sister in Illinois asks: Is conscience always the voice of God?

Ans.—No! There are two kinds of conscience—an *evil* conscience and a *good* conscience. From an evil conscience we are to have our hearts sprinkled, as the apostle teaches. A *good* conscience is a purified conscience, and an instructed conscience, guided by God’s Spirit and Word. Saul persecuted the saints conscientiously, but his was an evil conscience. A purified conscience, guided by God’s Word and Spirit, will lead us aright.

4. A brother in Michigan asks: What is the difference between dancing and “*snap-and-catch-em*”—our preacher and some of the members are enjoying the latter while condemning the former?

Ans.—The “*snap-and-catch-em*” is a new kind of exercise for professing Christians and ministers with which we are not acquainted. We do not read of it in that old book, THE BIBLE, nor in the Methodist Discipline. The simple question is, would the preacher and members like to invite Jesus to participate with them in the game? If not, it had better be ruled out, like dancing and other foolish things.

OUR SOCIAL MEETING.

THE WORD.—“For by grace are ye saved through faith; and that not of yourselves, it is the gift of God.”

—EPHES. 2: 8.

THE SONG.—

“Grace first contrived a way
To save rebellious man.”

An Aged Pilgrim.—Mrs. Martha Osgood, Garland, Me. : I am seventy-six years old, and very infirm. I cannot read as much as I desire. I experienced religion and joined the Church when very young. My parents were Christians, and I read the lives of the most devoted Christians of those days. O, how I loved to read those books! When young I believed in holiness. I feel that my all is on the altar, and I am trying to live every day as though it were my last. I commenced to take *The Guide* in 1886. I enjoy reading it very much; it is good to my soul.

An Episcopalian Testimony.—Frances J. Cavell, Honesdale, Pa. : I am English by birth, Episcopalian by profession, and in unison with all God's people in praising Him all over the face of the earth. The dear Lord is blessing me with a number of beautiful portions of Scripture that came to my mind: “I will, be thou clean.” “I have blotted out thy transgressions.” “The blood of Jesus Christ, His Son, cleanseth us from all sin.” And the more I know the more I want to know, like those whose experiences are in *The Guide*.

The Rich Blessing.—Annie Kew, Whitechurch, Canada : It is thirty years since I experienced the blessing of pardon, and six years since I was entirely sanctified—but my experience is not so bright as it was. How often I have wished that I could just step into the *Tuesday Meeting*, but it is good to read of it. Many times it has cheered me. I thank God for *The Guide*—it is just the literature that is needed in the homes of our people,

In Life's Evening.—Garrett Rathborn, Hartford, Conn. : From early life I have been interested in the subject of holiness. Though I did not understand the theology of it, yet it has been my desire to be wholly the Lord's. As I came to a better understanding of the subject, I have felt much of its Divine power. And now in the evening of life, while disease is taking strong hold upon my body, I realize a blessedness which I cannot describe. Glory be to Jesus! I have been expecting the past year, perhaps suddenly to be called home.

Brought to Christ Early.—Mrs. Isabel James, New Limerick, Me. : I have been a Christian, I humbly trust, for more than twenty years. It pleased the Lord in His mercy to convert me in

early youth. I became a member of the Protestant Episcopal Church about six months ago. Circumstances directed my attention to the subject of holiness, or, as it is more commonly spoken of here, “entire sanctification.” I was placed where I could not listen to holiness teaching, but the dear Lord became my Teacher, and by His Spirit led me to make an entire consecration of myself to His will. For six or eight weeks I performed every duty faithfully, testing in this manner my sincerity of purpose. At this time the Lord sent a lady evangelist to our community and my hungry heart received its first holiness teaching. And then in very weak, trembling faith, I reached out, as it were, and touched the hem of His garment. Glory thrilled my soul, blessed be His holy name! It was joy unspeakable. O, that blessed revelation of the Divine presence—it was indeed a foretaste of the blessedness of the redeemed in heaven! I know my inmost heart was cleansed—all temper, wrong feelings, and impulses were taken away—all doubt, and fear of man—all that has been a burden to me in my Christian life was removed. I have ever since (now about ten weeks) found a delight in Christian exercises such as I never knew before, with a free spirit. I can glorify His holy name who hath wrought this great work in me and for me—blessed be His name for ever and ever! Now the one desire of my heart is, that other Christians, who are living the burdened, straitened life that I have lived so long, may learn the blessed secret that can make the Christian life one of daily rejoicing.

Beside Still Waters.—Mrs. Mary B. Orendorff, Ellenorah, Mo. : I was converted when seventeen years of age, in Ohio. In studying the Word of God I felt my need of heart-purity. I could say with the Psalmist, “Create in me a clean heart, O God, and renew a right spirit within me.” Eight years ago, under the preaching of Sister Leonard, in St. Joseph, I was led “into green pastures, and beside still waters.” Now I walk by faith, not by sight—I have an abiding faith and rest in Christ. This experience is a high standard, but a glorious privilege. What God demands Christ has died to purchase—“to redeem us from all iniquity, and to purify unto Himself a peculiar people, zealous of good works.” Dr. Palmer's last words have been very precious to me in my afflictions: “Fear not, for I have redeemed thee; I have called thee by thy name: thou art mine.” I have been so near death that I have seen the pearly gates of the beautiful City, but the Lord brought me back. “Surely goodness and mercy have followed me all the days of my life, and I shall dwell in the house of the Lord forever.”

BIBLE BRIEFS.—CHRIST'S WORDS.

"AS MY FATHER HATH LOVED ME, SO HAVE I LOVED YOU: CONTINUE YE IN MY LOVE."—*John 15 : 9.* Here is a wonderful declaration, viz.—that the measure of Christ's love toward us is the measure of His Father's love toward Him—it is therefore an infinite love. How marvelous that He should thus have loved sinners—a world of sinners lost! And what an argument to sanction the injunction of the text: "Continue ye in my love." Surely, with such a fact before us we should thus continue, and abound in His love, more and more.

OUR STUDY JOTTINGS.

OUR SUMMER WORK.—Time has rolled us on to the period when we must enter upon *Our Summer Work*—we mean the work of canvassing for new subscribers. We are desirous that there shall be an earnest effort made, all along the line, to

DOUBLE OUR SUBSCRIPTION LIST!

This can be done by each subscriber obtaining one more. Some, however, are aged and infirm, and others are invalids. Of course, they cannot engage in this work, we do not expect it—hence, those who are able should do the more. New subscriptions now date from July 1st, and the May and June numbers will be sent free, so long as our stock allows. Call the attention of your friends to the *illustrations* in this year's numbers. At the end of the year they will add greatly to the attractiveness of the volume.

SPECIAL PREMIUMS. NOTE THEM!

1st. For one new Subscriber and \$1.00 remitted—a copy of the "*Wesley Calendar*," a beautiful thing for the wall. Price, 50 cents.

2d. For two new Subscribers and \$2.00 remitted—one of the following beautiful works, as the person selects: *The Beloved Physician*, *Life of Dr. Palmer*; *The Life of Mrs. Mary D. James*; or, the following two books as premium for the two subscribers: "*Fragrant Memories of the Tuesday Meeting*," and "*Faith and its Effects*," by Mrs. Phoebe Palmer.

3d. For three new Subscribers and \$3.00 remitted—one of the following: "*Rifted Clouds*," the *Life-Story of Bella Cooke*; "*Grace Magnified*," by Rev. W. G. Browning; or, if preferred, the following for the one premium for three subscribers: "*Fragrant Memories of the Tuesday Meeting*," "*The Way of Holiness*," by Mrs. Phoebe Palmer, and "*Helps to Every-Day Holiness*."

4th. For five new Subscribers and \$5.00 remitted—\$2.50 in books selected from our Catalogue.

4th. For ten new Subscribers and \$10.00 remitted—\$5.00 in books selected from our Catalogue, or one of the FIVE DOLLAR LIBRARIES described on the last page of cover.

Read, carefully, each of the cover pages this month!

—Some of our agents are doing well in circulating our beautiful "*Wall Roll*," prepared by Mrs. James. One sister sent for *twelve* a few days ago. Liberal terms made with agents: Write to us about them.

—On Wednesday, April 6th, another company of missionaries, ten in number, sailed from New York to reinforce Bishop Taylor's missionary work in Africa. Interesting services were held in the Washington Square Church, on Sabbath and Monday prior to their embarkation, and they were present at the *Tuesday Meeting*, rendering it an occasion long to be remembered. Our friends will see from this the necessity for increased contributions for "*The Steamer*," and also for "*The Transit and Building Fund*." Let them come!

—Bishop Taylor declines to have the Steamer bear his name. He prefers to have it called after his noble, self-sacrificing wife, "*ANNE TAYLOR*,"—so our friends will take note of this in casting their votes.

—Keep in mind our latest new and interesting book, "*Grace Magnified*," by Rev. W. G. Browning. \$1.25.

—We want to hear from five hundred devoted, earnest, self-sacrificing people who enjoy entire sanctification, who are willing to devote themselves to the work of disseminating literature on the line of Christian Holiness. We are prepared to set all such to work at once, and on liberal terms.

—Rev. Dr. J. Porter has issued a tract on "*Making the Appointments*." Price, 10 cents.

—Bro. B. S. Taylor, who is doing earnest work in Dakota as an evangelist, has published a book "*Full Salvation*." Price, 50 cents. We have not seen it, but it is good, no doubt.

—Circulate *Phoebe Palmer Tracts*!

—A sister in Chester, Mass., writes:

"I send all my Guides to a one-armed missionary in Illinois—he distributes all the good reading he gets in penitentiaries. A good sister sent him a barrel full last fall, and is now collecting for another. If you have read the experience of Rev. O. B. Krausser, you will know how much good the Guide did, given him by a prisoner. If any have reading matter to dispose of, send to Rev. W. D. A. Matthews, Onarga, Ill. His is a faith-work—he depends wholly upon what God provides. He has the established schools in Southern prisons to educate the ignorant, and desires papers, Sunday-school books, etc.

—Picton, Canada, has had a glorious revival under the labors of Bros. Crossley and Hunter. The work has been in the Methodist and Presbyterian Churches—between 1100 and 1200 precious souls have professed faith in Christ.

—Get a FIVE DOLLAR HOLINESS LIBRARY in circulation in your Church and community.

—Our new departure, *illustrations in The Guide*, is highly appreciated.

—It is in contemplation to organize a New Jersey Conference Holiness Association.

—Organize "*Young People's Methodist Alliances*." For plan send to Miss Lodilla Anderson, Evanston, Ill.

—Bro. B. S. Taylor, writing from Dakota, says: "The people want truth clear-cut, not foggy growth theories."

—Mrs. E. B. Stevens, of Illinois, writes: "There is always some one article in each number of *The Guide* that is worth the dollar to me."

—A minister's wife said she was delighted in reading "*Grace Magnified*" by Rev. W. G. Browning.

HELPS TO CHRISTIAN DEVOTION.

BIBLE BRIEFS.—THE LORD'S PRAYER.

—“AND FORGIVE US OUR DEBTS, AS WE FORGIVE OUR DEBTORS.”—(Matt. 6:12.) Sin is a debt—how great a debt! a debt which it is impossible to pay. And our sins are multiplied—hence the plural word “debts.” We are absolutely insolvent, and therefore mercy is our only plea—all we can do is for us to sue for Divine forgiveness.

And we are here taught that in coming to God with this plea, it must be with mercy in exercise by us, towards our fellow-men, else we may not expect God's forgiveness. This is explicitly taught in the text and context. We are not to be rigorous in exacting the payment of monetary indebtedness, when to do so would involve great loss and hardship. Nor are we persistently to demand the redress of wrongs—but rather to forgive, as we hope God will forgive us.

I.—CLOSET STUDIES.

NOTE.—Read the portion for the day each morning, early—commit the passages to memory—meditate upon them throughout the day:

DAILY BIBLE CALENDAR—MAY.

1. Acts 3; 19. Psa. 145; 8. 1 Kings 8; 30.
2. Isa. 46; 12. Isa. 46; 13. Psa. 80; 3.
3. Rom. 6; 12. Rom. 6; 14. Psa. 116; 4.
4. Matt. 9; 38. Dan. 12; 4. Psa. 90; 17.
5. Rom. 12; 16. Prov. 29; 23. Psa. 10; 17.
6. Isa. 45; 22. Zech. 12; 10. Matt. 8; 25.
7. Deut. 6; 13. Prov. 19; 23. Neh. 1; 11.
8. Prov. 23; 17. Ex. 33; 14. Ex. 33; 15.
9. Rom. 14; 19. Luke 1; 78, 79. Psa. 109; 26, 27.
10. Psa. 105; 4. Psa. 105; 3. Psa. 27; 8.
11. Isa. 2; 22. Psa. 29; 11. Psa. 28; 9.
12. 1 Pet. 4; 16. Heb. 4; 15. Psa. 138; 3.
13. Eph. 5; 11. 2 Cor. 6; 16. Psa. 140; 4.
14. Col. 3; 1. Psa. Psa. 22; 26. Psa. 119; 10.
15. Matt. 24; 4. Jer. 31; 33. Chron. 29; 18.
16. Zeph. 2; 3. Psa. 37; 11. Psa. 86; 4.
17. Jas. 4; 8. Jer. 30; 21, 22. Psa. 73; 23.
18. John 15; 9. Rev. 2; 10. Psa. 25; 2.
19. Rom. 12; 1. Jer. 32; 39. Psa. 142; 7.
20. Rom. 12; 21. Mark 13; 13. Psa. 140; 1.
21. Colos. 3; 12. Prov. 19; 17. Psa. 103; 2-4.
22. Phil. 2; 14, 15. Psa. 149; 4. Psa. 106; 4, 5.
23. Psa. 29; 2. Isa. 56; 6, 7. Psa. 115; 1.
24. Colos. 4; 5. Psa. 107; 43. Psa. 51; 6.
25. Eccl. 5; 4. Exod. 20; 24. Psa. 84; 3, 4.
26. Job 5; 17. 1 Cor. 11; 32. Psa. 6; 1.
27. Colos. 3; 16. 1 Cor. 15; 2. Psa. 119; 11.
28. 1 Tim. 2; 1, 2. 1 Tim. 2; 3, 4. 1 Sam. 10; 24.
29. Rom. 12; 15. Psa. 103; 13, 14. 2 Tim. 1; 13.
30. Isa. 51; 7. Isa. 54; 5. Psa. 121; 1, 2.
31. Matt. 28; 18-20. Joel 2; 28. Psa. 74; 20.

STUDIES IN ST. JOHN.

FOURTH CHAPTER.—*Jesus at the Well of Samaria.* There is a record here of the remarkable conversation of Christ with the woman at the well of Sychar. Note, 1st. The evidence of His humanity—His weariedness (See 6th vs). 2d. His request for drink and the response of the woman (9th vs). 3d. Christ's reply (10th vs). 4th. The difficulties suggested (11th vs). 5th. The Saviour's spiritual teaching—the response of the woman and her subsequent action (vs. 13-25).

Application.—1. The patience of Jesus in instructing a single auditor. 2. The gratifying result. 3. The only source of spiritual life and comfort here revealed. Reader, have you found your way to the never-failing fountain, whence flow the crystal streams of salvation?

II.—CLOSET PRAYER.

MOTTO FOR THE MONTH.—“*But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.*”—Matt. 6:6.

GENERAL REQUEST.—*That, the cause of Gospel Temperance may be eminently successful, and PROHIBITION universally prevail.*

WRITTEN REQUESTS.

Australia, For the conversion and healing of an invalid son; and for a wife to be saved. *California*, C—, for a daughter to be reclaimed. *Canada*, D—, for a sister to be restored to God's favor. W—, for a sister to be filled with the Spirit, and son converted. B—, for the salvation of a dissipated husband. *Dakota*, Y—, for an afflicted daughter, a backslider, to be saved. T—, for a husband and wife to be sanctified, and insane brother restored. *Idaho*, M—, for the salvation of two sons. *Iowa*, For husband to be sanctified, and son converted; a brother to be sanctified, and his hearing restored. *Illinois*, S—P—, for a sister to be sanctified. M—, for a sister to be sanctified. A—, for the sanctification of two ministers, and a husband. L—, for husband to be converted. *Massachusetts*, for husband to be converted and wife sanctified. *Michigan*, G—L—, for an afflicted family; for conversion of young man; for restoration of a sick girl; for a Sabbath-school class to be entirely devoted. C—, daughter to be converted, member of Church; a husband converted, wife sanctified, and son restored to health. H—, for a family to be saved. *Minnesota*, S—P—, for salvation of backslidden young man; drunkard to be saved; for a son's great grief to his mother. *Nebraska*, H—, for a mother to be sanctified; husband and child converted. *New Hampshire*, B—, for a brother to be filled with the Spirit, and restored to health. *New Jersey*, P—V—, for several men standing in the way of Christ's work. *New York*, M—, for five children to be saved. C—, for a sister to be filled with the Spirit. D—K—, for minister's wife sanctified, once enjoyed. *Ohio*, For two sisters, seeking sanctification, one discouraged. M—, for a young minister to be sanctified; for the conversion of a wayward nephew. M—, for a widow to have Divine help; two sons sanctified. *Oregon*, C—, for a sister to be restored to health. *Pennsylvania*, For a backslidden husband and son to be saved.

III.—CLOSET HYMN.

“THOU art the Way:—to Thee alone
From sin and death we flee;
And he who would the Father seek,
Must seek Him, Lord, by Thee.
Thou art the Truth:—Thy word alone
True wisdom can impart;
Thou only canst inform the mind,
And purify the heart.

Thou art the Life:—the rending tomb
Proclaims Thy conquering arm;
And those who put their trust in Thee
Nor death nor hell can harm.

Thou art the Way, the Truth, the Life;
Grant us that Way to know,
That Truth to keep, that Life to win,
Whose joys eternal flow.”

IV.—WORK FOR JESUS.

1. Converse and pray with some backslider, privately.
2. Go and speak to some tavern-keeper alone, about the evil of his business—get his children in the Sabbath-school.
3. Talk with the store-keeper, with whom you trade about his soul.
4. Help some one out of employment to get a situation.
5. Visit a hospital or prison, distribute tracts, and converse and pray with the inmates.
6. Write a kind Christian letter to some unsaved friend, and urge an immediate surrender to Christ.

HARVEST GLEANINGS.

"The Field is the world."

AT HOME—

- Bro. J. S. Keen has held a meeting with Bro. Dennis at Cloverport, Ky., resulting in 120 conversions.
- On Belfast Circuit, Cincinnati Conference, E. C. Polard, pastor, 160 conversions reported.
- Bro. Thos. Harrison is at work in Worcester, Mass. Over 300 seekers in three weeks.
- Oldtown, Me., Bro. Tinling, pastor, has had a good revival—40 have found Christ.
- The First Baptist Church, Cincinnati, Ohio, M. O. Lockwood, pastor, has had 40 accessions.
- Kingsley Chapel, Central Ohio Conference, Orlando Marlin, pastor, has had 67 accessions.
- Bro. C. A. Napier, during his pastorate at Williamsburg, Ohio, has received over 400 into the Church.
- Special meetings in Mansfield, Ohio, have resulted in more than 200 conversions.
- Spencer, Ind., Bro. E. R. Best, pastor, 71 accessions. 200 have united with the Church in eighteen months.
- During the two years' pastorate at Monroeville, Ind. Bro. I. J. Bicknell has had 260 accessions.
- Bros. Jones and Sails report 81 conversions and 29 entirely sanctified during a four weeks' meeting at Eugene City, Oregon.
- Bro. M. L. Haney, working at Creston, Iowa, reports at least 100 as seekers of entire sanctification. Many being saved.
- Bro. R. C. Oliver, writes from Johnston, S. C., that God is with them, saving souls, 40 sanctified, and more than that number converted.
- Sister Inskip has been working in the Cookman Institute, Jacksonville, Fla., over 30 young men and women saved.
- Bro. C. S. Uzzell has been prosecuting a successful campaign in Evanston, Ill., for five weeks. Many of the young ministers were sanctified.
- In the M. E. Church, Monument Square, Charlestown, Mass., Bro. McKeown, pastor, 53 probationers received.
- Trinity M. E. Church, Providence, R. I., has been graciously visited—110 probationers were received on one Sabbath, and others coming. C. L. Goodell, pastor.
- Mrs. Vornholz and daughter have been laboring in Christie Chapel, Cincinnati, Ohio, 50 converted, and 35 sanctified.
- Henry C. Aydelott (Friend), writing from Fall River, Mass., reports a remarkable outpouring of the Spirit—30 conversions.
- Bro. B. O. Wentworth, Belfast, Me., says that forty of his members have claimed the blessing of entire sanctification.
- Bro. J. W. Martin, Girard, Iowa, writes of a meeting of great power—44 seekers on one night, 24 of whom gave clear profession of salvation.
- Bros. McLean and Willis, evangelists (Friends), have had a successful meeting in Columbus, O., and at Staley, Ohio—175 were converted, reclaimed, or sanctified wholly.
- Bro. B. S. Taylor is pushing the battle for Christ at Fargo, Dakota. Scores have experienced full salvation, and hundreds have been converted. The Rink, seating 1,400 is crowded, and as many as 100 seekers at once.
- The evangelists, J. B. Shockley, Frank J. Hall and Phoebe L. Hall, have been at work for nine weeks in Brunswick, Ga. Many converted and fully sanctified, among them a man who had not attended Church for fifteen years.

ABROAD—

AFRICA.—Bro. Clarence Davenport and wife, missionaries under Bishop Taylor, in Africa, send to one of our exchanges some interesting particulars of their work. Bro. Davenport says:

"Our lives are lives of thanksgiving. 'Rejoice evermore, pray without ceasing, and in everything give thanks.' Well, it is blessed to be able to do that."

Mrs. Davenport writes: "I am schoolma'am yet. We keep the little fellows quite busy. We are teaching English and Portuguese. Our night free schools for the natives, and Sunday Schools, are progressing finely—last evening there were ninety-six present. It is encouraging to see the interest which they manifest in learning, and how fast they learn. We had not been able until the last two or three evenings to get many girls to attend. We told the boys to tell them that we had a lady teacher now for the girls, and wanted them to attend also. It is something new for the black girls to find that they could learn as well as the boys. O, my heart reaches out after these dear down-trodden girls and women!"

—A Conference has been organized in China by Bishop Wilson of the Southern Methodist Church.

—The largest Evangelical Church in the Republic of Mexico is the Presbyterian Church in Jacatecas, which has 900 members.

—The Wesleys, in England, have bought a new site on the Thames embankment, for their New Centenary Hall.

—Bro. L. B. Salmans, a missionary in Mexico, says: "The work in the State of Hidalgo is having a wonderful growth. A three-days' camp-meeting is to be held this Spring."

—The Protestants in Italy have 300 Churches, and it is estimated that 10,000 members have been converted from Romanism.

—Last year 10,000 converts of the Wesleyan Missions in Sierra Leone and the Gold Coast of Africa raised a jubilee fund of \$75,000, an average of \$7.50 each.

—Court Preacher Stocker lately organized the Christian waiters of Berlin. The first prayer-meeting, held at midnight, was attended by about 200 of them.

—Rome, which had no public schools while it was under the direct control of the Pope, has now 15,000 of its children attending the public schools.

—Jerusalem now counts 35,000 inhabitants, of whom 20,000 are Jews, 5,600 Mohammedans, and about 7,500 Christians. Of the latter, 4,600 are Greek Catholics, 2,000 Roman Catholics, 350 Protestants, English and German, and 450 Armenians, Copts, etc.

—At the last "Trinity Ordination" in England, five Hebrew Christians were ordained to the ministry of the Church of England, all of whom have been brought to a knowledge of Christ by the missionaries of the London Society for Promoting Christianity among the Jews.

—Drunkards, dog-racers, Sabbath-breakers, liars and gamblers have been saved in a revival at Howdon-le-Wear, in the Tees Division, while at Ferryhill the consumption of beer has been lowered one-half, so that the publicans have lowered the price one penny a quart to induce the people to drink.

—In 1869, on Palm Sunday, the first Protestant chapel was opened in Madrid. Now there are about sixty Protestant communities in Spain, and hardly a large town without a regularly organized Church. The number of openly professed Protestants is 14,000, though there are 23,000 to 30,000 who are thought to be Protestant at heart.

—Forty-eight years ago a notorious prize-fighter in England, was converted. "Ned Summers," the champion, became the cabman's missionary, and soon earned the title of the "Cabman's bishop." Not long since, he was found dead, kneeling at his bedside, his hands clasped in prayer. 150 cabmen, with their vehicles, and 150,000 persons attempted to join the funeral procession.

GUIDE HYMNAL

61

Only for Thee.

ELIZA A. WALKER.

JNO. R. SWENEY.

1. Precious Saviour, may I live On-ly for thee, On-ly for thee,
 2. In my joys may I re-joice On-ly for thee, On-ly for thee,
 3. Be my smiles and be my tears On-ly for thee, On-ly for thee,
 4. Be my sing-ing and my sighing On-ly for thee, On-ly for thee,

Spend my pow'rs which thou dost give On-ly for thee, for thee;
 In my choic-es make my choice On-ly for thee, for thee;
 Be my young and rip-er years On-ly for thee, for thee;
 Be my sick-ness and my dy-ing On-ly for thee, for thee;

'Be my spir-it's deep de-sire On-ly for thee, On-ly for thee,
 Meek-ly may I suf-fer grief On-ly for thee, On-ly for thee,
 Be my peace and be my strife On-ly for thee, On-ly for thee,
 Be my ris-ing, be my glo-ry, On-ly for thee, On-ly for thee,

May my in-tel-lect as-pire On-ly for thee, for thee.
 Grate-ful-ly ac-cept re-lief On-ly for thee, for thee.
 Be my love and be my life On-ly for thee, for thee.
 Be my whole e-ter-ni-ty On-ly for thee, for thee.



JUNE, 1887.

WORD FOR THE MONTH.—“One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.”—Psa. 27: 4.

GOSPEL ARROWS.

BY REV. GEO. HUGHES.

—“One thing have I desired of the Lord”
(Psa. 27: 4).

WILL one thing satisfy the desire of a good man? Yes; because it is large enough to fill the soul's highest capacities. And then it includes all other needful things, both for time and eternity. This is the center, and from it radiate uncounted blessings, so that holy people may well afford to be shut up to this one thing. Be not disturbed, then, if men class you with “one-idea people.”

—“That will I seek after” (v. 4).

What is an object of true desire, that which underlies our life and happiness, must be an object of search—diligent, constant search. To this we may appropriately bend all our energies each day, and find the fullest remuneration. For he that searcheth for Divine things as for hidden treasure, will not be disappointed. Whoso looketh into the perfect law of liberty shall be blessed.

“That I may dwell in the house of the Lord all the days of my life” (v. 4).

Ah, here is the true secret of real life and happiness—to be a dweller in the house of the Lord, all the days of our life. What a dwelling-place! It is the place of light, comfort, salvation. What makes the place so glorious? Because God Himself dwells there—“and in His presence there is fulness of joy.” “The Lord loveth the gates of Zion more than all the dwellings of Jacob.” Those who once make it their dwelling-place want it to be perpetuated “all the days of their life.”

—“To behold the beauty of the Lord, and to inquire in His temple” (v. 4).

What is the beauty of the Lord? We answer, *Holiness*. Hence the Psalmist prays, “Let the beauty of the Lord our God be upon us.” “And to inquire in his temple.” The posture of a saint in God's house is that of an inquirer. He is an inquirer in the beginning, and so in continuance. The more he learns of God, the more he desires to know—hence he is ever pushing his inquiries, that he may be filled more and more with heavenly light.



SERVANTS OF GOD AND THEIR PRIVILEGE.

REV. PRESIDENT J. R. M'CAULEY,

[Of Dickinson College, Carlisle, Pa.]

TEXT.—“*But now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.*”

—Rom. 6 : 22.



OF WHOM is this said? Plainly of those in whom regeneration has been wrought. Concerning these the text affirms—

I. Two things as already done: 1. That they are “made free from sin”; and,

2. That they are “become servants to God”;—

II. Two as future:

1. The one embracing all the earthly life: “Ye have your fruit unto holiness”; and

2. The other, all the heavenly: “The end everlasting life.”

How, and in what sense, the regenerate are “made free from sin,” the apostle largely shows in leading up to this triumphant affirmation. Unrenewed, man is in bondage to sin. Strive against it as he may, nature bears him away to evil. The good he would do, he does not; the evil he would not, that he does—so completely overmastering is the sinning tendency within. Awakened to a consciousness of this, and of its dread results, he betakes himself to the great Deliverer. Touched by Him, the fetters break; emancipation comes. In what way? Through such a renewal of his nature, then Divinely wrought, as reverses the controlling tendency of its powers to wrong, and imparts to them, instead, a controlling tendency to right.

Not only does he, by virtue of this renewal, love what once he hated, and hate what once he loved; but he now possesses power to do what he approves, and to refrain from what he now condemns. In short, sin no longer *reigns*; he is free from its dominion. As the stream bears on against all that hinders, whither its waters naturally tend, so the current of the renewed nature is able to hold its virtuous way, though much remains to roughen and impede its flow.

Being thus “made free from sin,” the regenerate “become servants to God.” Man is never the master—he always serves. Unrenewed, he serves Satan. Release from that service, is transfer to God’s. There is for him no neutral state: to one or to the other, he must ever yield.

But seems it not a paradox to call him free, while yet he can but serve? It must, of course, till rightly understood. Lawlessness, civil or moral, is at the farthest remove from freedom. Whoso would be free, must act within the limits prescribed for him by the power to which he owes allegiance. Aspiring to independence of rightful rule is always rebellion, and this is the essence of sin, in all its countless kinds. Man’s supreme good, and hence his greatest freedom, have been conditioned on his observance of that order Divinely set for his control. Hence to contravene that was not merely to rob, but to enslave, himself. As necessarily dependent, man’s only freedom lay in loyal submission to Him to whom his fealty was due. How sad the proof of this, which crowds his history! In an evil hour he rebelled. Impatient of control, he would be the arbiter of his own deeds. But soon the truth came home to him that, in attempting this, he had but bartered real freedom for hardest, most unhappy, bondage. And no sadder truth has he transmitted to his children the necessity of learning.

Now the whole of salvation is but the

restoring of man to that moral condition in which he may, as in the unfallen state, yield himself to be controlled by Him who, having made, has the right to rule, him. When this in any case has been effected—man's will in harmony with God's, and no longer impotent to execute its behests—he is again invested with the highest freedom of which he is capable; that in which he was created. Hence the gospel, the means of effecting this, is called "the perfect law of liberty"; the law, that is, which brings the truest liberty to all who yield themselves to its control. Paradoxical, then, as it may seem, yet it is blessedly true that here *bondage is freedom*; that to *serve God is to be truly free*. "If the Son shall make you free, ye shall be free indeed." But "the liberty wherewith Christ makes free" is not license—the farthest from it. "Take my *yoke* upon you, and learn of me," is His gracious proposal to the slaves of sin; and not until this is consented to, does He ever speak the liberating word.

When, therefore, souls are "made free from sin," they are transferred to a new and holy service—"become servants to God." The great characteristic of this ennobling service—that which constitutes its essence—is that God's will be made the rule of conduct, and conformity to it the one great work to which the life is lovingly devoted. "Whatsoever ye do, do all to the glory of God," is for such the comprehensive formula of duty; the easy test by which they may, in every case, determine what must, and what must not, be done. The messages which come to them, enjoining fidelity to this rule, they recognize as the voice of the Master they must needs obey. "Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." "Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." "As He which

hath called you is holy, so be ye holy in all manner of conversation." "Walk as children of the light." These and kindred injunctions come home to the regenerate with the binding force of law. Their judgment sanctions, and their heart loves, them. Keeping them is not an onerous task-work, but the glad return of love, for blessings so unspeakable as theirs. The glorious freedom of the children of God, they have been invested with: freedom from Divine condemnation, from an accusing conscience, from the enslaving chains of sin; freedom to walk the world at peace with God and man; freedom from tormenting fear; and, for this glorious freedom, it surely is their "reasonable service" to present themselves "a living sacrifice unto God."

II. We pass to speak of what the text asserts to be the privilege of those who thuse become "servants to God." This is two-fold: as respects the present life, "fruit unto holiness"; as respects the future, "life everlasting." "Ye have your fruit unto holiness, and the end everlasting life."

1. "*Fruit unto holiness.*" It is a fond figure of inspiration, which likens men to trees. The prophets, the Saviour Himself, and His apostles, often used it; and surely one more fit, or more truthfully expressive, to set forth the essential and causative relation of the inner nature to the outward and visible life, there could not be. As by what it bears, the tree is known, so the character of men—of what kind it is—unmistakably appears in the outward daily exhibitions of the life. A life robed in the fair garb of righteousness just as certainly betokens the rectitude of the nature it adorns, as perfect fruit betokens the goodness of the tree it crowns.

"Holiness," the other member of the phrase, here employed to designate the present privilege of the servants of God, is not a term of doubtful sense. Wrangling, indeed, more than enough, it has

given rise to, even in the Church; but the strife has been, not so much as to what it means, as to the degree in which it is the privilege of the believer to enjoy it. A careful noting of the passages in which the term occurs will show its use in two nearly-related, yet distinct, senses: the one, *sanctification*, or the *making* holy. Thus used, it is nearly always joined with the *agent* in this hallowing process: *sanctification of the Spirit*, wrought, that is, by Him. The other sense in which the sacred writers use the term, expresses, not the process, but the result—purity of heart, and rectitude of life. "Holiness," then, in Scripture use, is either the *becoming*, or the *being*, "holy." "Fruit unto holiness" will, therefore, either mean such conduct as evinces that the sanctifying work is going on in the renewed nature; or such saintliness of life and temper as shows the nature, whose outgrowth they are, completely rectified. And in whichever sense we give it here, there comes out this blessed truth of Gospel teaching everywhere, that God designs restoring man to that likeness to Himself, of which he was despoiled by sin. In one aspect, the restoration is seen as *progressing*, and in the other as *complete*.

The glorification of the sinner—his ultimate advancement to the glories of heaven—is the purpose of redemption. Restoration to the image in which he was created can alone admit him there. For this he must first be justified—his former sins be "blotted out," and then his sinful nature be renewed, that so it may be possible for him to live "well-pleasing to God." Great, however, as this change is, giving him, as it does, the mastery over sin, the work is not complete—the "image" is not full. The "carnal mind" still subtilly works, and, in times of sore temptation, may endanger safety. "The old man," as Luther quaintly says, "abideth ever and ever unclean, until they fetch shovel strokes upon him." The "strong man armed" is overcome

and bound, when the one "stronger than he comes upon him"; but, until "all his armor, wherein he trusted," is taken from him, and himself ejected by his vanquisher, he has it in his power to keep up some disturbance in the palace. So "the old man"—the carnal nature—receives his death-stroke when the "new man" comes in; but his antagonism does not wholly cease till life goes out of him. In those who truly serve God, the Holy Spirit dwells as the Sanctifier, "purging out the old leaven," until the house, "swept and garnished," becomes the place of perpetual Divine indwelling.

This purifying process, this *becoming holy*, is the necessary condition of abiding continuance in regenerate grace. In the Christian life, not to grow is to die. This indeed is true of all life. The seed may sprout, and fields look fair and full of promise; but no reaper's song, nor gladness of ingathering will there be, unless growth go on till harvest-time. And so on through all the realm of life. In spiritual life, no less, growth is its law—its indispensable condition. The "babe in Christ" cannot remain such. Unless he "goes on" toward spiritual manhood, the spark, Divinely kindled, will go out. To keep it alive, and foster its flame, the Spirit of life unceasingly works. The "perfecting of the saints," is the grand design of all probationary discipline. To "grow up into Him in all things, who is the Head, even Christ," "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto the measure of the fullness of the stature of Christ," is not alone our glorious privilege—it is the only way in which we can continue His.

But progressive approach, on the part of those "made free from sin, and become servants to God," toward this blessed consummation does not exhaust the meaning of the phrase, "fruit unto holiness." Its fullest meaning comprehends such manifestations on their part,

such saintliness of life, as betoken holiness attained; the purifying process, in a definite sense, complete. Not complete in the sense that the Divine similitude can never be more perfect; that grace can do no more; that the goal of progress has been gained; and that, resting there till glory crown what grace has done, is all that now remains—not complete in any sense like this. But complete in this: that sin, the corrupting and rebellious force, not only ceases to rule, but even to be felt. Upon the old carnal nature “shovel-strokes” have been “fetched.” The “strong man armed” has not only been bound, but “cast out.” The last prayer of Jesus is now, in such, fulfilled: “I in them, and thou in me, that they may be made perfect in one.” The soul is now become the temple of God through sanctification of the Spirit. In it He dwells—abidingly stays. There He reigns, no longer a rival contesting His right. Love for Him fills all the soul, sways its every power responsively to Him, and clothes the life in righteousness. But progress is not stayed; nay, rather, it quickens now. The soul is plumed for loftier flight; is better panoplied, and goes forward to grander victories. As the stream glides on with more majestic flow as its channel widens and deepens, so the tide of spiritual life grows and greatens, bears on with steadier, mightier impulse, as it nears the ocean of eternal life.

2. A word, in closing, of the other item in the count of blessedness assured to those having “fruit unto holiness”: “the end everlasting life.” “The end!” O, what interest centers there! For nothing have people more concern, than for the issue of their toils. How carefully the man of business plans for the enterprise in hand; how anxiously he scans the field, takes up the scale of probabilities, and tries to weigh what chances lie on either side. How often, in the silence of the night, as in the whirl and din of trade, does the question start, how will

this transaction end? Will it bring me gain, or ruin me with loss? So the leader to whom, in some dire need a people trusts, has ever one consuming thought—What will be the end? How he ponders and plans; moves and countermoves; exhausts his utmost skill that, when the conflict comes, the vantage may be his. And, when the shock of arms begins, this one concern dwarfs every other. Louder than the thunder of the guns, or the shouting of the hosts, or the din and dust of battle, sounds in his soul the single question, What will be the end? And this concern of the captain reaches to the ranks. On every life one question trembles—How will the day go? What banner will wave when the battle is ended? And, in the “fight of faith,” the “laying hold on everlasting life,” “the end,” the consummation in glory of the beginnings of grace, should not this infinitely transcend, in solicitude, all that can rightfully attach to anything in which the creature has concern? Unsleeping, unresting, should be the soul’s care, to make its calling and election sure. With this attended to, God be praised, “the end” is not in doubt. The uncertainty which shrouds the issue of so many merely human things, casts no cloud on the issue of this: “Fruit unto holiness, and the end everlasting life.”

O, ye that trade in the merchandize of heaven, your gains are sure—“everlasting life!” O, ye that march under the banner of the cross, the end of your campaign is not in doubt. Cleave to your Captain! Go where He commands, and the hosts of darkness will yield and fall before you; till, in His own good time, the latest foe beneath your feet, you will quit the field, to swell the ranks that fight no more; that eternally triumph in the smile of their Captain, waving victor palms, and casting golden crowns before Him, and making, with their triumphant songs, eternal jubilee. “The end, everlasting life.”

"KEPT IN PERFECT PEACE."

[A chapter from a new work just issued, "PENTECOST IN PRACTICAL LIFE," by Rev. Dr. C. P. Masden, pastor of Madison Avenue Methodist Episcopal Church, New York.]

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee."

—Isa. 26 : 3.



HIS passage of Scripture is God's lullaby to the soul. It is enough to quiet an angry man, to calm the quarrelsome, and to bring a sweet repose to the troubled mind. We begin to count our disturbances, our troubles, our little annoyances, and say, "*Is it for me?*" O, thou of little faith! Who is it gives peace? Who is it that keeps us in perfect peace? Is He not able to do what He has promised? . . . This blessed text has two prominent lessons for the Christian, viz: "*A description of a high form of Religious Experience, and the Condition of its Attainment.*"

I. *Perfect Peace* and a *Perpetual Peace*. "Kept in perfect peace." This is an experience that is rare and a life that few live, yet possible to *all*, on the conditions laid down. If I wanted to teach my child horticulture, I would take him to green-houses and hot-houses, and raise his ideal as to what art can do in perfecting flowers. If I wished him to be an artist, I would take him to the galleries of paintings and let him see the productions of the masters. If I wished him to be a musician, I would let him hear the best voices of the land.

So, if we are to have beautiful, symmetrical and practical Christians, we must hold up proper ideals of Christian experience and character in our preaching. We must have examples of what the grace of God can do for mortals in every age. The world must see some specimen saints. Hence, the importance of not only an ideal but also a real and personal experience in the deep things of God.

The "*peace*" spoken of in the text is not the absence of all foes, or the negation of painful excitement, or the heritage of dull phlegmatic natures—the ashes after the flame has burned out.

There is a quality of peace, that goes with acute vitality, with strong, active natures, with energy and emotion and sensibility and power. Peace is using man's nobler powers so that they come into harmony,—inward harmony of being, concord of character. It is "*PERFECT PEACE*"—a whole peace. The entire man reposing in the blood of Christ and at one with God. This peace is a *permanent quality* of the character. Not fitful and transient; not sudden and occasional, but a *life*. "*Thou wilt keep him in perfect peace.*" Too often with us, we simply have occasions of peace, seasons of joy and times of refreshing—they are intermittent, they come and go. They are guest-like but not home-like. They do not *abide* with us. Why is this? Because we have failed to appropriate *God's keeping power*. We firmly believe in God's forgiving power, and cleansing power, and even comforting power, but fail to trust in *His keeping power*.

Most of us have had some wonderful experiences, times when all went right, God was reconciled, and we were happy. Temptations did not annoy us, or trials fret us, or circumstances discourage us,—for a time, a "*perfect peace*,"—but some tempest, some foe, some change upset it, and we found ourselves tossed with billows, and blown out of our course by storms—all because we did not trust in *God's keeping power*.

"My dying Saviour and my God,
Fountain for guilt and sin,
Sprinkle me ever with Thy blood,
And cleanse and keep me clean."

"Now unto Him who is able to *keep you from falling*, and to present you faultless before the presence of His glory with exceeding joy—to the only wise God our Saviour, be glory and majesty and dominion and honor, both now and forever" (Jude 1 : 24, 25).

II. The conditions on which this Perfect Peace is obtained and retained, viz.: *Spiritual-mindedness and Trust in God.* "Whose mind is stayed on Thee." This does not imply that we are never to think of anything else, or study other subjects, or give our thoughts to other worthy pursuits, but it does mean that the tendency of the mind shall be Godward. The mind can be so habituated to spiritual things, that it will have a transcendent perception of the Divine Being, and see God in everything. The invisible world becomes more real and potent than the natural one. The imagination becomes so accustomed to winging its flights to the celestial city, the soul forms the habit of living in the sphere of the invisible and spiritual. The soul carries God in the thoughts as well as in the affections.

This mind-power is accompanied by heart-power. There is not only meditation on the Divine character, but also an *abandonment* to the Divine guidance and protection. The very moment you begin to look away from God and to take the gift away from the altar, to manage it yourself, you begin to chafe and fret, and become filled with self-care and unrest. The moment you question the Divine wisdom and love, and put out your hand to steady the ark, the pressure of duty is felt, and the burden of trials becomes oppressive. You doubt and you begin to sink. You doubt, and troubles come around you like hungry wolves. You doubt, and fear of success and anxiety about the future and dread of death, will haunt you like spectral forms in all the walks and ways of life. You step outside of God's will, and you will find no sentinel angels keeping guard, and the sense of loneliness will come over you, like a lost wanderer in a dark wilderness.

The only true life, and safe life, and peaceful life,—is in covenant-keeping with God. *He does the keeping*, we the trusting. O my brother! get out of the realm of care, and the region of fog

and mist! I know you live there by the scowl and wrinkle in your face—by the melancholy tone of your voice, and the minor key in which you make your confessions and the lack of triumph in your character.

Why not come into the realm of *Trust*, and then summer will break out of heaven and rest on your head; you will rise to some Alpine peak of spiritual joy, and look down on the clouds beneath your feet; you will move on in your duties through life like the harmony of the spheres in their orbits; and *your will*, lost in *God's will*, you will find activity a joy, like the path of the sunbeams on the ocean's bosom as the god of day appears to brighten the world. This is the philosophy of peace, and how to be kept in it,—viz.: *Spiritual-mindedness and trust in God.*

ALL THE FULLNESS OF GOD.

BY FRANCIS RIDLEY HAVERGAL.

"Filled with all the fulness of God."—EPH. 3:19.

POLY Father, Thou hast spoken
Words beyond our grasp of thought,—
Words of grace and power unbroken,
With mysterious glory fraught.

Promise and command combining,
Doubt to chase and faith to lift;
Self renouncing, all resigning,
We would claim this mighty gift.

Take us, Lord. O take us truly,
Mind and soul and heart and will;
Empty us and cleanse us thoroughly,
Then with all Thy fulness fill.

Lord, we ask it, hardly knowing
What this wondrous gift may be;
But fulfil to overflowing,—
Thy great meaning let us see.

Make us in Thy royal palace
Vessels worthy for the King;
From Thy fulness fill our chalice,
From Thy never-failing spring.

Father, by this blessed filling,
Dwell Thyself in us, we pray;
We are waiting, Thou art willing—
Fill us with Thyself to-day!

WHAT IS CHRISTIAN PURITY?

BY REV. B. S. TAYLOR.



PURITY is a QUALITY of the soul.

(1) "Wash me, and I shall be clean" (Psa. 51). "From all your filthiness, and from all your idols will I cleanse you" (Ezek. 36: 25). (2) Purity is that "act of God," says Webster, and it is not done at conversion, or else a vast amount of Scripture applied to the Church is without point or sense. (3) "Dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit," says Paul to the Church at Corinth (2 Cor. 7: 1). Did they not enjoy pardon? Yes, indeed; but God calls them to "perfect holiness in the fear of God."

II. Purity is not a grace, and is never mentioned with them; as in (4) 1 Cor. 13, and (5) 2 Peter 1: 5, and (6) Gal. 5: 22. Purity is always instantaneous, as scores of passages in New Testament Greek expressing cleansing, are in the aorist tense. This is overwhelmingly proven by Dr. Steele, in his "Milestone Papers." Examine the following: (7) Matt. 8: 3, leper cleansed instantly; (8) Matt. 14: 36, woman healed by touch instantly; (9) Eph. 4: 22, Put off old man (aorist) instantly; (10) Col. 1: 9, pray, be filled instant (aorist); (11) 1 John 1: 9, "And to cleanse (aorist) from all unrighteousness," etc. Webster says, holiness is "that act of God." It must be instantaneous, or it would not be an act; it would then be a process requiring time. God, being infinite, does not need time. Growth, depending upon finite, human efforts, does require time. Instant faith lays hold on the power of God provided for us by the shed blood of Jesus, *i. e.*, the atonement. Growth is the process of adding to the graces already given at conversion.

III. Hence purity is always subtrac-

tion, and growth is always addition. Purity is the act of God whereby the blood of Jesus removes defilement, *i. e.*, takes away all sin, all the evil of the soul contrary to the graces. (12) 1 John 1: 7—"If we walk in the light, the blood of Jesus cleanseth us from all sin." But "if we say we have no sin," as Christians, to be cleansed from, "we deceive ourselves." For every child of God needs this cleansing from inbred sin, though, by pardon, he has been saved from actual sin. John 3: 9, "Whosoever is born of God doth not commit sin." "Every man (3d v.), child of God 2d v.), that hath this hope in him purifieth himself, as He is pure."

IV. Purity is a work completed at once.

V. And does not admit of increase. Some adjectives do not admit of comparison, as round, square, clean, holy, right, wrong, etc; adjectives and adverbs denoting perfection of quality do not admit of comparison. There is no sense in saying round, rounder, roundest, or square, squarer, squarest. Nothing grammatical or sensible or logical in saying cleaner, holier, purer, etc. The graces of the soul, its powers, affections, etc., do admit of increase and growth, but its purity does not. It is either clean or impure, holy or unholy, sanctified or unsanctified.

VI. Purity is that state of the soul in which it is fit for heaven. Pardon is our title; holiness is our fitness for heaven. Children go to heaven because they are pure, not because they are mature. To them, growth is not essential. They enter heaven weak, ignorant, undeveloped, immature; but not unholy, not unclean, not unsanctified. They do not need pardon, as they have never sinned, but they need purity, because they were born into the world unclean. They enter heaven pure, but small and weak; and their growth in grace is all in heaven. there they forever learn of Jesus. "Except ye repent and be converted and become as a little child ye cannot enter the kingdom of heaven."

PERSONAL TESTIMONY.

BY JOHN HENRY DOUGLAS,

[Of the Society of Friends.]



WAS born in the town of Fairfield, State of Maine, in the year of our Lord, 1832. My parents were members of the Friends' Church, and very earnest, godly people. My mother often told us that she consecrated her two boys to God before they were born. My first recollection of her was seeing her upon her knees in prayer as she laid me in my cot for the night. As I grew up my heart often yielded to the work of the Spirit, and I loved the Saviour. At fourteen years of age I was very sure the Lord was calling me to preach the Gospel. Afterwards doubts entered my mind, and I began to lose my confidence in God and Christianity, until at last I gave up all, and tried to enjoy the pleasures of the world.

For four or five years I lived in a perpetual conflict. I found no rest day nor night. My health failing, I concluded to go west and south, thinking to have my mind diverted from the constant trouble about my soul, and find health for my body. At nineteen years of age I started, and went by sea to New York. In the midst of the darkness of night a great storm arose, but a worse one was upon my poor soul. I seemed to be face to face with God and eternity. I seemed to hear a voice, "What if this ship should go down, where would thy soul land?" I was thoroughly alarmed, my own righteousness did not stand a moment; my sins were mountain-high between me and God. "The sorrows of death compassed me, the pains of hell gat hold upon me." I found trouble and sorrow. "Then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul!"

In that awful hour He heard my cry, and forgave me, and saved me for Jesus' sake. Then and there I promised God that if He would spare my life it should be devoted to His cause. But when the test came and God called me to keep my vow and preach the Gospel, a fearful struggle ensued. The "old man" was alive, and rose up in rebellion. This was unexpected to me, and for a time made me fear I was not a child of God at all. At last, after much prayer and suffering, I yielded and entered the work, and God blessed my labors. But I found a great battle going on within whenever service was called for in Jesus' name. I had my ups and downs. I prayed and consecrated and trusted, and obtained victory after victory, and came to the conclusion that this was the Christian warfare. At this time my mind was not clear as to doctrines or doctrinal terms. I did not fully understand justification by faith. The teachings I had received were very mystical. I had heard a great deal about "working out our own salvation with fear and trembling," and of the struggles and inward conflicts of the Christian, and so I got no idea of receiving sanctification, except through baptisms of suffering and sorrow by which we might be more and more refined and fitted for heaven. By the preaching and teaching of a good brother, justification by faith was made clear to me. This greatly helped me in my experience and in my preaching. Still there was the inward struggle of "the Spirit against the flesh, and the flesh against the Spirit," but I was earnest, and zealous for God, and mostly faithful.

In 1866, God called me to go on a gospel mission to Europe. I bade farewell to my dear wife and children. On my way between Philadelphia and New York, the inward conflict was more severe than I had ever known. The "old man" seemed determined to have the victory, and for a time I was almost overwhelmed. I felt sick and distressed. In my

agony I cried to God and told Him that I could not go on this way any longer; that the battle was too hard. I told Him I had consecrated all to His service, and now must I suffer this constant inward opposition to His will? I looked it all over the best I could in my ignorance, and prayed for light. In my desperation I prayed God to do one of two things: either take me out of this world, or in some way to end this internal warfare. A little light broke in. I prayed for the "rest that *remaineth* to the people of God," and got it. It was wonderful. I went on my way rejoicing. I had the Comforter as I had never known Him before, and He abode with me all that long journey of two years.

But O, how ignorant I was as to the use of terms! I had never read a book or heard a sermon on holiness of heart. I had read some mystical works, which had only the effect to darken my understanding.

One thing I knew, Jesus had given me "rest." Nearly every one I met with in the Old World, in speaking or preaching, dwelt much upon the inward life-long struggle, and the many baptisms of suffering essential to our purification.

I returned to America very happy, sweetly resting in Jesus. I soon began to find those who knew the same experience I did, and they called it "sanctification" and "holiness." My heart leaped for joy, and I found myself one in spirit with them. From them I learned much. I however thought them specialists, trying to serve God faithfully, but often very unwise in their speaking and preaching.

Soon after this I attended a meeting in Brooklyn, N. Y. I was among the older ministers present, and was given a directing part in the meeting. I felt the responsibility deeply, and was determined to be careful that my own reputation, and that of the Church, should not suffer by unwise and imprudent teaching and preaching. Several of our holiness

people, whom I loved in the Lord and had entire fellowship with in spirit and doctrine, were present, but were looked upon with suspicion and fear. Two of the workers especially gave me trouble, because they seemed unwisely bold. I did my best to keep the meeting on what I thought the right line. At last my eyes were opened to see that they were bringing forth good fruit; that they had a power in the work that I knew not of. I soon found I was not what I ought to be. I made it a matter of special prayer, and the Lord showed me that I was looking too much after my own reputation and that of *our* Church, instead of having a single eye to God's glory. What must I do? I saw that I must give my *reputation*, the Church, and these dear fellow laborers, into the hands of the great Head of the Church. I furthermore saw that I must tell, boldly and publicly, that Christ had been made unto me *sanctification*. The moment I fully and boldly gave testimony to this fact, I was wonderfully filled with the Holy Spirit. This began a new era in my work for God.

From that day to this, through the amazing grace of God, I have walked in that fullness. I have received Christ's baptism, which is "with the Holy Ghost and with fire." I know that the blood cleanseth me. I know I am sanctified "through the *truth*," by the *blood*, by the *Spirit*, through *faith*. My growth in grace has been constant and blessed. The first girdings for special work has been very marked. I have had abundant time and opportunity to test the experience of sanctification. I can say from a full heart, "Bless the Lord, O my soul, and all that is within me, bless his holy name."

And now in humility, prayer, faith and confession, I am walking in the highway of holiness, and "reaching forth unto those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus."

THE GREAT DELIVERER.

BY HENRY FOSTER, M. D.

[From "CHAPEL TALKS" at the Sanitarium, Clifton Springs, N. Y. A neat little volume, just issued.]

"I sought the Lord and He heard me, and delivered me from all my fears.

This poor man cried, and the Lord heard him, and saved him out of all his troubles.

The angel of the Lord encampeth round about them that fear Him, and delivereth them.

O taste and see that the Lord is good; blessed is the man that trusteth in Him."—Psa. 34: 4, 6, 7, 8.



MOST of our troubles are imaginary ones, forecasts of the future, fears. The Lord can and does deliver from these. There are very many who could testify to the absolute truth of this declaration. Not only from fears and forebodings, but from *all* troubles does the Lord deliver.

But there is a condition: This poor man cried unto the Lord; he sought the Lord; he feared the Lord—that is, he revered, loved, trusted Him. Notice the tense of the third verse: the deliverance is a present one. How can we feel sure of this deliverance *now*? If an army were encamped round about us, we should feel safe from our enemies; how much safer that soul about whom is encamped the Angel of the Lord, Jehovah, Jesus! No evil can befall it. "This is my child," says Jehovah to every adversary; "thus far shalt thou go, and no farther." No foe can cross the protecting circle of the Everlasting Arm.

But only to souls wholly committed to God, does this assurance of protection come. There must be perfect trust, unswerving loyalty, obedience to His behests. The blessedness of continual deliverance will follow; the abiding rest. It is possible for every soul to find this rest in God. So sure is this word of promise that I do not hesitate to say

that the fault lies in the person who seeks this rest and fails to find it. In illustration of this truth,—a lady spent some years in this place, attended the services in this chapel, was prayed for week after week, month after month, year after year; but remained in spiritual darkness, though apparently seeking the light, and finally went away without obtaining it. Recently, a curious chain of circumstances has revealed the fact that she was all the time indulging a secret sin. She was living a lie. No such soul can find the peace of God. It lies only in the path of self-surrender, and in turning from sin to God and holiness.

The life of faith is one of growth. The committal must be renewed daily, hourly. It must flow in a steady stream toward God, and His gifts will flow back to the soul. It is God's way to lift the soul thus committed to Himself, to a higher and higher plane of faith and rest. As the soul-life increases, the responsibilities, the tests, increase. Wider opportunities for service open before it, and call for renewed consecration.

"O, taste and see that the Lord is good!" How can I do this? Were I told to taste the mountain scenery, I should go to the hill country; open my heart to its beauty and grandeur; watch the play of sunlight and shadow upon the mountain-slopes, the cloud-procession marshaled by winds from heaven across the summits; I should drink in the strength of the engirding hills and taste their repose. Thus the soul who would taste of God must seek Him with the whole heart, open wide to Him the entire being, taste of Him with the love-nature, and see that He is good.

It should be the care of every one of us, to follow the Lord fully. We must in a course of obedience to God's will and service to His honor, follow Him universally without dividing; uprightly without dissembling; cheerfully without disputing; and constantly without declining; and this is following Him fully.—*Sel.*

WAIT, HEARKEN, AND OBEY.

BY ALICE M. BALL.

*"I wait on the Lord; my soul doth wait, and
His Word do I hope."—PSA. 130 : 5.*

HOWEVER grievous may have been the trials of the Psalmist throughout those long years of prophecy concerning the coming of the Messiah, without literal fulfilment, we do not find that he allowed discouragement to gain the entire mastery of his mind. In the forty-third Psalm, as a brief portrayal of his affliction and the good man's steadfast confidence in God, there is much that is sublime and beautiful. After the bitter acknowledgment, "all thy waves and thy billows are gone over me," he exclaims, to that inner man that may have been tempted to discouragement and perhaps despair, "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God, for I shall yet praise Him, who is the health of my countenance, and my God."

The chapter begins in the most pathetic manner, with a brief description of the Psalmist's thirst for God. "As the hart panteth after the water brooks, so panteth my soul after thee, O God!" We think there can be found but few earnest Christians to-day who in their intense thirst for the fullness of Christ and His righteousness but have uttered the Psalmist's cry, and sooner or later had their painful longings assuaged by the injunction and comforting declaration that immediately follows: "Hope thou in God, for I shall yet praise Him, who is the health of my countenance and my God." It would be well for the discouraged Christians of the present time to bear in mind that God's promise of a Messiah has to us been gloriously fulfilled.

The Lamb promised has in due time been presented and for our redemption slain. And those thrice blessed ones who, by their humility, pardon and acceptance have become the children of the covenant, now stand redeemed and blest. After a long period of time the Psalmist's hearty acknowledgment of thirst found a most soul-satisfying response in Christ's Sermon on the Mount. "Blessed are they which do hunger and thirst after righteousness," the blessed Saviour declared, "for they shall be filled." Some one has said that the Beatitudes are Old Testament bells which Christ formed into a chime. Surely in the foregoing instance there comes a sweetly responsive and soul-cheering chime to an Old Testament bell, the music whereof has been sounding adown the ages and awakening joyous vibrations within the hearts of Christ's followers—who have hearkened—ever since.

Waiting upon God implies obedience. Obedience demands a heart responsive to His commands. "To obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. 15 : 22). Concerning the duty of hearkening and the necessity of a correct ear, we have much to learn. None other than the Word of God, illuminated by the Holy Spirit, and what strictly coincides therewith, must be allowed to give instruction in these momentous matters. The present era in the Christian world is an eventful one. Whatever standpoint we have assumed, a correct view of the truth, as it is in Christ, must be ours, or all effort towards Christian advancement must prove futile. "Treasures of wickedness profit nothing: but righteousness delivereth from death" (Prov. 10 : 2).

JOHN WESLEY, when once asked by what magic he had rendered his followers so efficient, is said to have given the reply, "that they were *all* at it, and *always* at it." Every new adherent was made to work and kept to work.

HOW TO WALK WITH GOD.

BY REV. JAMES MUDGE,

[Of the New England Conference.]



WHAT is it to walk with God? The expression is, of course, figurative; it indicates companionship and sympathy. Two cannot walk together unless they be agreed, nor will they choose each other's society unless there is mutual harmony and love. The degree of intimacy attained will generally depend on two things: first, the natural compatibility of the parties, and second, the amount of opportunity for cultivating the acquaintance. In the case under consideration, this second element is the all-important one, because God's perfect adaptation to meet all the wants of the soul of man is beyond question, and it is plain that He will be apprehended and utilized in that capacity precisely as the soul grows in acquaintance with Him.

But what chance of thorough acquaintance is there between man and God if the points of contact are few and far between—if they meet only on Sundays, or on stated occasions of social, family, and secret prayer? Most Christians, it may be safely said, hardly give God a thought except at these isolated times. The intervals, which cover nearly the whole of life, are spent away from His presence. What hope in such cases that the highest possibilities of fellowship shall result, that the life shall become "hid in God," and that to them "to live" shall be "Christ." It is while we "behold as in a glass the glory of the Lord," that we "are changed into the same image"; it is by seeing Him that we become like Him; it is the power of personal contact, the principle of assimilation, that transforms us by the renewing of our mind.

It is, then, of the utmost importance that the contact be continual, and the perception, so far as possible, without a break. The influence is intensified many fold where such is the case, while it is counteracted and neutralized to a most damaging extent where such is not the case. To make the contact continual, to make the recognized presence of the Lord a perpetual thing, the doctrine that God's home is in His providences; that he makes there the fullest and most immediate manifestation of Himself, so that he who perfectly corresponds with God's providences perfectly corresponds with His will, is absolutely essential. It more than quadruples at once man's opportunities of converse with his Creator.

He who has not formed the habit of seeing God in all the situations, modifications, and events of life, is evidently shut out most of time from any special communion with Him. His thoughts are occupied with other things, and nothing reminds him of His maker. In short, so far as the great purpose of existence goes, most of his time is wasted. He is like a sailing ship trying to cross the ocean in the face of almost constant head-winds or calms. His progress is slow at best, and sometimes ceases altogether; many days, and perhaps weeks, go by in which nothing is done. How different with the man who can neither walk abroad nor sit at home without be holding abundant tokens of His Father's presence and power, without seeing God manifest in earth and sky, in cloud and flower, in river and plain, as well as in all that occurs through animate agents, whether they be brutes or men. He is like the strong steamer which loses little time for storm or calm, but speeds steadily on her way across the deep. He is like a sagacious merchant in whose hands everything turns to gold, and with whom nothing can come amiss or be wasted.

It does not require very much thought to see that speculatively there is no other

safe standing place; that the promises and the threatenings of the Bible are laid waste right and left by any other theory, leaving to faith no firm basis for her feet. But it is in practice that the chief difficulty comes. The human heart, while it harbors the least pride and self-will, is not inclined to get into such close quarters with God, or to acknowledge itself so helpless in His hands. And a way of looking at things so directly contrary to that which prevails in every worldly or semi-worldly circle, is not easy to adopt.

But all such as are in dead earnest to find the nearest and shortest way to the fullest union with God will care nothing for any obloquy or reproach that may fall upon them because of their unlikeness in this matter to those around them. They will devote their utmost efforts to obtain a clear comprehension of the doctrine of God's *Allness*, and, having obtained this, will with no less carefulness and persistency set themselves to make its daily and hourly realization the familiar habit of their lives. To those who do this there can be nothing but swift advance and glorious enjoyment. "*Every word that proceedeth out of the mouth of God*"—that is, every creature and event, every arrangement of the Divine will, will give them sustenance and life, strength and joy. This is the only true way to live, "not by bread alone," not simply by detached hours and special occasions, and set times of eating, "but by *every* word of God."

To walk, then, with Him, not simply to be with Him once in a while, but to have Him for a close companion all the time, and thus grow daily into more thorough knowledge of and likeness to Him, it is *indispensable* that we behold Him in all things, and all men and all events without the smallest or slightest exception. Supremely blest are the few who have learned this secret and mastered this practice.

"SILENT COMFORTERS."

BY PHOEBE M. ANNIN.

WHAT a sweet, hallowed influence attends these dear messengers of God's Word as they hang upon the walls of our homes! Surely the blessing of the Lord attends them, wherever they are. When we go about our work the eye falls upon a familiar word—"But God commendeth his love toward us "in that, while we were yet sinners, Christ died for us" and, like the early dew upon the grass, our hearts are strengthened. Again, through the subtle influence of the great adversary, the mind is often under a cloud. What cheer comes to us as we glance at the familiar words: "But He was in all points tempted like as we are, yet without sin," or, "Let not your heart be troubled." Surely we may praise God for the blessed "Silent Comforters!"

Let me relate an incident connected with our theme: A dear mother told me that on the walls of her home there hangs the "BIBLE HOLINESS CHART" (the last work of our dear lamented Mrs. Mary D. James). Her little daughter, then but six years old was, seemingly, under the Spirit's influence, and manifested it in many ways. One day she climbed up on a chair, and began to spell out the words of one of the verses found upon the pages of the "Roll": "Be ye holy, for I am holy." "O mamma," she exclaimed, "how beautiful!" Over and over she repeated, "Isn't it beautiful, mamma!"

How wonderful that such a babe should be so charmed with the "beauty of holiness!" A few years later, and that little one was called home to be with the Lord, whose command for His followers to be holy is so plainly seen on the pages of His Word.

Let those dear Silent Comforters be found everywhere; and it may be that some dear unsaved one may be led to Jesus through the power of the Holy Spirit on the Word.

"You are now alone," said Rutherford, in writing to a friend, "but you can have for the seeking, three always in your company—the Father, Son, and Holy Spirit."

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In one of these buildings,

23 ST. MARKS PLACE for a number of years the TUESDAY MEETING was held, only a few doors from what is now the Hebrew Christian Church. When it became too strait for the gatherings the meeting was removed to No. 316 East 15th St., where it is now held.

When held in St. Marks Place, it was in the midst of handsome private residences. But the scene is changed, and the property is now largely devoted to business purposes.

This picture of the Hebrew Mission will give our friends at a distance somewhat of an idea of the appearance of the house on St. Marks Place in which the Tuesday Meeting was held.

This Mission is undenominational, and Rev. Jacob Freshman, son of a converted Rabbi, is in charge of the work. Saving results have attended his ministry, now covering five years.

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"Thy Word is truth."—JOHN 17 : 17.

"How precious is the Book Divine,
By inspiration given!"

HOLINESS LESSONS.

BY REV. N. VANSANT.

FIRST WEEK.—Lesson I.

Topic—QUALITIES OF HOLINESS.

SCRIPTURE LIGHTS.—*Deut. 31 : 6, 7, 23. Josh. 1 : 6, 7, 9, 18. Mark 15 : 43. John 7 : 26.*

STATEMENT.—Continuing our study of the positive attributes or "Qualities of Holiness," we mention as the second of these, that holy boldness which is so fit a companion of love made perfect, and which is so naturally inspired by the witness of full salvation.

II. HOLY BOLDNESS.

1. *Boldness is a very prominent word in New Testament teaching.* The principal Greek term of which boldness is the usual rendering, occurs no less than thirty-nine times, and other Greek terms are occasionally so rendered. The new version uses this word more frequently than the old. In seven instances boldness takes the place of confidence. (*Acts 28 : 31; 2 Cor. 3 : 12; Heb. 3 : 6; 10 : 35; 1 John 2 : 28; 3 : 21; 5 : 14.*)

Boldness means more than courage (which is found but once in the New Testament), and more than confidence or assurance, though it implies all of these. The root-word properly signifies "the speaking out all, *free-spokenness*, as characteristic of a frank and fearless mind." Dr. Robinson, in defining the Greek word according to its various forms and applications, gives the following: "Freedom, frankness, boldness, as of speech, demeanor, action; in adverbial phrases, freely, frankly, boldly, openly, plainly, without concealment or ambiguity," etc. Thus in addition to the state of mind implied by confidence or assurance, boldness carries with it the idea of outward expression in words or in acts, or both.

But let it be remembered that one of the modern uses of the word boldness by which it is made to denote forwardness, audacity,

impudence, has no proper place in the Christian spirit or life. This is a spurious element of boldness which is never inspired by genuine holiness. No true possessor of this grace is unmindful of Phil. 2 : 12, if rightly understood as implying, not a cringing, servile dread of God, but that of profound respect and reverence toward Him which the phrase "fear and trembling," more happily rendered, would properly express. The true idea is given in the "reverence and godly fear" of Heb. 12 : 28. See also 1 Pet. 3 : 15.

SECOND WEEK.—Lesson II.

SCRIPTURE LIGHTS.—*Josh. 10 : 25. 2 Chron. 19 : 13, Prov. 28 : 1. Acts 9 : 27, 29; 13 : 46.*

II. HOLY BOLDNESS (*continued*).

2. *This boldness is a natural and important attribute of holiness.* As such it needs therefore to be obeyed and cultivated; obeyed as a high spiritual impulse, and cultivated as a sacred Christian duty. Its natural, legitimate province is to declare itself both through the lips and in the life.

The relation of boldness to a holy experience, is plainly intimated by our Lord in the charge and promise given to His disciples just before His ascension (*Luke 24 : 49; Acts 1 : 8*). The coming baptism of the Holy Spirit, fully cleansing and endowing them, must be their preparation to go forth as His appointed witnesses. How marked was the change produced by that baptism! Those who but a few weeks before were timid as a fleeing hare, became suddenly bold as a lion. A notable illustration was Peter. Though so lately abashed and overcome by the voice of a servant-maid, see him now boldly lifting up his own voice in the face of a seething multitude, and preaching to them the same Jesus whom but a few weeks before he had cowardly denied.

When the signers of the Declaration of American Independence boldly adopted the closing paragraph—"And for the support of this declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes, and our sacred honor"—then the grand climax of their patriotism was reached, a patriotism which for a hundred years has called forth the admiration of the civilized world. But even surpassing this, was the Christian heroism of the early Pentecostal Church as voiced in the declaration of Peter

and John; a declaration which for more than eighteen centuries has challenged the imitation of the whole Christian world.

THIRD WEEK.—Lesson III.

SCRIPTURE LIGHTS.—*Josh. 23 : 6. 2 Sam. 10 : 12. Acts 18 : 26. Eph. 6 : 19, 20.*

III. HOLY BOLDNESS (*continued*).

3. *The boldness of the early Christians was not confined to the ministry.* The whole assembled Church of about a hundred and twenty shared in the baptism of purity and power in the upper room. Among them were both consecrated laymen and devout women, all of whom under the common baptism became common witnesses with the apostles. "And they were *all* filled with the Holy Ghost and began to *speak* . . . the wonderful works of God" (Acts 2 : 4, 11). Doubtless their speaking related largely to their "wonderful" personal experiences.

And how the witnesses of the great salvation* multiplied! Many, no doubt, of the three thousand baptized with water on that one day, became also baptized with the Holy Ghost; and each succeeding day brought with it fresh accessions, for "the Lord added to the Church daily such as should be saved"—rather, *the saved*, or those *being saved*. Indeed, they were both saved and being saved—saved actually as delivered already from the guilt and power of sin, and being saved fully as having the foundation laid of their entire sanctification.

After a few years of marvelous success through this holy witnessing for Christ in word and work, the Jerusalem Church became scattered abroad by the persecution that arose upon the death of Stephen. What was the effect? Did it suppress their boldness, or silence their testimony? Find the answer in chapter 8 : 4, "Therefore they that were scattered abroad, went everywhere *preaching* the word." (Cf. 11 : 19-21.) Who were these preachers? Not the apostles, for they were still in Jerusalem (v. 1). Not, in the main, ordained ministers at all. "These dispersed Christians are, every man, an itinerant preacher! They wait for no 'holy orders' forsooth; ask no bishop's permit to hold prayer-meetings, and do not refuse to preach or exhort because they have received no license. Work is better than formal machinery."—*Whedon*. Were there no women

among these scattered workers? Doubtless not a few. The prophesying, that is, religious teaching and testifying of the daughters and handmaids so signally exemplified at the Pentecost (Acts 2 : 16-18, note "*this is that*") was not to be confined to that one occasion. Hence we afterward read of the four daughters of Philip "which did prophesy" (21 : 9); of Phebe, a distinguished deaconess or minister (Rom. 16 : 1, 2); of women who prophesied at Corinth (1 Cor. 11 : 5); and of those women who labored with Paul in the gospel (Phil. 4 : 3); not to mention others.

FOURTH WEEK.—Lesson IV.

SCRIPTURE LIGHTS.—*II Chron. 32 : 7. Ezra 10 : 4. Acts 19 : 8. Phil. 1 : 25. I Tim. 3 : 13.*

IV. HOLY BOLDNESS (*continued*).

4. *This boldness is essential to the highest measure of effective work in soul-saving.* How signally this was illustrated in apostolic times we have already seen, and the same rule applies to every other age. The decline of this holy boldness in after times meant the decline of the Church's purity and power.

What an important factor was this in the great Wesleyan revival of the last century. "To spread Scriptural holiness" was the peculiar mission of that revival, and of the great Churches on both sides of the Atlantic to which it gave birth. But for the holy boldness of Wesley, and that of his early preachers and people, those Churches must have died out long ago, or at most have maintained but a feeble existence. The doctrine of holiness has been the peculiar theology of Methodism, and the experience of holiness its chief inspiration. Discard or neglect these and the once mighty Samson will have been shorn of his locks! It is the boldness of a holy consecration that to-day gives to Temperance work in woman's hands, its marvelous power and success.

The "Tuesday Meeting" of New York city, for more than fifty years has been giving forth its testimony of full salvation, with a steady boldness that has inspired the hearts of thousands with its own heroic spirit, and which has done more than can be estimated to preserve in the Church the doctrine and experience of Bible Holiness.

Ocean Grove, Mount Tabor, and many other Camp grounds, are indebted for their success largely, to Holiness Meetings.

HOLINESS AT HOME

"At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people."

JER. 31 : 1.

"And cottages, possessing
Thy blessedness, are blest."

HASTE makes waste, and waste makes want.

EVERY-DAY PRECEPTS.

"Be patient in tribulation."—Rom. 12 : 12.

THE counsel of Revelation is, "Ye have need of *patience*." This is spoken to Christians. Life is full of trials, hence there is continual need of patience. Here, the precept is, "Be patient in tribulation." Tribulation is the common human allotment—there is no exemption. No degree of Christian attainment will purchase exemption. And the tribulations of this world are multifarious. They come upon our households with suddenness, with destructive energy, and irresistibly. By no human sagacity can we ward off the strokes—sooner or later they will come upon us.

The great question is, when tribulation overtakes us, desolating our homes and bringing us to the dust, how shall we deport ourselves so as to magnify the grace of Christ Jesus our Lord. And the answer to this question is before us—*patience* is the prime requisite for the occasion. This is not a natural, but a *gracious* quality—it is imparted by the Holy Spirit. Unrenewed nature is fretful and restive in tribulation—it will even "charge God foolishly," and impeach the rectitude and benignity of His administration.

Grace, however, can work marvelous things in our nature—it can give us a complete mastery, so that we can be as calm and undisturbed when the waves roll high, as when we are sailing on a smooth sea. What is the secret of this? People of the world see the beautiful manifestations of patience in the real Christian, and they cannot understand it. They say, "How is this—I never could endure such things uncomplainingly?" Well, it is just here: Jesus, who is all pa-

tience, has taken up His abode in the heart—hence upon the otherwise tempest-tossed Galilean sea there is a great calm.

Reader, invite Him to be your abiding guest—then may you be patient in tribulation—and your home, even in stormy days, will have peace and rest.

ONLY ONE BOOK.—Very striking and touching were the last scenes of the life of Sir Walter Scott. When he called for a book to be read to him, and being asked what book he wished, replied, "There is but one Book—THE BIBLE!"

LETTER TO THE CHILDREN.

BY LELIA H. WATERHOUSE.

My dear Children :

JUST now I have been thinking about heaven. Yesterday I asked each member of my Sabbath-school class to mention one reason why the "better land" is so much better than this land.

"No sin," "no death," "no war," "no naughty feelings in any hearts," "no crying," "no pain"—were some of the answers I received, and Emma, who sees her mother but two or three times in a year, said, "Girls will not be separated from their mothers."

There are many beautiful thoughts clustering about these answers. "No sin." That means a place where every one minds God *instantly*. O, what a lovely home for souls! God will plan everything for our highest pleasure, and we will let Him have His own way with us. There will be no fear that some cruel temptation will torture us or our loved ones, and no shame or guilt will make us feel uneasy in God's bright presence.

"No death." For three successive days I have played and sung where friends had gathered to lay away their dead. Three Christian mothers finished their earthly work at nearly the same time. As I watched dear little Maud, so overwhelmed at her great loss that she was unable to moan or make any outcry. I kept thinking of the better land, where no little girls would see the bodies of their precious mammas hidden from sight in the earth.

"No war." You little children cannot realize the great agony war brings to a country. When you kneel in your safe, quiet homes, you should give sincere thanks to God that our country is at peace with all other countries. In the better land no little boy's papa will be killed or cruelly wounded, or starved in prison. O, what a peaceful, happy, better land!

"No naughty feelings in any hearts." We all know what these are, for we have had them, and some have them now—so naughty—and even if these bad thoughts go away, they leave such a sorry, ashamed, soiled feeling. Just think of living in a land where you may search all through its beautiful places and not find *one naughty thought*!

"No crying." Sometimes I cannot sleep at night, for I seem to see all the little children in the world who are in trouble. Some have aching hearts, and cannot speak to any one. Some are not understood by those who have the care of them. Some have mothers who do not love them, fathers who are selfish, and cross, and unreasonable with them. Some of the dear little ones are crying with cold and hunger, and deformities and sickness, while their fathers are slaves to rum and tobacco. And some are crying with great longings the first night after mammas or papas have gone away to the better land.

I seem to see thousands of little faces with signs of grief upon them, and it seems very hard to me that I cannot do more to comfort them. This thought has come to me: I will ask my *Guide* children to help me. There are so many of you, that if each one would help some troubled child, thousands of little ones would be comforted. *Will you do it?* Remember, any time you wish to talk with me about your work for Jesus, just send a letter to *Riverside Cottage, Newfield, Me.*, and I will try to help you all I can in your work of love.

THE TRY COMPANY.

WORD OF PROMISE.—"*The Lord is gracious, and full of compassion; slow to anger, and of great mercy.*"

—JAS. 145:8.

SUMMER.—"God made summer," is the voice of Scripture. Let us not forget this. As we look abroad upon the widespread beauty and fertility of the season, this opening of the welcome summer-time, let us recognize the hand of God, and rejoice in Him. And let us learn the lessons He teaches us in the works of nature. There is a spiritual, as well as a natural summer—a summer of the soul. It can only be produced within us by the same Divine hand. Children, is it summer in your soul? Has the rough, fallow ground been broken up, and is there life, and beauty, and fruitage? May God grant that every one of you may enjoy such a summer!

BIBLE QUESTIONS FOR JUNE—

1. What miracle led to the dispersion of mankind over the earth?
2. What men refused to give bread to fainting soldiers?
3. What army fled in confusion when none pursued?
4. What is the Bible list of a lady's wardrobe?

LOVED ONES GONE BEFORE.

[NOTE.—Obituary notices, to insure insertion, must reach us within three months after the person's death.]

MRS. NANCY HILLEGAS departed this life at Kring's Bush, N. Y., Nov. 6th, 1886, in the 68th year of her age. She was converted in 1860, and had to encounter much opposition, but remained firm. She was an earnest Sabbath-school worker, being superintendent thereof. She had an experience of the cleansing power of Jesus' blood, and gave testimony thereto. In 1885, being called to part with her beloved husband, in her affliction she did not murmur, but continued to trust God. About two weeks before her departure, at a meeting in her home, with a face aglow with holy joy, she testified of full salvation. On the last morning love pervaded her soul. She prayed for her friends, and went to be with Jesus.

MRS. LUCY B. MCEWEN, of Morrell, Kansas, passed peacefully away to her heavenly rest, on December 19th, 1886, aged 86 years. She was married to William Burr McEwen August 10th, 1824. She had been a member of the Church for many years. She was a great admirer and reader of *The Guide*. She rests from her labors, and is forever with the Lord.

MRS. PHEBE PALMER, wife of Rev. H. Palmer, closed her earthly pilgrimage in the parsonage of the Methodist Episcopal Church at Lima, Mich., March 10th, 1887, in the 44th year of her age. She was born in Ontario, N. Y., and during her childhood came with her parents to Michigan. She became an orphan, and found a home in the family of B. W. Hoag, of Adrian. During a revival in Toledo Street Church in that city, she was converted. She delighted in the Sabbath-school work, and had much fruit. Her health, however, was poor, and she has been cut down amid abundant labors. Her husband and two sons mourn in consequence of her departure, but they have hope of a blessed reunion in heaven.

REUBEN W. MCFARLAND, of Jackson, Penn'a, closed his earthly life-work March 13th, 1887. It was a beautiful Sabbath morning. He was born June 5th, 1806, at North Adams, Mass. He was converted at the age of seventeen. Afterward he was brought into the experience of perfect love. He was an every-day Christian, upright in all his dealings. Three weeks before his departure he walked to church and back, about three-fourths of a mile, led the class, and came home praising the Lord. Had he lived until June 5th, he would have been 81 years of age. His widow is almost 80, but amid her loneliness she trusts the Lord, and hopes ere long to meet her loved one in the better land.



"Ye are my witnesses, saith the Lord."—ISA. 43: 10.

"Make we mention of His love,
Publish we His praise below.

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON at 2.30 o'clock,
at the residence of Mrs. Dr. W. C. PALMER, 316
East Fifteenth Street, New York.

THE meeting was opened by singing the
594th hymn :

"Awake, my soul, stretch every nerve,
And press with vigor on ;
A heavenly race demands thy zeal,
And an immortal crown."

A number of requests for prayer, both written and verbal, were presented, and Rev. Mr. Cummings led in prayer.

Mrs. Palmer read a few verses from the first chapter of Isaiah, and said : I have been asking Divine direction in selecting a lesson, and greatly desire that the blessed Holy Spirit would speak to us through His written Word, and give us to feel the great need of the atonement. "The whole head is sick, the whole heart is faint ; from the sole of the foot even unto the head there is no soundness in it." O, how I have at times trembled when reading these fearful expostulations. God says to His people, "When ye make many prayers I will not hear you ; your hands are full of blood." The blood of souls may be upon your skirts. Have I done all I can to save souls ? Have I received and used all the power the Lord has provided for me ? I well remember a period in my early life, when such a sense of responsibility of souls was given me, that I was almost crushed : the guilt of human murder seemed light in comparison with having the blood of souls on our skirts. My dear ones, shall our coldness, our unfaithfulness, our inconsistency, be the means of a soul, or souls, perishing ?

Blessed be our long-suffering God, though He expostulates, He does not cast off. But He says, "Though your sins be as scarlet they shall be as white as snow." If there is a precious soul here under condemnation, listen to the Word of the Lord—O how condescending ! Thus saith the Lord : "Come now, and let us reason together : though your sins be as scarlet, they shall be as white as snow." "I will surely purge away thy dross, and take away all thy tin." I am so glad the little word "all" is there. "From all your

filthiness will I cleanse you." From condemnation and pollution. This terrible disease of sin can be cured. Praise the Lord ! Let everything that hath breath praise Him ! Not only cleansed, but filled ; may we not ? May not these missionaries going to Africa be so filled with the blessed Holy Spirit that with Paul they may say with confidence, "I know that I shall come to you in the fullness of the blessing of the Gospel of Christ." God grant that we may all receive a full baptism this afternoon.

Singing, "*There is a fountain filled with blood.*"

TWO GREAT POSSIBILITIES.

Rev. Geo. Hughes.—This Christian company is called to stand in the presence of two great possibilities, according to the lesson read. The first is the appalling possibility of sin and what it can do in this world of ours, filling it with darkness and woe, and want, and blood, and death. The second is the glorious possibility of what grace can do for our stricken world. Here is a proclamation for us this afternoon which goes out to the ends of the earth, saying to every child of Adam, "Wash you, and make you clean." We have with us to-day these missionaries who are going forth, and we want them to tell the people of the Dark Continent that, though stricken with sin, there is a fountain opened for sin and uncleanness. My heart's desire and prayer to God is that they may go with their hearts and mouths full of this great theme, of the Gospel of the grace of God. As a sinner, a revolting man against the majesty of Heaven, I have proved the awfulness of sin—but, blessed be the name of the Lord, through our Lord Jesus Christ, I am here to testify that I know by blessed experience that the blood of Jesus is able to make me clean. And if I know myself, my soul is in a loyal attitude to Jesus Christ the Conqueror of the nations, and I propose to proceed with Him in His triumphs.

EARLY SAVED.

Rev. Bro. Cummings, of Florida.—It is an appalling fact that the terrible catalogue of sins read is a truthful picture of our sin-stricken world. I thank God I was never burdened with it like some. At the early age of thirteen I was converted, and had scarcely time to get any consciousness of the terrible state of things in which we see the world around us. Jesus placed me in His everlasting arms and said, "I have loved you with an everlasting love." I have loved Christ ever since then. I know not how many times I have washed and been made clean and been baptized with that wonderful fullness that you speak of. These baptisms have brought me into a work that some would call heroic, but I do not, because

in Christ I am able to do all things, and to count all things but loss, and the most excellent thing I have ever known is the excellency of the knowledge of Christ Jesus my Lord. I desire every thought to be in captivity to God's will, and I ask an interest in your prayers that I may endure as seeing Him who is invisible. I have no hope in reference to my eyesight according to the doctor, but I want to be perfectly resigned. If I see Christ I can forego all the rest.

MISSIONARIES TO AFRICA.

Bro. Steele (missionary to Africa).—I believe I am the oldest missionary present. I have been thinking while sitting here that I want to leave a testimony within these hallowed walls for Jesus. I know that He has forgiven my sins, and that His blood cleanses me from all sin. His Spirit abides with me, and He is my Saviour—body, soul and spirit. This is what takes me to Africa, because I love Him with all my heart, soul, mind and strength—and my desire is to do His will. I would like to tell more of the story, but there are so many to speak, I will not.

Bro. Clafin (missionary).—Like the brother who has just spoken, I want to leave a testimony within these walls, saying to these people that I know that Christ can cleanse from all sin. For three years He has kept my soul in perfect peace, to-day I love Him with all my heart, soul, mind and strength. I have testified for Him on both shores of this continent. To-day I testify for Jesus on the Atlantic coast. Now I want to do so on the shores of Africa. I ask an interest in your prayers.

Brother Waller (missionary).—I thank God this afternoon that the blood has reached my soul and cleanses me from all sin. I feel the power of God in my soul to-day. The Lord has said to me through His Word, "Surely I will be with thee,"—as He said to Moses. I felt I could not go to work for the Lord in my own strength. Thank God for a full salvation.

Sister Waller.—I thank God this afternoon that my soul is cleansed by the blood of Christ. He has washed and made me whiter than snow. There are spots and stains in snow, but where the blood cleanses us thoroughly there are no spots or stains; the soul is whiter than snow. This afternoon I stand in the strength of Jesus, going out to battle for Him, and to win souls for His kingdom. Those poor benighted people on the Continent of Africa I want to tell about Jesus, and what He has done for us and what He will do for them. Thank God there is no distinction between white and black with Him. I thank God for this full salvation. Praise His holy name!

Brother Briggs.—I feel thankful to the living and true God that my heart is in the Saviour's keeping. I know Christ loves me, and I know that I love Him. I feel His love in my heart. I rejoice all the time, and will rejoice, by the grace of God. *I will meet you all in the heavenly land!* I ask an interest in your prayers that Christ may go with me all the way, that I may be a faithful co-worker in the vineyard of the Lord. I want to be humble and spiritually-minded, and always to worship God in spirit and in the truth.

Singing, "*E'er since by faith I saw the stream.*"

Sister Trimble (missionary).—The testimony I want to leave this afternoon is that the blood of Jesus Christ cleanseth me from all sin, and it is so sweet and blessed to know that I am cleansed and kept by Jesus' power. I am here this afternoon to testify before this company of the precious children of God, whom I have often longed to meet, that the blood does cleanse me. When twenty-one years of age I was converted to God. It was a very clear and radical conversion, and a work concerning which I could always say, I knew. Last August, at Niagara Falls, at the National Camp-meeting, I was sanctified wholly, and that is why I am here this afternoon on my way to Africa. After the Lord sanctified me He said, "*Go to Africa!*" I had had the impression that He wanted me for His service somewhere in the vineyard. I had been praying and saying, "Lord I am willing to go anywhere if Thou wilt show me what Thou would'st have me to do." He laid His hand upon me, and said, "You must go to Africa." I felt an overwhelming sense of unfitness and sorrow under it, and it broke my heart—but at last I said, "Lord, I will gladly go to Africa or anywhere else for Thee." I am so glad that He has called me and is sending me. It would be far harder for me to stay at home now than to go. My feet are firmly planted upon the exceeding great and precious promises. My life may be long or short, but if I never reach those shores it will be all right. God has put courage into my heart.

Sister Grover (missionary).—I praise the Lord for all He has done for me; a great deal more than I can ever tell. Sometimes the Lord gives me a glimpse into eternity, and I think of the souls who know nothing of Jesus. Looking into "The Gospel in all Lands," the line indicating those who know God seemed so small that I prayed God to send people out to tell of Him. I answer my own prayer and start myself. They say it is a dark continent, but no place can be dark with Jesus. I can tell of a Saviour who can save

and who can also keep. My all is on the altar, and I do not want to be empty-handed when I come to the kingdom.

Sister Collins.—"Blessed assurance, Jesus is mine." I live day by day trusting in Jesus. I feel that His blood cleansed me yesterday, cleanses me to-day, and I believe it will cleanse me to-morrow, and so on through life. I expect to trust Jesus wherever I go, and to do all in His strength.

Brother Steele, Jr. (missionary).—"The Lord has forgiven all my sins, and has cleansed me from all sin, and is a wall of fire around me. I desire to do some good for Him in Africa.

Sister Healey (missionary).—"The Lord needs all of us. Let us seek to follow Him and keep near to Him, and He will surely bless us. So many say it seems hard to leave home and friends, but it does not seem so hard to me now. It is not only a privilege but a great one to work for God and tell souls how Jesus died for them.

Sister Angis (missionary).—"I am glad to go to Africa. It does not seem to me a sacrifice at all, though if the Lord did not want me to go I would rather not. If I never get to Africa, and it is God's will to take me home, it will be best, if my work be done. Pray that I may go in the power of the Spirit, and in the heavenlies bring my sheaves with me.

Singing, "*Take the name of Jesus with you.*"

Brother Laffin (missionary).—"The sweetest name I have ever heard is Jesus. I thank God I have heard it, and I want others to hear it too. I once heard an old lady speak who was in the missionary field for over thirty years. She said, "I congratulate you." I consider it a privilege to go. I rejoice that God has taken me entirely for His own. He is my all and in all. He is not, as I heard a brother say last Sunday, "a mere figure of history to me,"—but is present with me at all times, and gives me rest. I speak the truth when I say, that let difficulties come to me ever so great, I feel perfectly at ease—I do my best and leave the rest with God. One asked me last night if I expected ever to come back. I said, "Never; I hope I will never see New York again!" I say to you, I hope I may never see you again, and to many of you I say, if I do not hear of your being in Africa, I hope to hear of your in some foreign field.

Brother Steele (missionary).—"Christ has saved me, and cleansed me from all sin: It is not long since He did this, but it has made me happy since it was done. I wish that I had started when I was young. When first converted the Lord said,

"Go to Africa." I said, "No, I will not." I did not want to go to a heathen country, but when I surrendered, peace came, and I felt I was just double the man I had been before.

Singing, "*Yes, I will rejoice in the Lord.*"

DELIGHTFUL WORK.

Sister Lowrey.—"I feel desirous of saying a few words, because I have been connected with every detachment of missionaries which has gone to assist Bishop Taylor. I have read and answered their letters, and I seem to have come to be almost a mother, and some of them I did adopt. God took two of them home. I still have an adopted son there. I cannot tell you how much I love them. When my husband said, "You must give up some of your work," I replied, "Well, what shall I give up—Bishop Taylor's work? the Woman's Foreign Missionary work? or, Divine Life? I am holding on to this work, and I know God will give me strength to do so. I realize how much these missionaries need our prayers. I have been looking forward to this meeting that we should have a wonderful outpouring of the Spirit, and that we should go from here strengthened as never before. I know how they feel, how they have consecrated themselves to God, especially these girls. When I laid my hand upon this dear sister, Miss Collins, in the Training School, I told her we would telegraph. We had only six days, and here she is, ready to go. And there is our sister Grant Cameron. Four from that neighborhood in Ohio have written stating they are willing to go. How God is moving upon the hearts of the people! It is necessary that we should have the light and the life in us, that people may know that Christ is in us.

THE BLOOD CLEANSSES NOW.

Brother Grant.—"I thank God I know the blood of Christ cleanses my heart now. I remember years ago, in Allen Street, when brother Roche was pastor, how I felt the weight of guilt and condemnation on my soul. When Bishop Taylor was helping Dr. Roche I with others was invited to go to the doctor's house, where I found Christ. Since then I have endeavored to do my duty. Those who know me best know I have not ceased to work night and day since God converted my soul. He cleansed my heart and made me every whit whole, and now I say, as I have said for these many years past,

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so Divine,
Demands my soul, my life, my all."

I am a follower of and a steward for Jesus, and when He calls I obey, and rejoice that I love Him

well enough to do what He tells me. I do not stand and argue and question at all, and that is the way I expect to spend the residue of my days to extend, north, south, east and west, the kingdom of Christ. I delight in the work of Bishop Taylor. This work grows on me. I remember the first \$25 I gave brother Taylor. I remember when I afterwards gave him \$50. Little did I then think of the magnitude of this work. As I have said in other places, all that I have and am and expect to be I lay at the feet of Jesus, and this I do every day. No heart here rejoices more with these missionaries than mine; none has a deeper love for or will pray more earnestly for them.

SINGING FOR JESUS.

Dr. Lowrey.—A very important qualification for pleasing the people in Africa is to be able to sing. I know not how many of these missionaries can sing, but I wish they would rise up and sing while the rest remain seated.

Singing, "*All hail the power of Jesus' name,*"
"Yes, I will rejoice in the Lord."

Dr. Lowrey (continuing)—The steamer is paid for, and some of you missionaries will have an opportunity to carry sixty-five pounds, and if you hesitate take care Bishop Taylor does not take a box upon his shoulders. I hope he will have discretion enough not to do it, but you know his habit has been to take off his coat and plant bananas and make walls and sing at the same time. I hope you will try to get somebody converted on the ship. The men on the coast of Africa are wicked and do not like the Taylor men. I rejoice that this mission is being prosecuted on the line of entire salvation. We will not knowingly send out any one who has not experienced that the blood of Christ has cleansed them from all sin. We do not encourage missionaries to come home. One brother was ordered by his physician to return to England—they moved him down the river and he recovered. I do not think we shall be discouraged if some of you die by the way—if one falls the others are to close up the ranks.

At the close, hymn 684 was sung—

"From every stormy wind that blows,"

After which the benediction was pronounced by Rev. Geo. Hughes.

INFINITE toil would not enable you to sweep away a mist, but by ascending a little you may often look over it altogether. So it is with our moral improvement—we wrestle fiercely with a vicious habit, which would have no hold upon us if we ascend into a higher atmosphere.—*Sel.*

A LEAF FROM MY EXPERIENCE.

For two years after I had received the "blessing of holiness," I seemed to walk on the borders of heaven. I had reached "the land of Beulah," where the air was most sweet and pure, and the voice of the dove and the songs of the birds could be heard at all times. In this land the sun shines night and day. It is far from the "shadow of death," and out of the reach of "Giant Despair," nor could I as much as see "Doubting Castle." Here in this land I met the "shining ones," and held daily converse with my Saviour. So lost was I in adoration and worship of the Divine One an effulgent glory seemed to surround my pathway. I was enfolded in God's great loving arms. I lay upon the bosom of my Beloved, and was filled with the ecstasy of love.

"O love, Thou bottomless abyss,
 My sins are swallowed up in Thee;
 Covered is my unrighteousness,
 Nor spot of guilt remains on me.
 While Jesus' blood, through earth and skies
 Mercy, free, boundless mercy cries."

Satan, that wicked one, seemed to touch me not. During that season I was not called to go through any peculiar trial. I had found the rest that my soul had longed for, and I was happy in Christ. Jesus had taken full possession of my soul, and He reigned within. He had cleansed the temple from all sin, and made it a fit dwelling-place for Himself. The precious blood of Christ was applied, and every idol was dethroned. In the language of the poet I could exclaim,

"Jesus comes, He fills my soul,
 Prostrate in Him I lie;
 I am every whit made whole,
 Glory, glory to the Lamb!"

After two years of blissful, unbroken communion with Jesus, Satan came in upon me like a flood; his fiery darts fell thick and fast about me. I was stricken and afflicted, but I passed through the deep waters leaning on the arm of my Beloved; His gentle, loving voice bade me "fear not, for I am with thee; when thou passest through the waters I will be with thee," and so I was sweetly and graciously upheld through that and every succeeding trial, until nine years had passed. O, how I praise God for full salvation. It sweetly keeps me from day to day free from cares and burdens, and anxiety for the future. For some time past the dear Lord has seen fit to chasten me very sorely. The cross is laid heavy upon me at times, but I feel such a consciousness of the Divine presence in my soul that I have no desire to have it lifted. I have learned some precious lessons in this trial through which I am passing, and this is one: It is in *patient suffering* rather than in *doing* that we are specially called to follow in His footsteps.—*Mrs. S. C. Markley.*

EDITORS' STUDY

MOTTO: PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

BIBLE BRIEFS—FROM THE PSALMS.

"NO GOOD THING WILL HE WITHHOLD FROM THEM THAT WALK UPRIGHTLY."—*Psa. 84: 11.* This is the third member of this gracious promise. It covers the whole area of earthly life. How comprehensive it is! "*No good thing*" will He withhold—nothing that He esteems a *good thing* for us. There are many things that *we* esteem good that are not so in Divine estimation—hence they are wisely withheld. God must be the supreme judge. And, observe! it is only a peculiar character that can claim this promise—"them that walk uprightly." Let the character be assured and the promise is unfailing.

ENDURING HARDNESS.

PAUL gives this counsel to Timothy: "Thou therefore endure hardness, as a good soldier of Jesus Christ." The Christian is often referred to in the New Testament as a soldier. The spiritual life is a warfare—severe and constant. Hence we are called upon to put on the whole armor of God. There is a complete equipment, so that we may be fully prepared for service. And every one who would be a "good soldier" must be ambitious to deport himself well upon the field, so as to secure the "well done" of the "Captain of his salvation." Hence the call in this passage: "Endure hardness as a good soldier." That is, as one of the old writers puts it, "*Take thy share in suffering.*"

Christianity has great power of endurance. Its real subjects can stand heavy strains; they can bear up grandly under much stress of weather. This is true, peculiarly, of those who have been made perfect in love. And let it be observed, that this Christian endurance is a glad endurance—there is a smiling face, and lips that are ready to break forth in song. Not like some, aside from Divine grace, who screw up their courage and, by a tremendous exertion of will-power, resolve to go through a painful ordeal,

saying, "*I can and will stand it!*" Perhaps while they say it, there is a distorted countenance, and an expression of agony which it is painful to contemplate. No, not that way, does our Christianity magnify itself. On the contrary, it looks out of eyes aglow with heavenly light, and a face wreathed in smiles, and with words of love and triumph, says, "*I can do all things through Christ which strengtheneth me!*" That word "*can*" in this connection is an exultant one—it is expressive of joyous triumph. Hence, primitive Christians and the holy martyrs who were called to "a great fight of affliction," being persecuted unto death, went to dreary dungeons, into the midst of blazing fagots, and to the executioner's block with hallelujahs.

We are not called upon to "resist unto blood;" nevertheless a life of godliness, according to the New Testament standard, will give us an understanding of the meaning of the apostle's term, "*hardness.*" The offense of the cross is not ceased. These are degenerate times—godliness is not at a premium. The carnal mind is still enmity against God, and it will and does manifest its hatred to the true and the right.

One of the trials to which devoted Christians are subject in these times is *Pulpit Hardness*. That may sound strangely to some, but it is a veritable experience. There is nothing more trying to a hungry man than to be denied what he most needs, *food*—good, pure, nutritious food. If he should be set down to a table covered with *husks* instead of nourishing food, what an aggravation that would be! And a thousand times more so is it with souls, having a keen spiritual appetite, longing for the strong meat of THE WORD, that they may grow thereby, to go to the sanctuary from Sabbath to Sabbath, hoping to be set down at the table of the Lord to a pure Gospel repast, and lo, there is nothing but *husks*! A dish of philosophy is set before them instead of real Gospel. And they return to their homes, sighing, "O, for a slice of the bread of life—or a few crumbs at least!" This is doleful, indeed, that God's house, which should be a "banqueting house," has become a place of religious starvation. Well, good soldiers have, sometimes, to be

put on "short rations"; they have to come down to "*hard-tack*," and they endure it without a murmur for their country's sake. Shall not the good soldiers of Christ, for their Master's sake, partake of the *hard-tack* of the sanctuary, and do it joyfully? It is not nice, we know, but in Christ's name we can bear it—do valiantly all the same, and win the crown at length.

Another thing for endurance in these times, for all good soldiers, is *Church Hardness*. Church hardness! Is it so that there is hardness in the Church? It is lamentably true that there is. A life of pre-eminent devotion, of true holiness, is met with hard looks, hard speeches, and hard treatment. Where a heart of tenderness and love should be manifested, there is the hardness of adamant. Well, it is not pleasant to live under such influences. But some people have to live near ice-houses, and in proximity to grave-yards. Yet they endure it, somehow. Now, as good soldiers for Jesus, we must endure *Church Hardness*—keep *red-hot* amid coldness and death—and show that we can and do breathe the warm, life-giving atmosphere of heaven, with the aspects of death all around us. If we cannot, we had better call for a further Divine enduement. It will not help us to fly off at a tangent, to attempt to run away—that is the way some cowardly soldiers do—but "*good* soldiers endure hardness.

Beloved, get a salvation that amounts to something in dark and stormy days!

"LIFE IN A LOOK."

THERE is a holy song which is frequently sung, with this chorus,

"There is life for a look at the crucified One."

And it is true, exactly true. A believing look at the "Man of Calvary" is life-imparting. The soul, dead in trespasses and sins, on the instant throws off the grave-clothes, and puts on the bright habiliments of salvation. And when thus ushered into the realm of spiritual life, if there be a consciousness of remaining carnality, the seed of sin's disease, which unremoved may re-establish the empire of death, another look at "The Crucified" will extract the seed and clothe the whole inward being with life and beauty.

"However early in the morning you seek the gate of access to Heaven, you will find it already open."

IS IT TRUE?

It is often said, that those who are specifically on the line of holiness, are "indifferent to the masses of the unsaved." They are represented as desiring to get into a parlor, or in an upper room, and "sit and sing themselves away to everlasting bliss." This is a mistake. Holiness is power and life. Wherever it is truly possessed it sets the individual in motion to save the lost. The "*parlor holiness*," if there be such, wanting to float itself away on a tide of melody, to everlasting bliss, is a spurious sort, not portrayed in the New Testament.

Holiness has a glad countenance, a buoyant step, and a right arm begirt with strength to lay hold of those who are plunging headlong into perdition. Holiness is the likeness of Christ drawn upon the human heart and life. His life was a benevolent one—"He went about doing good." He came for this very intent, "to seek and to save that which was lost." And those whose steps were most swiftly tending toward the realm of woe, excited His pity most strongly, and enlisted His divinest energy. Hence, the stigma which they sought to fasten upon Him, "He is a friend of publicans and sinners." True; no truer word ever spoken.

Now the Christ-likeness upon us, will inspire the Christly sympathy, and put us on the quick-step march in quest of souls. Look at William Taylor! He is a specimen of genuine holiness. He says, "*He knows Jesus Christ better than any living person!*" And we receive his testimony. What else does he say? "That he would rather spend the next twenty years on the "*dark continent*" in rescuing the perishing than with the angels in heaven." Does that look like "*parlor holiness*," sitting and singing itself away to everlasting bliss? Nay, verily! All who are truly holy, are thus in quest of souls. The grand Missionary, Temperance, and other benevolences of the period have, as their most earnest supporters, the entirely sanctified.

"Our pleasures are in exact proportion to our duties."

SUMMER IS HERE!

SO NATURE in all her wide domain proclaims—Summer is here! Bright, joyous summer has sway in the mountains and the vales. The trees are in full foliage—the flowers of varied hue and rich fragrance are delighting us—the groves are resounding with the songs of the beautiful birds—sparkling fountains are sending forth their sweet waters—brooks and rivers are coursing their way amid the beautiful landscapes—uncounted orchards are full of promise—promise of ripe and luscious fruitage. Everywhere we see the bright footprints of nature's Architect. In verdant vales, and on lofty mountain peaks we apprehend His radiant presence. This is your wide, glorious inheritance, ye saints of the Most High!

"Blessed are the meek, for they shall inherit the earth." Saintly eyes and hearts can appreciate bright summer suns and flowers and streams, and the songs of birds as none else can. They "look through nature up to nature's God."

But if the *outward* be so full of light and joy, what shall we say of the *inward*? There is a summer of the soul—proved by those who have been washed in the blood of the Lamb. The whole nature is transformed—noxious weeds extracted—a pure soul is exposed to the directer rays of the "Sun of Righteousness." In all its length and breadth it is instinct with life—verdure and beauty everywhere appear. The flowers of grace are in full bloom—beautiful, fragrant as heaven. Melody sweeter far than has ever saluted human ear floats over the redeemed being. God Himself fills it, from center to circumference. O, ye who read these lines, is there *summer* in your soul—bright, full-orbed summer?

This is the lofty design of our Christianity, to make every human heart as the "garden of the Lord"—a restored Eden. We should not be satisfied unless the gracious work be wrought, so that the glory of God may be widely diffused, and the grace of our Lord Jesus Christ magnified in us. Thus will the world see that Christ is mighty to save.

—Show to all around that *Christian love is well-behaved*.

WHO KNOWS?

WHO knows what great things wait upon an apparently trivial act? We were thrilled to our heart's core, while listening to Dr. Butler on the Sabbath at the New England Southern Conference, in the relation of an incident. On the occasion of his late visit to India he was approached one day by a noble looking Hindoo. He stood over six feet high, well-proportioned, turbaned and with flowing robes, according to Oriental custom. On coming near he gave the doctor a warm salutation, expressing his joy in being permitted to see him once more. He inquired if he did not recognize him, to which a negative reply was given. He then called up to remembrance scenes of by-gone years when the noble missionary had met him in the Bazar and had given the boy, as he then was, kindly attention.

Now converted, his powers are wielded into Christ's service. Dr. Butler was pleased to call him the "*Charles Wesley of India*," being possessed of rare poetical talent, and is a superior musical composer. He is at work arranging hymns, and putting them into shape to be sung in that great land. Is not this a beautiful confirmation of Scripture, "Cast thy bread upon the waters, and thou shalt find it after many days"?

A word spoken for Jesus by the wayside, to a ragged boy, may be the means of enlisting a valiant soldier for Jesus. Hence we should "sow beside all waters"—"be instant in season and out of season"—knowing that the Master is not forgetful of our "work of faith and labor of love." He will water the seed sown by a hand of love, cause it to germinate and bring forth fruit unto His glory. Even a cup of cold water given in His name, it is declared, shall not lose its reward. And surely words opportunely spoken to those who are unsaved, will be saving in effect. And, O, what bliss will be realized in heaven if we are permitted there to hail those whom we have been instrumental in raising up as workers in Christ's vineyard here!

—"GRATITUDE to a covenant-keeping God makes even a temporal blessing a taste of Heaven,"

A SABBATH AT FALL RIVER.

WE were privileged to attend the New England Southern Conference, at Fall River, Mass. We took passage in the Steamer Bristol on Friday night, and in the morning awoke and found that we were safely moored at our destination, thanks to the preserving care of our Heavenly Father. Going at once to the Conference, which was being held in the St. Paul's Church, we soon saw a familiar face, that of our dear friend Rev. J. H. James, who warmly grasped our hand and gave us a hearty welcome. Entering the Conference room we saw Bishop Fowler in the chair, surrounded by a body of intelligent and earnest men, with the bright New England impress upon their brows. The morning session was largely devoted to Disciplinary questions, relating to the ordinations on the Sabbath.

At the close of the morning hour, by the courtesy of the pastor, Rev. bro. Kimball, we were assigned quarters at the residence of Mrs. Brayden, a member of the Congregational Church, where three other ministers were being generously entertained. Here we had a most delightful home until Monday. We shall not soon forget the kindness of this dear family, the sons and daughters as well as their beloved mother taking satisfaction in ministering to the comfort of God's dear servants.

Sabbath was a high day. The services, morning and afternoon, were held in the Academy of Music, Bishop Fowler preaching an able sermon in the morning on the exaltation of Christ, and Dr. Butler in the afternoon on the greater works to be performed by His Church, in consequence of His exaltation. The Lovefeast before the morning sermon was spirited, and the testimonies of some of the veterans, mostly on the line of holiness, was refreshing. In the evening we attended the "First Church," where we once visited Bro. James, when pastor. The scenes were familiar, and the sermon by Bro. Green, was pointed and practical—altogether it was to us "*a high day.*"

"There is love in every command of God."

TRUTH. CONDENSED.

THE TRANSFORMED FRAGMENTS.—There is an old story of a great artist in colored glass. He had designed a window for a grand cathedral, and selected for it some very choice material. After he had completed the work an apprentice gathered up the rejected fragments, and from them designed a wheel window in the same cathedral which was pronounced to be more lovely than the work of the great master, although but formed from his leavings. So our God can from the broken and rejected opportunities of our lives, as they appear to us, make more precious work than we accomplish with the very best we have.—*Sel.*

STRANGE INCONSISTENCY.—"I have known men," says S. Basil, "who have fasted, and prayed, and groaned, and yet would not give the afflicted one farthing." But God said to Cornelius, "Thy prayers and thine alms are come up for a memorial before God."

Prayer and cheerful contributions go well together. If the heart be not free to make offerings upon Christ's altar, we may well suspect that our prayers will not find access to Heaven."

RAPTURE AND WORK.—A writer says, "God gives His people hours of rapture, not merely for their own sake, but to qualify them for the serious work of life. If they are on the mount with their Lord, shining in His glory, they should not think of building tabernacles, but remember there are those in the valley in sore need of help.

This is the time for work—personal, earnest, continuous work. We shall have eternal ages in which to bask in the full-orbed splendors of The Infinite. Work is therefore now in order.

THAT WHICH ENDURES.—Daniel Webster says, "If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal souls, if we imbue them with principles, with the just fear of God and love of our fellow-men, we engrave on those tablets something that will brighten to all eternity."

Let us not then throw away our strength on the evanescent, short-lived things of earth, but let us labor for those which live eternally. When we have such objects set before us, they may worthily engage our mightiest efforts.

BIBLE PUT-AWAYS.

"WITH ALL MALICE."—*Ephes. 4 : 31.* All evil things which we have considered,—bitterness, wrath, anger, clamor, and evil speaking,—and, lastly, the apostle says, "*with all malice.*" That is, "enmity of heart; malevolence; ill-will; a spirit desiring harm or misfortune to another." This is a revolting characteristic of the carnal mind—it is to be supplanted by *love*—"love worketh no ill to his neighbor."

OUR INQUIRY ROOM.

We invite the readers of *The Guide* to meet us again for the consideration of some vital questions relating to Christ's kingdom.

GENERAL TOPIC—*Enriched by Trials.*

—Count it all joy when ye fall into divers temptations (or trials)"—*James 1 : 2.*

MRS. PHOEBE PALMER writes: "How can this and the other trial so peculiar and afflictive in character, work together for your good?" said the enemy to my dear friend. To the eye of mere human reason, it was indeed difficult to see how *such* trials could result to the glory of God and the good of the soul. While thus ruminating, a scene passed in vision before him. Enemies gathered in formidable array outside of his dwelling. Resolved on his utter destruction, they gathered all sorts of destructive missiles, and hurled them, with vengeful force, in at his windows, threatening the destruction of his property and his life. But their force is broken, and they fall harmless at his feet. He gathers them as they fall, and lo! every missile has turned to gold—pure gold. "And now," says his Heavenly Instructor, "does not your heart say, 'Throw on yet more rapidly, for the more rapidly you work, the richer do I become!'"

And just so it is with the missiles of Satan, however varied or vengeful. The test of faith is more precious than gold that perisheth. How instructive and inspiring are the words, "That the trial of your faith, being more precious than gold which perisheth, though it be tried with fire, might be found unto praise, and honor and glory at the appearing of Jesus Christ"?

"Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

INQUIRIES BY LETTER ANSWERED

1. A sister in Wisconsin wishes to know whether it is right for a person cleansed from all sin to use *lager beer*, or other intoxicating liquor, in the Spring, to give an appetite?

Ans.—Persons cannot be too cautious at this point. A feeble constitution may be aided without a resort to alcoholic stimulants. Multitudes have been ruined in that way. There are simple remedies which can be used, which are effectual.

2. A sister in Vermont asks whether it is wise for those enjoying enjoying entire sanctification to testify on that line always—in Y. M. C. A. meetings, and other gatherings, not specifically on the line of holiness?

Ans.—Those who have experienced entire sanctification must give definite testimony, if they wish to keep in the light, *on all suitable occasions.* But a godly judgment must be exercised as to what are suitable occasions. If we ask for wisdom to direct it will be given. In meetings such as those named, of a general character, we can give a very explicit testimony, without using terms that would arouse prejudice. "The meek will He teach in judgment."

3. A sister asks: Is it wrong for men to wear gold or costly apparel—if so, where in the Bible are they commanded not to?

Ans.—We recommend a careful reference to 1 Tim. 2 : 9, and Gal. 3 : 28. But if there be any doubt, 1 Cor. 10 : 31 will, we are persuaded, if properly applied, settle the question authoritatively.

4. A sister in Illinois makes inquiry: Ought a Christian to have anything to do with Christian science?

Ans.—Christian science in its highest form is in the Bible. Here of course is a boundless realm for Christian research and study. As to science in general, Webster defines it as "Knowledge, penetrating and comprehensive information—the comprehension and understanding of truth, or facts." Now we take it that to enlarge the compass of his knowledge of useful things is proper for a Christian. It is written, "If thou criest after knowledge, and liftest up thy voice for understanding," etc. (Prov. 2 : 3-5.) Whatever, therefore, may be truly called *Christian science*, may be a profitable study—but beware of science "falsely so called."

CAMP-MEETING CALENDAR.

May 27-June 6.—Hubbard, Iowa.
 June 1.—Oregon State Annual Holiness Camp.
 " 1.—North-East Iowa Holiness Association.
 " 14-28.—Red Rock, Minn. (Rev. Sam Jones).
 " 22-30.—Iowa State Holiness.
 " 30-July 6.—Smithland, Iowa.
 July 7-14.—David City, Nebraska.
 " 7-17.—Jamestown, Dakota (Dr. Watson).
 " 9-17.—Mountain Lake Park, Md.
 " 28-Aug. 8.—Douglas, Mass.
 August 2-10.—Pitman Grove, N. J. (National).

OUR STUDY JOTTINGS.

OUR SUMMER WORK.—Time has rolled us on to the period when we must enter upon *Our Summer Work*—we mean the work of canvassing for new subscribers. We are desirous that there shall be an earnest effort made, all along the line, to

DOUBLE OUR SUBSCRIPTION LIST!

This can be done by each subscriber obtaining one more. Some, however, are aged and infirm, and others are invalids. Of course, they cannot engage in this work, we do not expect it—hence, those who are able should do the more. New subscriptions now date from July 1st, and the May and June numbers will be sent free, so long as our stock allows. Call the attention of your friends to the illustrations in this year's numbers. At the end of the year they will add greatly to the attractiveness of the volume.

SPECIAL PREMIUMS. NOTE THEM!

1st. For one new Subscriber and \$1.00 remitted—a copy of the "*Wesley Calendar*," a beautiful thing for the wall. Price, 50 cents.

2d. For two new Subscribers and \$2.00 remitted—one of the following beautiful works, as the person selects: *The Beloved Physician, Life of Dr. Palmer*; *The Life of Mrs. Mary D. James*; or, the following two books as premium for the two subscribers: "*Fragrant Memories of the Tuesday Meeting*," and "*Faith and its Effects*," by Mrs. Phoebe Palmer.

3d. For three new Subscribers and \$3.00 remitted—one of the following: "*Rifted Clouds; the Life-Story of Bella Cooke*," "*Grace Magnified*," by Rev. W. G. Browning; or, if preferred, the following for the one premium for three subscribers: "*Fragrant Memories of the Tuesday Meeting*," "*The Way of Holiness*," by Mrs. Phoebe Palmer, and "*Helps to Every-Day Holiness*."

4th. For five new Subscribers and \$5.00 remitted—\$2.50 in books selected from our Catalogue.

4th. For ten new Subscribers and \$10.00 remitted—\$5.00 in books selected from our Catalogue, or one of the FIVE DOLLAR LIBRARIES described on the last page of cover.

—A sister in Illinois writes:

"The life of Mrs. James is excellent. I have loaned it to a friend to read to her sick boy, twenty-one years of age, who is almost through with this world. He has enjoyed hearing it read, and it has paid me for getting it for the good it has done him."

This blessed book is being ordered. Let it go everywhere!

—Read the advertisement of "*Grace Magnified*," on second page of the cover.

—"*Christian Thought*," (Dr. Chas. Deems, editor), is ably conducted. Wilbur B. Ketcham, 71 Bible House, New York, Publisher.

—The Camp Meeting at Mountain Lake Park, Md., is to commence July 9th, and continue until the 17th. It will be in charge of D. B. Updegraff and Dr. Dougan Clark. The place is beautiful for situation, and is proving to be a real *Mount of Salvation*. Those who desire thorough instruction in Divine things, should go by all means. More favorable railroad terms are announced. For particulars, address Rev. John Thompson, 2002 Brandywine St., Philadelphia, Pa.

—The Women's Union Holiness Camp Meeting, under the direction of Mrs. Fitzgerald, of Newark, N. J., is to be held this summer at Intervale, N. H. (Dr. Cullis' grounds). More of it, hereafter.

—A Home Camp Meeting will be held in Jane Street Methodist Episcopal Church, New York, for ten days, commencing June 12, 1887. Services will be held three times each day. Entertainment will be provided for the people. All friends of holiness are invited to attend.

—The Camp Meeting at Old Orchard, Me., under the direction of Rev. A. McLean, commences Aug. 9th.

A sister in Louisville, Ky., writes:

"The glad messages of *The Guide* have cheered my heart and home, and many of my friends to whom I have sent it. Many of them have been brought into the blessed light through its instructions. May the Lord bless you abundantly.

—Major Cole has been having glorious success in his evangelistic labors in Springfield, Mo. The closing of his series of meetings was an occasion of profound interest. He was followed to the depot by hundreds, eager to grasp his hand and bid him God-speed. A letter, expressive of gratitude was furnished him, signed by a number of pastors of the city. About 1500 names of converts given.

—Rev. R. Wilcox, in the last number of *The Guide*, was named as being at Armourdale, Ky.—it should have been Kansas.

—"*PENTECOST IN PRACTICAL LIFE*," by Dr. Masden, just issued by the National Publishing Association, of Philadelphia, is an excellent book for general circulation—it is pointed, practical, edifying. Price, 60 cents. We have it on sale. Extract in this number.

—A sweet little volume, "*Chapel Talks*," by Dr. Foster, of Clifton Springs, is just out from the Willard Tract Society. Price, 35 cents. Send to us for it.

—Send to Mrs. Kate Sumner Burr, Walworth, N. Y., for sample copy of "*The Invalid's Visitor*."

—We spent a Sabbath recently with Rev. S. O. Garrison, pastor of Eleventh Street Church, Philadelphia. God was with us.

—"PLEADING FOR PRAYER" is the title of another volume of Sermons, by Dr. C. H. Spurgeon, just issued by Carter Bros. It is a fit companion to its other excellent predecessors. Price, \$1.00. On sale by us.

—Revs. John Thompson and E. I. D. Pepper are holding Saturday-night meetings for Holiness in different Churches.

—Prof. A. R. Bradbury, of Providence, R. I., has just published a neat volume, a Poem on the Transfiguration of Christ. Price, 50 cents.

HELPS TO CHRISTIAN DEVOTION.

BIBLE BRIEFS.—THE LORD'S PRAYER.

—“AND LEAD US NOT INTO TEMPTATION.”—(Matt. 6:13.) “That is,” as Dr. Clarke says, “bring us not into sore trial—such as will *pierce through*, as with a *spear* or *spit*, and so used by some of the best Greek writers. The word not only implies violent assaults from Satan, but also severely afflictive circumstances, none of which we have as yet, grace or fortitude sufficient to bear. *Bring us not in*, or, *lead us not in*. This is a mere Hebraism: God is said to *do* a thing which He only *permits* or *suffers* to be done.”

I.—CLOSET STUDIES.

NOTE.—Read the portion for the day each morning, early—commit the passages to memory—meditate upon them throughout the day:

DAILY BIBLE CALENDAR—JUNE.

1. Job 22; 21. John 17; 3. Exod. 33; 13.
2. Job 37; 14. Psa. 103; 11, 12. Psa. 77; 12.
3. Eph. 6; 4. Prov. 22; 6. Psa. 145; 4.
4. Rom. 12; 17. Prov. 16; 32. Psa. 140; 8.
5. Eph. 4; 17. Prov. 16; 7. Psa. 119; 145.
6. Eph. 4; 30. John 6; 63. Psa. 143; 7.
7. Eph. 4; 24. Psa. 1; 1. 1 Thess. 5; 23.
8. Eph. 6; 16. Matt. 9; 29. Psa. 86; 2.
9. Luke 12; 15. Isa. 29; 19. Psa. 27; 4.
10. Psa. 97; 10. Psa. 97; 10. Luke 11; 4.
11. Matt. 7; 12. Prov. 12; 21. Psa. 25; 21.
12. Eph. 5; 2. Heb. 6; 10. Psa. 143; 8.
13. Col. 3; 17. Psa. 15; 1, 2. Psa. 38; 15.
14. Eccl. 7; 14. Heb. 12; 11. 2 Sam. 22; 7.
15. Matt. 10; 16. Dan. 12; 3. Psa. 119; 66.
16. Eph. 5; 3. Psa. 97; 11. Psa. 31; 3.
17. Luke 6; 26. Matt. 5; 7. Psa. 119; 36.
18. Zech. 8; 17. Luke 6; 37, 38. 1 Chron. 4; 10.
19. Rom. 12; 11. Prov. 10; 4. Psa. 119; 5.
20. Eph. 6; 13, 14. Psa. 91; 4. Psa. 108; 13.
21. Jas. 4; 7. Heb. 2; 18. Psa. 142; 6.
22. Rom. 16; 19. Mark 3; 35. Col. 1; 9, 10.
23. Isa. 1; 16. Isa. 59; 20. Psa. 39; 8.
24. Psa. 37; 3. Prov. 16; 20. Psa. 71; 5.
25. Jas. 4; 10. Matt. 23; 12. Psa. 38; 18.
26. Heb. 4; 1. Heb. 7; 25. Psa. 77; 11.
27. Phil. 2; 2. John 14; 21. Psa. 36; 10.
28. 1 Tim. 6; 17, 18. Prov. 11; 24. 1 Chron. 29; 14.
29. 2 Tim. 2; 3. 1 Pet. 3; 14. Psa. 119; 28.
30. Prov. 8; 32. Micah 2; 7. Psa. 119; 80.

STUDIES IN ST. JOHN.

FOURTH CHAPTER.—*Second Miracle in Galilee* (vs. 43-45). This is an interesting and instructive work of Jesus. *Note*, 1. The subject, a nobleman's son—his perilous situation, “at the point of death.” 2. His pathetic plea—besought Jesus to heal him. 3. Christ's prompt response (v. 50). 4. The nobleman's faith (v. 50), full reliance, demonstrated in action, “went his way.” 5. The happy and speedy results (v. 51). 6. Its exact time—correspondent with Christ's time.

Application.—1. Christ's readiness to hear the cry of suffering. 2. His almighty power to relieve, instantly. 3. The becoming attitude of the listener, when He speaks—a *believing* attitude. 4. The positive result—complete, joyous, instantaneous.

II.—CLOSET PRAYER.

MOTTO FOR THE MONTH.—“*For God sent not his Son into the world to condemn the world, but that the world through him might be saved.*”—John 3:17.

GENERAL REQUEST.—*That the Self-Supporting Missions of Bishop Taylor in South America, may be eminently successful, and that the new mission band just sent to reinforce the work may be a great blessing.*

WRITTEN REQUESTS.

California, G—V, For the conversion of two sons and a backslidden daughter, and for an aged father who is blinded by sin. Canada, S—, for conversion of a father and grandmother, and for the restoration to health of a sister. For one to be sanctified, another healed, and for special Divine direction to be given to another. S—, for sanctification of a minister, for blessing upon special services; for a brother's sanctification; conversion of an aged man hardened in sin; for a sister to be filled with the Spirit, and for a son to be an earnest Christian worker. Delaware, W—, for the healing of a daughter. Illinois, S—H—, for an aged widow passing through trials; a backslidden son to be reclaimed, and for an only daughter's conversion. B—, for the salvation of three children. Iowa, G—, for a sister to be sanctified, a seeker for years. Kansas, T—, for a husband and wife to be sanctified, and son converted. K—, for two sons to be sanctified, one in the ministry. Maine, W—C—, for two ministers to be sanctified, and for revival. Minnesota, For the conversion of an evangelist's wife. New York, O—, for a wife to have a clean heart, and husband converted. For conversion of a drunken husband. North Carolina, W—, for a sister to be sanctified. Ohio, T—, for wife to be sanctified, and her husband and five sons to be converted. F—, for an aged sister, of 75, to be sanctified. W—U—, for the salvation of a family of six. A—, for a sister to be restored to bodily health. Virginia, W—, for a sister to be filled with the Spirit.

III.—CLOSET HYMN.

SAVIOUR of all, to Thee we bow,
And own Thee faithful to Thy word;
We hear Thy voice, and open now
Our hearts to entertain our Lord.

Come in, come in, Thou heavenly Guest;
Delight in what Thyself hast given;
On Thy own sweet gifts and graces feast,
And make the contrite heart Thy heaven.

Smell the sweet odor of our prayers,
Our sacrifice of praise approve;
And treasure up our gracious tears,
Who rest in Thy redeeming love.

Beneath Thy shadow let us sit;
Call us Thy friends, and love, and bride,
And bid us freely drink and eat
Thy dainties, and be satisfied.

IV.—WORK FOR JESUS.

1. Help some one who is in need.
3. Speak to your letter-carrier about his soul.
4. Send a good book to some careless family.
2. Reprove a scorner, lovingly, if there be one in your midst.
5. Do you employ help in your family? Speak to them about Jesus.
6. If any member of your Church is *just commencing* to neglect the means of grace, give a word of counsel.

HARVEST GLEANINGS.

"The Field is the world."

AT HOME—

—Rev. J. J. Culpepper has been holding a meeting at Eufaula, and over 100 were added to the Churches.

—Bro. W. C. Stockton has been aiding the pastor Bro. W. Franklin, at Jamesburg, N. J., in special services, and some good fruit has been gathered.

—Bro. J. H. Collins is arranging to erect a Gospel tent in St. Louis, Mo., pending which he is holding services in St. Paul's Church.

—Sister Grace Weiser has been assisting Bro. W. Walton, pastor of Eighth Street Church, Camden, N. J., in revival services. The first day over a score of seekers were at the altar.

—Bro. J. L. Tillman has been having good success with his gospel tent in Atlanta, Ga. Over 400 conversions to date.

—Bro. O. Wendel has been engaged in a meeting at Oto, Iowa, and at a school-house. Some were converted and sanctified at each place.

—Bro. J. N. Ison, of Bastrop, Texas, reports eight meetings held within the bounds of the West Texas Conference, resulting in 500 conversions, and 100 sanctifications. There are, it is said, five presiding elders in that section who profess and preach entire sanctification.

—Bros. McLean and Willis have been engaged in revival services in Columbus, O. Sinners have been converted and believers have been seeking heart-purity.

—Sister M. J. Reed reports a meeting held at Pleasantville, Iowa.—300 saved, 175 accessions to the Church.

—Bro. W. McK. Darwood, pastor of the Washington Heights M. E. Church, New York, has received 51 probationers since Jan. 1st.

—Bro. S. O. Garrison, pastor of 11th St. M. E. Church, Philadelphia, has held a May meeting, continuing two weeks. Dr. Hanlon, Mrs. Lizzie R. Smith, and others, participated. Sinners were converted and believers sanctified.

—Bro. E. Davies reports, in *The Standard*, that the revival in Worcester, Mass., under the labors of Thos. Harrison, was sweeping on—nearly 800 seekers.

—Sisters Anna Romack and Anna McCulloch have held a very successful meeting at Deer Ridge, Mo. Many reclaimed, converted, and sanctified.

—Bro. J. F. Ford reports a wonderful meeting at Ortonville, Iowa, altar full of seekers, and a number sanctified.

—Bro. J. S. Keen writes: "Kentucky is stirred on the subject of holiness as never before. Many opposing—but many entering in. During a two-weeks' meeting at Buffalo, Ky., many were converted and reclaimed, and sanctified.

—Deacon M. Morse writes, that the work in Putnam, Ct., is moving gloriously. About 100 have been converted, among them quite a number of railroad men and their wives. Bros. Brengle and H. P. Smith have been aiding.

—The Second Presbyterian Church of Kansas City, Mo., received 69 members at the April communion.

—The West End Baptist Church, Brooklyn, N. Y., G. W. Greenwood, pastor, is very prosperous—a new house of worship is to be built, for which lots have been secured—19 new members have been received in the past four months.

—The Second Presbyterian Church, Oil City, Pa., W. F. Wood, pastor, received 44 members at the April communion.

ABROAD—

AFRICA—Bishop Taylor, in writing to a friend, says:

"In opening our Industrial School Farms, I work hard from seven to eight hours per day, and have renewed my youth at it. I am as strong and able to endure hard work even better than I did in my youth 'among the rocks.' It is all for the Lord, and I am as happy in it as in work at a camp-meeting. I am enabled every day to maintain my loyalty to God, and daily to receive and trust Jesus to do for me, and in me, and through me, according to His own will. His mission is to save from sin, and preserve us from sinning, and He will certainly do it, if we let Him.

—Martha E. Kah, one of Bishop Taylor's missionaries in Africa, writing to Rev. C. Reuss, now of Philadelphia, says:

"I have one little girl now. That seems like a small beginning, but thank God I can do a little for Him. Better one than none. My little girl (a mulatto) is seven years old, the daughter of one of the traders at Mayumba. By God's grace I want to raise her so that she may be a teacher in our mission by and by. Her father has proven himself, though not a Christian, a friend to the mission, and does a great many things to help us along, that we may be self-supporting before long.

—Bro. J. C. Judson writes a very interesting letter, which is published in *The Christian Standard*. His particulars about the purchase of land, arrangements for its cultivation, and the work of teaching being prosecuted among the native, all show signs of progress, and indicate that the foundations are being laid for a grand work in the near future.

—The Turkish Government has given permission to resume the publication of the Christian newspaper, the *Zornitza*, which was suppressed some time since.

—It is said that the membership of Mr. Spurgeon's Church, London, now numbers 5,214.

—The English Presbyterians have begun a mission in Morocco, a dark and neglected field.

—Last year, \$240,755 were contributed in the mission fields, to the Church Missionary Society.

—The Japanese Government has directed that the English language shall be taught in every school in Japan.

—The Christian community in India is increasing at the rate of 8½ per cent. a year, and therefore doubles every twelve years.

—There are said to be more than 42,000 Jews in Palestine, about the same number as returned from the captivity in Babylon, and more than at any time since the time of Christ.

—The Gospel according to St. Mark, in raised Chinese characters, has been published for the use of the blind in China. This is the 250th language in which portions of the Bible have been printed for the blind.

—The surprising fact has been noted that while the Wesleyan Church in Great Britain had 1,970 ministers, it had 24,579 lay class-leaders and 15,009 local preachers last year, so that the greater part of its pastoral and preaching work is done by laymen.

—It is a remarkable fact, not generally known, that in Ethiopia a people numbering about 200,000, have the Old Testament in an Ethiopic version, and still adhere rigidly to the Mosiac ceremonies and laws. They are the children of Hebrew immigrants, who in the time of the great dispersion settled in Abyssinia and married wives of that nation.

—We find in the *Friends' Missionary Advocate* the following account of the Friends' Mexico City Mission. The Mission was commenced in March, 1886. E. G. Taber and family arrived at the Mission, November 26th, and since then the Gospel has been preached to the little company which meets in the chapel of the Mission Home, on Sabbath evening. The attendance has steadily increased until it is now from 35 to 45.

GUIDE HYMNAL

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Walking in the Light.

E. A. BARNES.

"Let us walk in the light of the Lord."
Isa. li. 5.

WM. J. KIRKPATRICK.

1. Liv-ing for the Mas-ter, hap-py in his ser-vice, Do-ing what is
2. Grate-ful to the Fa-ther for his love and goodness, Keep-ing in the
3. Look-ing up to Je-sus and in him re-joic-ing, Bear-ing here a

pleasing in his sight; Full of faith and courage, wholly con-se-crat-ed,
paths of peace and right; Patient in your tri-als, gen-tle and forbear-ing,
record pure and bright; Life in him possessing, as a crown in heav-en,

CHORUS.

Brothers, this is walking in the light. Walk - - - ing, blest
Walk-ing in the light,

walk - - - ing! Brothers, are we walking in the light of the Lord;
walk-ing in the light,

Walk - - - ing, are we walk - - - ing, Walking in the light of the Lord.
Walking in the light, walking in the light,



JULY, 1887.

WORD FOR THE MONTH.—“As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith.”—Col. 2 : 6, 7.

GOSPEL ARROWS.

BY REV. GEO. HUGHES.

“As ye have therefore received Christ Jesus the Lord.”—Col. 2 : 6.

EVERY Christian believer has received Christ. This fact makes salvation, in a glorious degree, a personal realization. It is more than receiving a blessing—it is the reception of THE BLESSER! The *justified* believer receives Christ in pardon, in newness of life, in victory over sin. The *wholly-sanctified* believer receives Christ as his sanctification—carnality is entirely eradicated and the reign of perfect love in the heart is established.

—“So walk in him” (v. 6).

It is one thing to receive Christ, and another thing to keep Him in possession. The gift is designed to be in perpetuity. No power in earth or hell can rob us of it. If we cease to hold the living Christ, it is by our choice, by voluntarily surrendering Him. The order of grace is, *walk in Him*. This denotes visibility, activity, progress each day of life.

—“Rooted and built up in him” (v. 7).

Here is a double metaphor. *Rooted*—like a tree striking its roots deep into a fertile soil. *Built up*—like a building, well proportioned, strong, full of utility—according to the plan of the skilful architect. The law of progress is nicely adapted by Divine grace to the Christian life. There is no stopping place in the Divine life. Justification and sanctification are distinct stages, but still there is “more to follow”—even endless progression—so that our profiting shall appear unto all.

—“Stablished in the faith” (v. 7).

Faith is the establishing principle, uniting us closely to Christ—making Him our life, and we deriving from Him light, comfort, and strength. In having this union perpetuated, we shall not be victimized by the “cunning craftiness” of men or apostate angels.

There are many who have entered clearly into the experience of holiness, but they have not been established—their feet have slipped. It is designed, however, that we should be firmly planted on THE ROCK OF AGES.



AS THE FACE IS SET.

BY REV. F. BOTTOME, D. D.

TEXT.—“*He set his face steadfastly toward Jerusalem.*”—LUKE 9: 51-51.

THE occasion of the text brings the Saviour on His return to Jerusalem for the last time near the borders of the Samaritan country, which it will be remembered lay directly between Galilee and Jerusalem, and through which was the straight road to the latter city. It was the purpose of Christ to have taken this direct way through Samaria, but they would not receive Him because His face was as though He would go to Jerusalem.

There are several valuable suggestions arising from this incident. Mark:

I. The disposition of mind expressed, “He steadfastly set his face. . . . His face was as though he would go to Jerusalem.” It is expressive of resolution, determination, unswerving purpose. He had set His mind toward the accomplishment of an object. Now all this would seem ridiculous if that purpose was to go to Jerusalem merely; that He had set His mind to go to the city and determined that nothing should hinder Him—that was nothing! Or if you add to it the element of danger to be incurred, the possibility of arrest for the recent excitements produced by His preaching, and the not improbable forfeiture of His life from the fierce enmity of the priesthood, you do little more than elevate that purpose. It is hardly questionable whether it is folly or bravery to run the risk of danger for the sake of it. No spirit of reckless bravado ever characterized the conduct of the blessed Master. Indeed,

He had frequently shown His value of personal safety and life when they were exposed, by a timely withdrawal from the threatening storm. When the fury of the Baptist’s enemies burst upon Him, and John was arrested and executed by the hand of Herod, Jesus withdrew for a time from the territory of Herod until it was safe for Him to return; and when, on the late occasion of His visit to Jerusalem, He had incurred the sudden outburst of passion from the excited mob, and they took up stones to stone Him, either by the overpowering majesty of His person, or by the exercise of superhuman influence, He went through the raging mob and passed by, and escaped for a time the cruelty of their mad rage. But now He set Himself to return to the city, knowing all that awaited Him, because “the time had come when He should be received up!” He understood well the logic of events, and that they had ripened to their culmination. Consummation was upon Him. He set Himself steadfastly toward Jerusalem, constrained by the overwhelming sense of mission. The great purpose of His life was to receive its coronation. He knew what was before Him, and that “it was impossible that a prophet should die out of Jerusalem,” and that only so could He himself accomplish the work for which He came into the world. Before Him passed all the grandeur of His work as the world’s Redeemer. “Save me from this hour,” He exclaimed, as the weight of His great sorrow anticipated itself; “yet,” He added, “for this hour came I into the world.” It was the all-constraining force of accomplished mission work which was upon Him, and which set His face so steadfastly toward the goal of His final conquest and triumph through the defeat of His crucifixion.

It was no new thing for Him to think of Jerusalem. His thoughts were always there. But now, the time had come when He must meet the end. Events thickened—He understood it all.

"I have a work to accomplish," cried the self-devoted Master, "and how am I straitened until it be accomplished!"

It was the repetition and focalizing of the spirit which marked His early sayings. "My meat is to do the will of him that sent me, and to finish his work." It was this spirit that manifested itself everywhere. Wherever Christ went He carried an atmosphere of moral purity and purpose that compelled the assent of men. He was full of the expression of a great mission, so that everybody saw and felt it.

O, it is a glorious thing to see a man saturated with a great purpose! Alas, they are so few! The world and the Church are so full of mere averages, almost of mere mediocrities, that to see a man lifted out of the dull level of commonplace is to look upon fanatics and madmen,—for such are those accounted who rise to the largeness of a great faith. O, how this "man of sorrows" went carrying His reproofs everywhere, as He bent His back to the burden and lent His cheek to the smiter! Alas, how He reproves us still! Where are the men who are oppressed with a great mission?—whose faces are steadfastly set on the achievement of a great purpose—who are ready to bear burdens, to suffer scorn, to endure loss, the enmity even of men and brethren, so that they may win Christ! And yet it is only this that makes life sublime—the consciousness of mission, the greatness of meekness, the all-constraining love that burns to accomplish its work, and is not deterred from the cross or the stake—the spirit that can bide its time, but shuns not consequences—that through a life of contradiction which can only culminate in death, dares to look its principles in the face! "And when the time had come that he should be received up, he steadfastly set his face to go to Jerusalem."

II. Look at the law underlying this great quality of mind expressed in the

action of the Saviour: "He *steadfastly* set his face," etc. He turned Himself resolutely in that direction. "He must needs go through Samaria," but it was only for the purpose of reaching Jerusalem. He had no intention of remaining among the Samaritans. He was a Jew, and had no dealings with them. Now between the Jew and the Samaritan outwardly there was very little difference. They had many things in common. They were originally heirs together of the same promises, and belonged to the same common nationality, and spoke the same language, and were only divided in territory by arbitrary lines, yet they were apart from each other as wide as the poles are asunder. "Our fathers worshipped in this mountain," said the woman at the well at an earlier period of the Saviour's passing through the country, "but ye say, that in Jerusalem is the place where men ought to worship." Here it lay—the line of separation between the two countries—"this mountain" and that!—Jerusalem or Gerizim! That was the dividing question.

And now Christ's face was set on Jerusalem, and so they would not receive Him. That was the difference! Their faces were set in opposite directions. This was their ruling spirit, their religion, and it always is. Separateness is no arbitrary thing. It is a common principle of life and character everywhere. Men go as their faces are set. Character always shows itself by this sign, as the face is set. Look at it—one man sets himself to make money, honestly if he can, but in any event to make money. That is his object, his life-purpose, and he sets his face toward it—his mind and efforts are all bent in that direction. Many other things claim his attention, but he cannot listen to them, or at any rate he will not be hindered by them.

And precisely so the man whose face is set toward God. It is no arbitrary line that cuts him off from others but the

impulsion of a nobler instinct. His face is set toward God and heaven, and by his very thoughts and aspirations he is lifted toward God and out of the world. Men have no fellowship with him because he is no longer of them. "If ye were of the world, the world would love his own; but because ye are not of the world, therefore the world hateth you." A very natural consequence of a very different spirit that governs the two.

It is not form nor creed, but the sense of a separated quality in the true Christian that divides him from others. Separation is not an arbitrary thing, let us again repeat. Suppose you try it! Let a man separate himself from every outward connection to make himself a Christian—does that make him one? Did monkery ever make a Christian? No, never!

Likeness is the law of knowledge. We perceive as we are. "Blessed are the pure in heart, for they shall see God."

Look at it again. See that heap of dust lying under the workman's bench. It is dust, all of it, and as it lies thus there seems no difference between one particle and another. But pass the magnet through and see how instinct with life it becomes, as the particles of metal spring from association with the worthless dust with which for a time they had become associated, and cling with tenacity to the friendly magnet. What is the matter? Why, simply the law of affinity compels the unity of atoms that are one in nature. There is now no difficulty in discerning the steel particles from the common dust. And yet before the magnet did its work the separation was just as complete between the steel and dust. In nature they were always as wide apart as they are now.

III. The opposition which such a life will be sure to incur: "They would not receive him." There was something in His manner, or in the pretense of circumstances accompanying His purpose, that offended them. They allowed other

Jews to pass unquestioned through their country, and they had done so to Him on other occasions, but now there was something which aroused their national antipathies, "and they would not receive him because his face was as though he would go to Jerusalem." All their enmity was stirred up, and they drove Him out of their territory.

Now there are two ways in which Jesus might have passed through Samaria without incurring the displeasure of the people. 1st, He could have submitted to their national claim, and accepted their Mount Gerizim as the true site for the holy temple. Or, 2d, He could have disguised His purpose in passing through. There was no need to parade His circumstances and claims as the Jewish king, or as specially Jewish. A little worldly prudence would have saved all opposition—It needed only to keep His purposes to Himself. Of what use was it to offend their prejudices?

So there are two ways for men to go through the world without offending it. First, be a worldling. Assume the air and spirit of the country through which you are passing. Enter into its pursuits and pleasures. Be one with it and of it. Secondly, if you have any religion or any differences of opinion, keep it to yourself. What is the use of stirring up a nest of hornets around you? When in Rome, do as the Romans do. You can get through the world very easily along that line. Neither men nor the devil will trouble you much if you maintain a path of worldly policy. There are many who seem to succeed bravely on that line!

There was something in the very air of Christ that betrayed Him. His mission overflowed Him. He talked about it—He thought about it—everything was tinged with it, and accordingly wherever He went He was opposed. It is always so. Let a man determine in his own mind, and by every action of his life bear out his determination of living a life of faith on the Son of God—let him

resolve to follow Christ through evil and through good report, and see how long it will be before he is assailed in every conceivable way, and find how true it is that "they that will live godly in Christ Jesus shall suffer persecution." There are plenty of Samaritans ready to cross His path and forbid his passage through their territory.

IV. The crown of life lies in the same direction as the face is set. We must get rid of the notion of arbitrary allotment and reward. All life is voluntary in purpose and reward. Our reward is the legitimate outcome of our lives. We gain that on which our faces are set. That and nothing more. "He that soweth to the flesh shall of the flesh reap corruption; and he that soweth to the Spirit shall of the Spirit reap life everlasting."

"And when the time was come that he should be received up,"—that is, when He should be crowned as the world's Redeemer—"he steadfastly set his face to go to Jerusalem." Christ saw all that was before Him. He knew what Jerusalem meant to Him—persecution and death. He saw more—He looked beyond and saw the glory that should follow. Jerusalem was indeed the theatre of His death and burial, but it was also the platform of His coronation. He knew the darkness of Gethsemane, and the horrors of Calvary, to which He was being led "as a lamb to the slaughter," but He knew also that these only lay in the way to His resurrection and ascension into glory! So He came to the borders of Samaria and looked across its territory to Jerusalem beyond, and beyond that still He took in the triumphal scene of His ascension to glory. So when He came to Gethsemane, and the fearful agony took hold of Him, an angel from heaven appeared to strengthen Him, and He drank the cup even to its dregs, and then in the strength went forth to meet His doom, because of the glory that was to follow! He was satisfied as He saw

the travail of His soul, and the glorious redemption it should bring forth. "For the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." It was the joy of a conqueror! The crown of life whose gems had been gathered from the fearful conflicts of His earthly strife. "On his head were many crowns," said the Revelator—trophies of His many well-won fields. "The Lord of lords and King of kings," because He has won for Himself both crown and kingdom. It is ever so. The crown of life is in the direction of life's accomplishments.

So the crown of life is the result and outcome of a life of faith and duty. It is the "Well done good and faithful servant" that brings the reward of "ruler over many things," and passes into "the joy of our Lord." "Be thou faithful unto death, and I will give thee a crown of life." Fidelity and reward go hand in hand. Success is the crown of effort. The diligent hand maketh rich.

Depend on it, heaven is not so many acres of auriferous soil to be measured out by line at the mere arbitrary will of its great Sovereign, but the treasure which a man lays up for himself in deeds of faith and love, and earnest service for the Master in the salvation of his own soul and of the souls of men about him. A gift indeed, but the gift of talents improved, a "glory that is to be revealed in us,"—the glory and fruit of a fulfilled mission. "It is finished!" exclaimed the expiring Saviour. His next words were in the language of the resurrection!

"When the time was come that he should be received up, he steadfastly set his face to go to Jerusalem."

The simple question in application for each one is, Which way are our faces set? That determines the rest. That is the dial-plate which regulates our lives, the compass that marks our path. For "as a man thinketh, so is he."

"Live to explain thy doctrine by thy life."

JUSTIFIED PERSONS DESIRE PURITY.

BY REV. JAMES CAUGHEY.

To an Anxious Inquirer : I.

YOUR preferences have not been for holiness. Your justification has been defective in one thing, to say the least—a hearty desire for purity; that is the brightest gem that sparkles in *real* justification. Solomon says, “A virtuous woman is a crown to her husband.” Purity is the crown of justification. If it be genuine, this desire is always attached to it,—as weight to lead, as heat to fire, as fragrance to the rose, as green to a healthy leaf,—inseparable. St. John comes down upon this point unmistakably: “Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is. *And every man that hath this hope in him purifieth himself, even as he is pure.*” (1 John 3:2, 3.) It is upon this principle he speaks so positively, from the fourth verse to the tenth, that “whosoever is born of God doth not commit sin.” He who is thus aiming and ardently desiring to be as pure as Jesus will hate and avoid sin,—“he cannot sin,” certainly not when filled with such noble ambition and ceaseless aspiration.

Some years ago a lady in Philadelphia, since gone to heaven, lost her evidence of justification, through some sore mental conflict. But one day, while listening to a sermon on Rom. 8:16, she regained it. “Then,” said she, “with the blessing of justification in one hand, I held forth the other for full salvation.” That was the proper attitude for a truly justified soul. She soon after obtained the blessing. Now, some have *neither hand*, right nor

left, of soul or faith, held up for justification nor sanctification; they possess neither, desire neither. They are unawakened sinners; both hands are withered, and they refuse to stretch them forth unto God.

Others profess to grasp justification with one hand, but hold not the other forth for sanctification. It is well if such persons are not grasping a worthless pebble, instead of a priceless diamond. “Every man that hath this hope in him purifieth himself, even as he is pure.” But here are persons who *profess* to have this hope, and yet recoil from the blessing of heart-purity. Is my surmise unjustifiable, think you?

But there are those who grasp justification with one hand of faith, and reach forth the other for full salvation. Such are grasping the *true diamond*. Can you separate green from a healthy and growing leaf, and keep it healthy and growing? Or heat from fire, and keep it fire? Or sunshine from the sun, and keep it sunshine? As well try, habitually, to separate a desire for purity from your justification, and keep it justification! God commands you to be holy. “Be ye holy, for I, the Lord your God, am holy.” How can you continue justified in disobeying so plain a command?

Again, “For this is the will of God, even your sanctification.” How can you retain the blessing in question, with a *will* so contrary to God’s will? You may answer these questions as best you can; they require none from me—only this: I would not like to trust the safety of my state to such a justification. It is deceptive and dangerous.

A *desire for purity*, like a precious gem, is inlaid with this heavenly gift. Indeed, it is that which preserves the blessing from moment to moment. Dr. Clarke says: “Holiness, like every other gift of God, comes with the principle of *self-preservation* in it.” That is, holiness preserves itself, and those who possess it,—a high encouragement to seek it. I add,

that a desire for purity, like every other gift of God, has a similar virtue; it preserves *itself*, and our *justification*, as salt preserves meat.

No wonder, then, that your "religious experience" has changed color so often. Not to go forward is to go backward. Everything we behold is either advancing or receding, growing or declining, going on to a higher state of perfection, or sinking into imperfection. It is so with the human soul.

The day begins, advances to its noon-point, and then declines to night. The bud expands and opens into a flower, but hastens to decay. The leaves of a tree brighten into green, but soon tend to the sear and the fall. Spring pushes into summer, summer into autumn, and autumn into winter. Degradation is the tendency of our nature, unless aspiring after holiness.

This has been the *cause* of your sinning and repenting, and repenting and sinning again,—your constant oscillations between darkness and light, and light and darkness; *aye, and of all your troubles.*

"What empty things are all the skies,
And this inferior clod!
There's nothing here deserves my joys,
There's nothing like my God."

SUFFICIENT GRACE.—I told my people the other morning, when preaching from the text, "My grace is sufficient for thee," that for the first time in my life I experienced what Abraham felt, when he fell upon his face and laughed. I was riding home, very weary with a long week's work, when there came to my mind the text, "My grace is sufficient for thee;" but it came with the emphasis laid upon two words: "*My* grace is sufficient for *thee*." My soul said, "Doubtless it is. Surely the grace of the Infinite God is more than sufficient for such a mere insect as I am;" and I laughed and laughed again to think how far the supply exceeded all my needs. It seemed to me as though I were a little fish in the sea, and in my thirst I said, "Alas, I shall drink up the ocean!" Then the Father of the waters lifted up His head sublime and smilingly replied, "Little fish, the boundless main is sufficient for thee." At the thought unbelief appeared supremely ridiculous, as indeed it is.—C. H. Spurgeon.

THE WITNESSING SPIRIT.

BY REV. WILLIAM REDDY,

[Evangelist, Syracuse, N. Y.]



AMONG all the offices and functions ascribed to the Holy Ghost, none is more important than that of "witnessing," or "testifying." To be sure, He is the "Reprover," the "Guide," the "Teacher," the "Sanctifier," and the "Comforter." But He is distinctively the "*Witness*."

This office presupposes intelligence, knowledge, truthfulness, and faithfulness. He is the all-pervading, personal, executive Deity, in this lower world. He reveals the Father and testifies of the Son, though He "speaks not of Himself."

There are *three* special departments or subjects, concerning which He testifies, namely: 1st. Of *Christ*. Jesus said, "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall *testify of Me*." Here are to be noted, His *personality*, His *procession* from the Father, His *commission* from Christ ("whom I will send"), and His offices of Comforter and *Witness*; and also the subject matter of His testimony—"He shall testify of *Me* (of Christ)."

His testimony of Christ embraces a wide range, and many and varied aspects. "Whatsoever he shall hear, that shall he speak." The *Truth*, generically, is the subject of His testimony, because Jesus is essential truth—"The *Truth*," and then, the truth as uttered: "Whatsoever he shall hear, that shall he speak."

This "Spirit of Christ" which was in the prophets, testified beforehand of the sufferings of Christ and the glory of holiness that should follow. And after these sufferings, and the ascension of Christ, He testified in the way of reproof to the world—"of sin, because they believed

not on him"—"of righteousness and of judgment," because the unbelieving world (the Jews) sat in judgment on Christ, "the prince of this world," and condemned Him to death. The Spirit testified, and testifies of the sinful acts. He testifies this in men's consciences—even in the thoughts and consciences of the heathen, the Gentiles. He so testified by "writing" the testimony (the law) "in their hearts"—so that they are without excuse.

To His disciples, Jesus says, "He shall take of mine, and shall *show* it unto you." "Whatsoever he shall *hear*, that shall he *speak*, and he shall show you things to come." "The Spirit searcheth all things, yea, the deep things of God." The "deep things" of God! O, who can know these "deep things" except by the *testimony* of the Spirit showing them?

These things are "hid from the wise and prudent, but revealed unto babes," to God's "little ones" which believe in Jesus.

WITNESS OF SONSHIP AND ADOPTION.

2d. He *testifies* to the fact of our relations with God. He is the true and trustworthy witness of the work of grace in the human heart. "The Spirit beareth witness (testimony) with our spirits, that we are the children of God."

This is not a natural relation, but a gracious, supernatural one, and involves a *Divinely wrought* work in the heart, and it cannot be infallibly and certainly known except by the testimony of the Spirit. His testimony is the "government," the indubitable "*seal*" that ascertains the kingdom ours.

But in what does this witness or testimony consist? This is an important question, and essential to our peace, especially in time of trial and temptation. It is not mere *influence*, from a process of reasoning on our past and present condition. It does not consist of a certain *class of feelings* or emotions. It is not merely our *consciousness*. All these may be connected with or may result from the change wrought in us by the Holy Spirit.

But the witness is the *testimony* which the Holy Spirit bears to our spirit as to the work He has wrought in us, and as to our true relation as God's children. It is the *label* which He places upon His own work.

The change, and the fact of our being the children of God, are of such a nature that only the *Spirit* can give us the certain evidence of the fact of our adoption and sonship. Even our *faith* is not the testimony of the Spirit. To be sure it is said, that "he that believeth hath the witness in himself," but that does not assert that the "*believeth*" is the witness. It indicates a coincidence, or an immediate concomitant.

The *testimony* of the Spirit is a cry of the Spirit in the heart which believes—a spontaneous or inward voice "crying, Abba, Father." It is a "*seal*" set on the heart, with the initial on the seal, "*Jehovah, Jesus.*" "After that ye believed, ye were *sealed* with that Holy Spirit of promise, which is the *earnest* of our inheritance" (Eph. 1:13).

It is something above, beyond, and distinct from the *effects*, or "fruits of the Spirit"; something distinct from, and is the cause of our *consciousness*; something distinct from, though vitally connected with, the word "*believed.*" "My sheep hear my *voice*," says Jesus, and His voice is distinct from mere air-vibration and its effects; it is distinct from our *hearing*. It is a Divine communication to the individual soul. "The fruit of the Spirit" is immediately concomitant, and there may be a consciousness of a spiritual change, and a recognition of some of the fruit of the Spirit, without distinctly recognizing and crediting the clear witness. Till this is realized there will be more or less doubting, at times.

Hence the early Methodist ministers used to urge converts to seek the "*witness* of the Spirit." We fear this is not insisted upon in modern times. Hence, religious experience is not so distinct and joyous as in earlier times.

OUR HYMNS ON THE WITNESS.

Note some of our hymns on this subject, as they relate to the witness of sonship, and of entire sanctification :

"His witness within, by faith we receive,
And, ransomed from sin, in righteousness live ;
Through Jesus' passion we gladly possess
A present salvation, a kingdom of peace."
Old edition, Hymn 201.

"Thine inward witness bear, unknown
To all the world beside ;
With joy we then shall feel and own,
Our Saviour glorified." Hymn 185.

"Thee with our spirit's witness bear,
That we are sons of God,
Redeemed from sin, and death, and hell,
Through Christ's atoning blood." Hymn 184

"His Spirit which He gave,
Now dwells in us, we *know* ;
The witness in ourselves we have
And all its fruits we show."

"Our nature's turned, our mind
Transformed in all its powers,
And both the witnesses are joined,
Thy Spirit, Lord, and ours." Hymn 460.

Ought not this feature of the Divine life to be made more prominent and to be insisted upon by ministers of the gospel? And is there not danger of resting upon insufficient if not unscriptural evidences of our adoption and childship, and even of our entire sanctification?

Let every seeking soul be set on securing, at any cost, the witness or testimony of the Spirit to that state of grace, which is either sought or enjoyed—and thus be "filled with all joy and peace in believing, that they may abound in hope through the Holy Ghost. Let the ceaseless prayer be,—

"Assure my conscience of her part
In the Redeemer's blood,
And bear Thy witness with my heart,
That I am born of God." Hymn 462.

Or,

"Holy Ghost, no more delay,
Come, and in Thy temple stay ;
Now Thine inward witness bear,
Strong, and permanent, and clear ;
Spring of Life, Thyself impart,
Rise eternal in my heart." Hymn 468.

3d. The Spirit attests its own truth in

the preaching, wherever the Gospel is preached "with the Holy Ghost sent down from heaven," and He thus attests the Divine call and commission of the *messengers*.

"The great salvation which at the first *began* to be spoken by the Lord, was confirmed unto us by them that heard him, God also *bearing witness*, both with signs and wonders, and miracles, and gifts of the Holy Ghost according to his own will." (Heb. 2:3, 4.) Thus God authenticated the messengers, the apostles.

"Who also hath made us able ministers of the New Testament, not of the letter, but of the Spirit," "Written not with ink (written MS), but with the Spirit of the living God, not in tables of stone but in fleshly tables of the heart." "The letter killeth, but the Spirit giveth life" (2 Cor. 3:3, 6).

The Holy Spirit will "bear witness" with His gifts and authentication, wherever a *full gospel* is preached, and where dependence is fully placed on His demonstrative testimony. Paper wads alone, however loud the report of the gun, or however scientifically the charge may be put in, or the gun discharged, unless there is the solid shot, and the explosive power that gives it momentum and effect, will do no execution. What of scientific discussion, in place of Gospel ammunition? And what of nicely-written essays and ritualistic ceremonies, with no accompanying testimony of the Spirit?

"Not by might nor by power, but by my Spirit, saith the Lord."

"Come, Holy Ghost, our hearts inspire,
And kindle with celestial fire ;
Thou the anointing Spirit art,
Who dost Thy seven-fold gifts impart."

"Thou givest the witness to the truth, and the increase."

A PIOUS African went to a missionary to present a contribution to send the Gospel to others. The missionary thought the negro offered a larger sum than he was able to give, but the man insisted on giving it, saying, "The work of the Lord must be done, and I shall soon be dead."

GOD'S VOICE IN THE GARDEN.

BY REV. JOHN PARKER.

(Of the New York East Conference.)



ONE month ago, I became pastor of a country charge at Hamden, Ct. I have a garden, of which I am very fond. For want of my previous busy tasks as city pastor, I go frequently to work in the garden, and hear God's voice there. I heard it this morning, and send you the message of instruction I received. It first came to me from out the thickening leaves of the grape-vine. One vine is so situated in its relation to moisture and other helpful means, that it grows with great rapidity and beauty. Every leaf is large; every bud is fully developed. The new wood is growing as if for the very love of growing—it fairly laughs with thrift and beauty. The other vine is cold and cautious, and looks sad and depressed. It grows a little, but it has to push its way up and fight for progress. There is not a ripple of joy in its leaves. Leaves! they are hardly leaves; indeed they seem afraid to avow their origin and purpose. Ah, what is that on my sickly vine?—for about every third shoot, where the young leaf is cautiously trying to unfold itself, is wrapped up and glued together. Its young leaves and buds are smeared with a glutinous substance, and turned into a cerecloth, and each enfolding a small green worm—the sure promise of uncounted worms and warfare on my vine. There is not one such on my vigorous vine. Why this difference? Jesus would have taught His disciples a lesson from this—shall I? The lesson is,

GROW, IF YOU WOULD AVOID TEMPTATION.

The insects, worms and aphides revel on the sickly plants. They feed, and hatch, and prepare for all the trouble they give us, on the feeble, sickly, stunt-

ed plants. The healthy, vigorous plant has no time to be still, no patience with their filthy interference. They seem to say, and to be understood, "Away with your buzzing, biting, fecund life! Go where you are welcome, where they have nothing to do but entertain you, where they are undecided whether to live or die. We are fully alive to our opportunity and our duty; our roots are nourished by moisture and fertility—and, listen! our branches are singing with life and beauty!"

Ah, now I see why Satan has so easy a time with the sickly, stunted Christian—why temptations are most frequent and prolific with him who makes no visible growth. The aphides love a sickly vine, and temptations find their most congenial welcome and nestling in the heart of a non-progressive Christian. Grow, if you would avoid temptation. Grow, if you would not invite or welcome temptation. Temptation will come to the most thrifty—it came to Jesus—but, like a healthy and vigorous vine, His nature repelled it. He could say, "the prince of this world (Satan) cometh, and hath nothing in me." Nothing to welcome temptation, nothing for temptation to feed upon. Nothing within to correspond to the temptation from without. Satan hissed and buzzed and begged a welcome, but the spiritual health of Jesus instantly repelled him, and not one moral aphide was ever fed or fostered by Him. "He was tempted in all points like as we are, yet without sin." Like as we are, but no taint of sin! two of the most cheery truths in all the Bible. He, so human, so sensitive, so exposed, so assailed, yet so sinless. Satan believed Him available to temptation, and tried to drop the seeds of evil within His vigorous moral life—but he failed. Why is it told me that Jesus was tempted like as I am, but to suggest that I can come out of temptation as He did—without sin. The air at present is full of insect life, and to you and I is also full of temptation.

The insects and the temptations alike are seeking welcome, and will find it somewhere. Torpid natures and stunted Christians are a great multitude, so that temptations like insects will be sheltered and multiplied—but you and I can be tempted as He was—yet without sin. Temptation is not sin until we welcome it. Satan found Job hedged about, and therefore safe—God had fenced him in. Who cares to fence in a sickly plant, or a wilfully stunted Christian? Satan obtained permission to break through the fence, probably a belt of angels, that he might test the moral quality of Job. The last verse of the first chapter, and the last chapter of the book tell us the outcome: “In all this Job sinned not.”

I noticed also that the worms in the buds of the sickly plants bore the color of the plants upon which they fed. So if I should meet temptation on foot, and walking as men walk who have blighted other lives, I could tell you on whose life among the Christians I know it had fed upon. If it was a temptation to indolence, I know him. A temptation to covetousness, I know him. A temptation to worldliness in conduct and associations, *I know him!* A temptation to a critical and fault-finding spirit, I know the man’s life this temptation has fed upon. It suggests him, and looks like him—it has been welcomed and well fed.

I opened the leaves and buds that had been so cunningly gummed together—took out the invading worm, turned the face of the vine to the sun, and put moisture to its roots. To-morrow it will laugh its gratitude, and ere long be pendant with fruit on every twig.

HOW SHALL I GROW?

Turn your face to the sun. Repel temptations,—resist all tendencies to spiritual weakness. Secure the conditions of vigorous spontaneous growth—give Satan and the world to understand that you are not in the market—that temptations are not welcome, not expect-

ted; and if they come, will find no congenial conditions.

Some one has called attention to the fact that the seed, the earth, the air and water are insufficient of themselves to produce fruit and flowers. That they would all rot together were it not that the earth turns its face each day to the sun. So Divine truth, ordinances and religious effort will be unfruitful except as the heart is brought into daily contact with the Sun of righteousness. There are plants that need a partial shade for their best conditions—but you are not of that kind, except as shade means shelter from pitiless scorch and heat, and God will see to that.

HOW SHALL I GROW?

Avail yourself of every possible nourishment. Besides the revel of insect-life, mold and mildew gather on plants that starve for lack of nourishment,—but with nourishment at the roots and sunshine in the branches, beauty and bounty will bless its life and reward your care. Thus your Divine Master would have you bear much fruit—so shall you be known as His disciple. Your life will be a joy to yourself, a delight to Him, and a suggestion and prophecy of harvest to others.

TURNING ENEMIES TO FRIENDS.—It is recorded of a Chinese emperor that, upon being apprized of his enemies having raised an insurrection in one of the distant provinces, he said to his officers, “Come, follow me, and we will quickly destroy them.” He marched forward, and the rebels submitted upon his approach. All now thought that he would take the most signal revenge, but were surprised to see the captives treated with mildness and humanity. “How!” cried the first minister, “is this the manner in which you fulfil your promise? Your royal word was given that your enemies should be destroyed, and, behold, you have pardoned them all, and even caressed some of them.” “I promised,” replied the emperor, with a generous air, “to destroy my enemies. I have fulfilled my word; for, see, they are enemies no longer. I have made friends of them.”

LINGERERS.

BY ABBIE MILLS.

[Evangelist, Rockford, Ill.]

LOT lingered in his home in the fertile vale he had chosen, even after he had been apprized of the danger of delay. While on his side there was hesitancy and delay, on God's part there was the urgency of command, and the drawings of love; nor were threatening dangers left unexposed.

God is still showing His mercy in all these ways to those whom He longs to see dwelling in the goodly inheritance of perfect love. The plan of salvation embraced the complete deliverance of the slaves of sin. To be forgiven and adopted into the family of God is glorious—but to such the Lord presents the prize of a heart made pure through the blood of Jesus, in which God is to dwell evermore by His Spirit.

In order that His promises in this direction may be fulfilled in us, He calls upon us to separate ourselves from every unclean thing. We are to come out from among the unholy, by letting go of every idol, looking not behind us. Not reckoning the value of that left behind, we are to press forward eagerly to that which lies before. And if our faith is yet too small to see clearly the goodly inheritance unto which we are being separated, let us take Jesus at His word and not imitate Lot in pleading for some little city this side the mountain of holiness!

How many are lingering in the realm of an ordinary Christian experience! They know that they ought to be entirely sanctified. They look behind when the requirements of complete consecration are presented—earthly possessions or earthly friends hinder them. The affections of their hearts twine around these, and they linger, hesitating to

leave ALL for Jesus. They do not step forth boldly, cleansing themselves from all filthiness of the flesh and spirit, crying, "JESUS ONLY!"

They try to settle down upon the indefinite *sometime* of the future, though the Holy Spirit urges them forward. In revival seasons, at times they get quite near the desired point. They attend consecration meetings, and consecrate themselves, and keep consecrating. The power that impels them is strong within; they get out of the rut they have been in; but now as they look forward they cannot see clearly the land whither they go. They taste not the Eschol clusters, and in the moment when a complete trust is the one thing needful, in doubt and fear they stop in some little city of their own choosing, and so are good for nothing as witnesses of full salvation.

If they have escaped the peril of remaining where they were, unheeding the command to be holy, yet having begun to plan for themselves from lack of faith in God, they will find new dangers in their pathway from this source. It is the willing and obedient who are speedily brought to the mount where God meets and talks with them, and from whence they come with shining faces to tell to their wondering brethren the words of the Lord.

The Word clearly assures us that there has been ample provision made for our cleansing from all sin. Thus we may walk in holiness and righteousness before God all the days of our life, and be prepared for the world where sin is forever excluded. The Spirit gives power to the Word, and woos the soul that knows the joy of being born again, to enter at once the realms of heart-purity. And to these milder drawings are added the woes of those who refuse to hear the voice of Him that speaketh. The path of safety as well as of happiness, lies in believing and obeying God, and leaving, without delay and without regret, that

which is behind, and claiming that which has been promised to those who present themselves wholly to God. Called unto holiness, with the assurance that *now* is God's time, shall we presume to linger? How much greater such presumption than that which boldly claims the fulfilment of the Divine Word when our feet are planted upon promise ground. In the former case there is fearful presumption—in the latter, that which may seem so, but is simply the crediting the Word of the EVER FAITHFUL.

O, no; not among the lingerers will we be found, but among those who clasp the hand of the One that has power to bring us forth from all entanglements. He can and will place our feet where all is pure and safe and lovely—where the mountains are full of milk and honey and song—and where the little hills rejoice on every side.

HE LEADETH ME.

BY MRS. T. E. BURROWS.

He leadeth me,
Although I cannot see
One step before my face,
The way I cannot trace,—
My sight is dim, and so, He leadeth me.

He holdeth me,
Because I cannot be
Left to my failing strength,
For I should fall at length,
I am so weak; and so, He holdeth me.

He teacheth me:
He giveth liberally
His wisdom for my aid;
Nor doth He me upbraid,
Because I lack, but kindly teacheth me.

He comforts me:
He speaks so tenderly
To cheer me on my way;
And always bids me lay
My cares on Him, and thus He comforts me.

He loveth me:
Ah! well I know that He,
My best, most loving friend,
Will lead me to the end:
I love Him, too, because He loveth me.

TWO MINISTERS' TESTIMONY.

CLEARER LIGHT.—II.

BY REV. J. B. ATKINS,

[Wesleyan Minister, Ireland.]

"So shall my walk be close with God,
Calm and serene my frame;
So purer light shall mark the road
That leads me to the Lamb."

IN continuation, the minister alluded to in a previous number, did not at the time see the subject so clearly as he has since been enabled to do. He has found that when there is a full surrender to Christ, he can rest on the gracious word of promise, "I will receive you." He has not to wait for any peculiar emotion before believing. This great light has been ease on his path, and it has resulted in much rest and joy. In this way he was led to see the force of Mrs. Palmer's words, "Now 'tis done."

This he has found to be a rallying point of much value. If any doubt or uncertainty or unfaithfulness should arise, he has found that there is a short way back to the enjoyment of the blessing. The blood of Jesus ever speaks on our behalf; the very moment we come by simple faith we may be cleansed from every stain.

Dear reader, let us from this very hour walk in the clear light. This is indeed the secret of true happiness—we may be as happy as the day is long. Hence the command is given, "Rejoice evermore."

"The men of grace have found
Glory begun below;
Celestial fruit on earthly ground
From faith and hope may grow."

To walk in the pure light of perfect love, will not only bring sweetest peace, but also prepare for superior usefulness. This seems the true order in revival work. "Begin at my sanctuary." Deem not this a delay to the work. The one hundred and twenty waited in the upper room for nine days and a half—it was not lost time. The power came, and

what followed? Why, three thousand were led to the Saviour in one day?

O, brethren, if we but wait for the baptism of the Spirit, we shall see wonderful things. Thank God! "It is the very same power," and it may be had in the very same way.

A COMMON MISTAKE.

THOSE who come into the enjoyment of entire sanctification are apt to think that they can induce all their friends and acquaintances to seek and obtain the heavenly treasure. In this, however, they are often disappointed. It was so with our friend and brother, Rev. W. G. Browning. In his book, "*Grace Magnified*," in the chapter entitled "*Full Salvation Experiences*," he says:

On Friday evening, Sept. 1st, 1885, a prayer meeting was held in the New York Committee tent at Camp-meeting, of which I was temporarily in charge. Inquirers were at the altar for prayer, and among them those who were definitely seeking full salvation. I felt unprepared to give advice to the latter class, and realized, more than ever, my need of the renewing and entire sanctifying grace of God. I asked a sister at my side if she enjoyed this "blessing of holiness." She answered promptly in the affirmative, and told me how long she had rejoiced in this gift. I asked her to pray for me. She expressed surprise, and referred to my sermon of the day previous, as leading her to believe that I was 'in the light.'

"I kneeled at the bench, and felt that the decisive time had come; but I could do no more; that I was at the end of my resources, and must just let go my hold upon any further plans or purposes. If saved, Jesus must save me, and He was just as able and willing to do it now as He ever would be. *I glided over the bar of unbelief, and was out on the broad bay of perfect love.*

"I found myself, in a moment, pointing out the way of faith to a seeker, and my own soul was at rest. No term ever suited me so well to express this experience, as 'The Rest of Faith.'

I returned to my charge, at the close of the meeting in the tented grove, and entered at once upon a new mission in the

declaration of the whole Gospel; not only as a theory or doctrine, but as a living and enjoyed experience. The results were marked; others became interested and pressed in to this fullness; new texts and new subjects multiplied. My first sermon after the camp-meeting was upon Matt. 5:8—"Blessed are the pure in heart, for they shall see God," and it was specially owned of the Lord. I had, as never before, the 'heart of flesh,' and my hearers no more slept under preaching, but often wept, as the tenderness of my own spirit pervaded the message.

"For some time after this confirmation of my perfect trust, I was lost in the marvelous manifestations of God's presence and, it seemed to me, that I could certainly lead all the people to accept this all-sufficient and loving Saviour. My conscious union with Christ was so great that I became almost unfitted, for a time, for the ordinary affairs of daily life. I went from one to another, telling of this great salvation, and seeking to induce them to yield to be saved by grace. In rapturous vision I saw the whole place filled with the Divine presence, and all the people prostrate at the feet of Jesus.

But such results did not follow my preaching and exhortations, and Satan took advantage of this fact to press me sorely with a most well-timed temptation. It was suggested that I must after all be mistaken, and that I could not have received the endowment of power or everybody would submit and be brought into the fold of the Redeemer. I was delivered from this assault, and had complete victory thus: I was daily reading, just then, in the book of the "Acts of the Apostles," and I saw that these baptized men, fresh from the Pentecost, were by no means always successful. That they were compelled to go from place to place because of the rejection of their messages; and even were led to "shake off the dust" that clave to their feet as a testimony against those who refused to receive them. I remembered also that in so doing they were but obeying the Master, who saw the end from the beginning, and "needed not to be told anything concerning man, for he knew what was in man."

I perceived that God could commission His messengers, fit them for their work, and accompany them with gracious influences and drawings of love; but that men, after all, had the power to say, "Go thy way for *this* time," and for *all* time.

NATIVES CARRYING IN AFRICA.

This view is taken from *Davies' Hand-Book on Africa*, and will serve to show to our readers who are not conversant therewith, the manner in which

250 miles. Bro. Critchlow, of the Committee in New York, has gone out to superintend the work, and Rev. E. Matthews is also *en route* to engage in

ON THE WAY TO CENTRAL AFRICA.



the natives engage in carrying in that country. This is the way in which the Steamer for Bishop Taylor will have to be carried to its destination, in man-loads of about sixty pounds, a distance of

putting it together, especially the boiler.

In the progress of Christian civilization, railroads and steamers, and the telegraph, will change all this, and afford desirable facilities.



"Thy Word is truth."—JOHN 17 : 17.

"How precious is the Book Divine,
By inspiration given!"

HOLINESS LESSONS.

BY REV. N. VANSANT.

FIRST WEEK.—Lesson I.

Topic—QUALITIES OF HOLINESS.

SCRIPTURE LIGHTS.—Prov. 16 : 19. Micah 6 : 8. Col. 3 : 12. 1 Pet. 5 : 5.

STATEMENT.—Distinct from boldness, but not contrary to it, is the correlative grace of *humility*. It is fitting, therefore, that the study of this should immediately follow our last month's study of that. In Mr. Fletcher's "spiritual constellation," quoted at length in the May number, "perfect humility" is named as one of the "gracious stars." Is this obtainable through faith as one of the essential qualities of holiness? Not a few falter just here. A devout minister, eminent as both an earnest advocate and a true exemplar of holiness, in a recent thoughtful and forceful sermon on the subject, confessed to great perplexity at this point. May perfect humility to the exclusion of all pride and unholy self-seeking, enter into Christian experience this side of death? Doubtless; yet doubtless also this is one of the rarest of mature graces among even the wholly sanctified. Consider—

I. THE IMPORTANCE OF THIS QUALITY.

With great emphasis humility is commended in both Testaments, and pride, its opposite, condemned. James and Peter unite in giving a terse summary of all Bible teaching on this subject: "Wherefore he saith, God resisteth the proud, but giveth grace unto the humble" (Jas 4 : 6; 1 Pet. 5 : 5).

St. Augustine, being asked, "What is the first article in the Christian religion," replied, "Humility." "And what the second?"—"Humility." "And what the third?"—"Humility."

The solemn importance of this grace may be read in the terrible disasters that have come to angels and to men from a loss of it. Whence the ruin of the fallen angels? Paul clearly intimates when, describing a bishop, he says that he must be, "Not a novice (or new convert), lest being lifted up with pride,

he fall into the condemnation of the devil" (1 Tim. 3 : 6); that is, such a condemnation as Satan, through his loss of humility, once brought upon himself. (Cf. Isaiah 14 : 12-15; Ezek. 28 : 12-18.) The natural and innocent desire of the first human pair for knowledge, was taken advantage of by the tempter, who made his specious assault upon their innocence at this the weakest point of their sinless being (Gen. 3 : 4, 5). Their innocent desire became a selfish ambition, engendering pride, and culminating in open disobedience and ruin.

Perhaps at no point more than at this has a holy soul greater need of the caution, to "Watch and pray, lest ye enter into temptation" (Matt. 26 : 41).

SECOND WEEK.—Lesson II.

SCRIPTURE LIGHTS.—Psa. 138 : 6. Prov. 29 : 33. Acts 20 : 19. Eph. 4 : 2.

II. THE ELEMENTS OF TRUE HUMILITY.

1. *Considered negatively*, it "does not oblige a man to wrong the truth or himself by entertaining a meaner or worse opinion of himself than he deserves. Nor does it oblige a man, right or wrong, to give everybody else the preference to himself. A wise man cannot believe himself inferior to the ignorant multitude, nor the virtuous man that he is not so good as those whose lives are vicious. Nor does it oblige a man to treat himself with contempt in his words or his actions."—Buck.

Does this seem to be a contradiction of Paul's estimate of himself and of his counsel to others? "It has been remarked, that in A.D. 59, soon after Paul was converted, he declared himself 'unworthy to be called an apostle.' As time rolled on, and he grew in grace, in A.D. 64, he cried out, 'I am less than the least of all saints.' And just before his martyrdom, when he had reached the stature of a perfect man in Christ, in A.D. 65, his exclamation was, 'I am the chief of sinners.'" But as to the first of these passages the meaning plainly is, that in his own consciousness he was the least *worthy* of all the apostles, the ground of which feeling he gives in the next sentence: "Because I persecuted the Church of God" (1 Cor. 15 : 19). Though God had forgiven him, he could never forgive *himself*. In contrast with this feeling his calm, intelligent judgment concerning his personal endowments and apostolic authority is given elsewhere (1 Cor. 11 : 5; 12 : 11).

The same view may be taken of the phrase, "less than the least of all saints," not less in the facts of his Christian experience and attainments, but less in his deep feeling of unworthiness (Eph. 3 : 8 ; cf. Acts 26 : 29 ; 1 Cor. 15 : 10). In the third passage of the above quotation, the present "*am*" doubtless has the force of the past "*was*," otherwise the statement of Paul's conversion which follows in the next verse would be false. In retrospect he views himself as the chief of sinners; having before his conversion been "a blasphemer, a persecutor, and injurious"; but when he "obtained mercy," the mercy of a blessed personal salvation, all was changed; he was no longer the chief of *actual* sinners, but the chief of sinners "*saved by grace*."

THIRD WEEK.—Lesson III.

SCRIPTURE LIGHTS.—*Prov. 11 : 2 ; 22 : 24. Isa. 57 : 15. Rom. 12 : 3, 16.*

III. THE ELEMENTS OF TRUE HUMILITY (continued).

2. *Considered more particularly*, these elements may be stated thus: "1 In not attributing to ourselves any excellence or good which we have not. 2 In not overrating any thing we do. 3 In not taking an immoderate delight in ourselves. 4 In not assuming more of the praise of a quality or action than belongs to us. 5 In an inward sense of our many imperfections. 6 In ascribing all we have and are to the grace of God:"—*Buck*. The saving clause in these definitions is the last, without which the others might prove misleading.

One more quotation from the same writer: "True humility will express itself by the modesty of our appearance; by the modesty of our pursuits; by the modesty of our conversation and behavior: we shall not be loquacious, obstinate, forward, envious, discontented, or ambitious." Ambitious! who heeds it? Who believes it? Here comes in the Pauline counsel, "In honor preferring one another" (Rom. 12 : 10), and, "Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than himself" (Phil. 2 : 3). A selfish ambition for place and power, so violative of these and kindred precepts, is the bane of the Church to-day. Who shall call a halt? God be praised, *The Guide*, with other publications on the same line, is doing this. O, that the friends of holiness in the ministry and among

the laity, may everywhere exemplify in this respect what they profess and teach!

FOURTH WEEK.—Lesson IV.

SCRIPTURE LIGHTS.—*1 Sam. 15 : 17. Matt. 23 : 12. Luke 18 : 14. Jas. 4 : 10.*

IV. THE HONORS AND REWARDS OF HUMILITY.

1. *It yields a blessed, sweet contentment of mind and heart.* "Godliness with contentment is great gain" (1 Tim. 6 : 6). Alas, that there should be so much of discontented, *sour godliness* among professing Christians! In what a quiet, steady freedom from turmoil and anxious care does a true humility hold the trusting soul. "Let the potsherd strive with the potsherds of the earth" (Isa. 45 : 9), the humble, holy soul abides in peace "under the shadow of the Almighty" (Psa. 91 : 1).

2. *It secures the special approval of God.* (1 Pet. 3 : 4.) "A meek and quiet spirit, which is in the sight of God of great price.

3. *It is peculiarly honored with the Divine fellowship, revealings, and guidance.* "I dwell . . . with him of a contrite and humble spirit" (Isa. 57 : 15). "Revealed them unto babes . . . Learn of me" (Matt. 11 : 25, 29). "The meek will he guide in judgment" (Psa. 25 : 9 ; Cf. John 14 : 26 ; 16 : 13).

4. *It is the sure condition of greater grace.* (Psa. 107 : 9 ; Matt. 5 : 6 ; Jas. 4 : 6.)

5. *It is the Divinely appointed way to true exaltation here and supreme glory hereafter.* (Prov. 15 : 33 ; Matt. 2 : 2, 5, 8 ; 18 : 3, 4 ; 19 : 27-29 ; Luke 14 : 11). Archdeacon Hare wrote thus: "It has been deemed a great paradox in Christianity that it makes humility the avenue to glory. Yet what other avenue is there to wisdom, or even to knowledge? Would you pick up precious truths, you must bend down and look for them. Everywhere the pearl of great price is bedded in a shell which has no form or comeliness. It is so in physical science. . . . Nature is to be conquered by those who will obey her. It is so in moral speculation. Wordsworth has told us. . . . 'Wisdom is oftentimes nearer when we stoop than when we soar.' That it is so likewise in religion we are assured by those most comfortable words, 'Except ye become as little children, ye shall not enter into the kingdom of heaven.' . . . Thus it is not alone in the parable that he who takes the highest room is turned down with shame to the lowest, while he who sits down in the lowest room is bid to go up higher."

HOLINESS AT HOME

"At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people."

JER. 31 : 1.

"And cottages, possessing
Thy blessedness, are blest."

—A SPIRITUAL mind has something of the nature of the *sensitive* plant.

EVERY-DAY PROMISES.

"And as thy days, so shall thy strength be."

—Deut. 33 : 25.

WE have for a few months past, in this department, been calling attention to "EVERY-DAY PRECEPTS" in application to *Home-Life*. We desire now to notice some of the beautiful *Bible Promises* which, like the bright sunlight, come in at our windows; or, better still, fall upon our hearts.

We would have you deeply impressed with the fact that this is your Father's voice speaking from heaven and giving assurance of grace proportioned to each day's responsibilities. We only live a day at a time, and hence only need strength for the day. O, if we could only realize this, how much lighter the burdens of life would be! We try to live in the future, and hence immeasurably increase the burdens of the present. But, sufficient unto the day is the evil. *A day at a time—that is enough, beloved.* If the mother with her children around her, would learn that this is the Divine order concerning our life, *a day at a time*, she would have her happiness inconceivably increased. But unfortunately, too many are trying to look into the future, endeavoring to calculate concerning the character, position, and destiny of their children. It is natural that there should be maternal solicitude at these points, concerning their loved ones. But, our Heavenly Father "knowing our frame, and remembering that we are dust," has wisely hidden the future. Why then attempt to scan the invisible?

The promise is for *the day*. "As thy days, so shall thy strength be." Here is an ample guaranty—covering duty, danger, care, conflict—in a word, all that makes up a day's

experience. That little word of two letters, "As," in this connection, is of wide significance. It is expressive of *proportion*—strength is to be imparted to the full extent of our need—it compasses our utmost demands. Will not that do? What more could Our Father promise? May not the soul rely upon it and be at rest?

The promise was given to Asher, one of the tribes of Israel, primarily—but it is ours, it is the common heritage of God's people in all ages. Father, mother, let the promise lift you into an atmosphere where you shall find freedom—freedom from pressing care. The promise is large enough to carry you and each day's burdens.

"GIVE because you love to give—as the flower pours forth its perfume."

LETTER TO THE CHILDREN.

BY LELIA H. WATERHOUSE.

My dear Children:

I WISH to talk with you a while this morning about God's promises. First, let me talk about children's promises. Have you ever heard a little one say, "O, mamma, I will *never* do it again!" and perhaps before the day was out you have seen the promise broken? I think *you* have done the same. I do not know of any man, woman, or child, who can say, "*I never broke my promise.*"

God never broke one of His promises. *And He never will.* You may be just as sure of that as you are that there is a God. Some people look at the promises of God and say, "How beautiful! how true!—but they are not for *me*—I cannot claim them!"

Now children, I want to help you to understand how to *claim* God's promises, so that you need never say you cannot believe they are yours. Suppose you were standing around my table (indeed, it often seems to me I am looking into the thousands of eyes belonging to the children or my *Guide* family) and I should say, "If you put out your hand, I will place a gift in it." Do you not see there is something for *you* to do, and something for *me* also? If others put out their hands and you put yours *behind* you, then you do not do your part, and you cannot *claim* the promised gift. Jesus says, "Him that *cometh to me*, I will in no wise cast out." Your part is to come. His part is to receive. You feel timid, and your heart flutters, and you are not well acquainted with Jesus, and you do not know how to come to Him.

I will tell you how. First, *speaking to Him*. Tell Him how shy you feel, and talk very *honestly* with Him. If you are sorry enough for your sins to leave them, tell Him so, and leave them in His care. He will take good care that you shall never see or hear from them again. I cannot think of anything nicer than to have our sins all washed away by His blood, and to *begin all over again*.

In the second place we are to *love just as much as we can*. You love mamma and papa and aunt and your schoolmates and teachers. All the time you are trying to think what more you can do for them to make them happy. God says that is just what you ought to do, and you must love them dearly, or, as some little girls say, "*love harder and harder*." He wants you to do everything that you can to show people that you love them. He wants you to love *Him* more than you love anyone else, because He knows that will make you happier. God feels very sorry when we do not love Him. He feels a great deal worse than *you* do when there is trouble between you and your mates. That makes your heart ache and you feel sorry and lonesome.

God has that same feeling when you turn away from Him. He has given the beautiful promise to His children, because He loves to make them happy. Study the promises carefully; see what your part is, *do it*, and you may be sure God will do His part.

A LITTLE girl of five years visited her grandfather, and so much enjoyed the family prayers there, that on her return she besought her father to read and pray as grandpa did. Night after night she urged her father with tears, till he yielded to her desire, and became an active and useful Christian.

THE TRY COMPANY.

WORD OF PROMISE.—"*He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works.*"—PSALM 104: 13.

WHAT WILL YOU DO FOR JESUS? This is the summer question. It is addressed to you, dear children. You will be taking your summer excursions, going perhaps to sojourn by the sea, or in the mountains. But do not forget JESUS while having your recreations. Get in a word, somehow, for your blessed SAVIOUR. Speak to your young associates about Him. Try to exert a good influence—do something for JESUS—and come home refreshed.

BIBLE QUESTIONS FOR JULY—

1. What child king was carried captive to Babylon before he reached his ninth year?
2. Who beside Samuel was endowed with the gift of prophecy while yet a youth?
3. At the baptism of what babe was a miracle performed?
4. For what little children was a great feast made?

Send us the answers by July 10th.

LOVED ONES GONE BEFORE.

[NOTE.—Obituary notices, to insure insertion, must reach us within three months after the person's death.]

REV. EZRA BERRY closed his earthly pilgrimage in Quincy, Mich., Dec. 11th, 1886. He was born in Stratford, N. H., in 1820, and in 1835 removed to Michigan with his father's family. He was converted in early life, and commenced to preach when twenty years old. For a time he was a Methodist itinerant, but subsequently united with the Baptist Church, and preached in different places. About ten years ago he was greatly revived, and came into the experience of perfect love. He was a man of excellent ability, positive in his convictions, and a friend to the down-trodden and oppressed. Many sought his counsel and aid. His last illness was protracted, but he came to the closing hour gently and joyfully.

MRS. MARTHA SMITH, of Star Prairie, Wis., passed from earth to her heavenly home, April 19th, 1887, aged 71 years. "*Mother Smith*," as she was familiarly known, was born on Long Island, Dec. 4th, 1815. She was converted when seventeen. She was a worker for Jesus. At one time she was Assistant Superintendent of the Sabbath School in Ninth St. Methodist Episcopal Church, New York. After that Church was sold she connected herself with Seventh St. Church. In 1867 she removed to Wisconsin, and spent the remainder of her days in preaching holiness in her daily life and conversation. She was a lover of *The Guide*. She is forever with the Lord.

DAVID THOMAS, of New Sharon, Iowa, reached his heavenly home, March 27th, 1887. He was born in Warren Co., Ohio, Dec. 21st, 1816. He was married to Hannah A. B. Watson, Feb. 19th, 1840. Nine children blessed this union, five of whom preceded him to heaven. He removed to Iowa in 1854, and in 1859 was sorely afflicted in the loss of his wife. He was married to Elizabeth Stevens, Oct. 4th, 1866. "*Father Thomas*" was an exemplary member of the Methodist Episcopal Church, from August 12th, 1833, until the time of his departure. For some time he had been in poor health, but patiently awaited the summons to enter his heavenly home.

MRS. ELIZABETH THOMAS departed this life at New Sharon, Iowa, April 8th, 1886. She was converted at thirteen, and united with the M. E. Church. For fifty-three years she was a burning and shining light. She had enjoyed the blessing of perfect love for several years. After her marriage to David Thomas, for nearly a score of years these devoted Christians lived together, enjoying the blessedness of the pure in heart. Mother Thomas was an earnest Temperance worker. Her end was peace, and she rests from her labors.



"Ye are my witnesses, saith the Lord."—Isa. 43 : 10.

"Make we mention of His love,
Publish we His praise below.

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON at 2.30 o'clock,
at the residence of Mrs. Dr. W. C. PALMER, 316
East Fifteenth Street, New York.

THE meeting was opened by singing the
542d hymn :

"O glorious hope of perfect love,
It lifts me up to things above,
It bears on eagles' wings;
It gives my ravished soul a taste,
And makes me for some moments feast,
With Jesus' priests and kings."

While reading the hymn, Mrs. Palmer remarked : I am often blessed in asking the Holy Spirit to bring these glorious truths to remembrance. We find a great many promises, and strong, sure ground of hope. The promise of God is, "That we being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him *all the days of our life.*" Let us go up at once, take possession of, and dwell in this goodly land.

After singing, many written and verbal requests for prayer were presented, after which Rev. Halsey Moore led in prayer.

Singing, "*Rock of ages, cleft for me.*"

Mrs. Palmer.—We will now listen to the Word of the Lord. Let us take a few words from the second chapter of Acts. First, let us turn to the eighth verse of the first chapter. We love to think of the *last* words of our loved ones. These were the *last* words of our blessed Jesus before He was taken up, and a cloud received Him out of their sight. "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me."

Let us put away every hindrance, that we may receive a conscious increase of power this afternoon. We live in the dispensation of the Holy Ghost. Let us determine that we will know *all* the blessedness of this dispensation. The one hundred and twenty were *determined* to wait, undiverted in thought. This was the *one* thing. We must all come to this point; we must decide to sell *all* for this pearl of great price. This blessed promise was first given to us by Joel, and renewed by our blessed Jesus when He stood and cried,

"If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." This he spake of the Spirit which they that believed on Him *should receive*. The blessed promised Holy Ghost *has come*, to teach, to guide, to comfort, to quicken, to sanctify, and to give *power* to be witnesses of these glorious truths. "Your sons and your daughters shall prophesy." I was much pleased to hear Dr. Budington say, in a sermon, "*All* believers must prophesy, must speak, and tell in the congregation. When they meet, at any time, at all times, sons and daughters must have the Holy Ghost, and must prophesy." Mr. Fletcher also said, "The Holy Spirit is given to *all* true believers, and they prophesy."

Dear brethren and sisters, as we live in this glorious dispensation, God forbid that we should allow any subtle foe to rob us of our heritage!

A PENTECOST.

Rev. Geo. Hughes.—From the reading of the Scripture Lesson, I think it has been in the thought of Sister Palmer that this should be a Pentecostal hour. I exult to-day in the fact that Jesus has risen from the dead according to His promise. And He has bestowed upon us the gift of the Holy Ghost. While the lesson was being read I was trying to conceive what the results would be in this city, and elsewhere, if all in this company were to receive this gift in its fulness. The weakest person in these rooms might become strong in the Lord of Hosts.

Now I will give my testimony and sit down. I testify to the glory and praise of God that I am acquainted with the blessed Holy Ghost. I have a personal consciousness that I am living under the dispensation of the Spirit. But I want to be better acquainted with this Divine Person—to hear His voice more distinctly, to see more of His glory, and to feel more distinctly the grip of His omnipotent hand. If fully endued with the Spirit we shall be true witnesses for our Lord.

Mrs. Wright.—I received a letter from an eminent minister on the influences and graces of the Spirit. And he said it had brought great joy to his heart in finding that He was styled the "*Holy Guest.*" Now, my friends, take that thought home with you. The more I have dwelt upon it, the happier I have become. This enables us to grow up into Christ. We do not grow half fast enough—we do not know half enough of God. The *Holy Guest* is our communicative power—our Illuminator.

Sister Dennler—I am glad to be able to bear my testimony as to this wondrous fellowship Divine.

I remember a very devoted woman, Mrs. Crook, of Baltimore, who came to me and wanted me to do some little service. I could not do it; I did not know about the power imparted after the Holy Ghost had been given. I thought then, and I have no doubt there are some very wonderful guests. I was reading the other day about the Emperor's visit, and of what palace doors were open to them. When our President and wife go away, there are only certain homes they enter. O, how glad I am that He who came was born in a stable, was born poor, and took upon Himself our frame. I can never express in words this fellowship Divine. The door was opened from the outside. I did not beat it down; I put up my weak hand, when I was so tired; when I looked hither and thither, and said, "Come in, Heavenly Guest." I opened it with my willing hand, my glad hand. In the morning, at noon, in the evening, or in the midnight watches, He has never gone away. When sorrow or bereavement comes, this abiding Guest comforts, "as one whom his mother comforteth." I spent the summer at Ocean Grove. As I passed out of the door one day, I saw a vine. There were shoots and an abundance of leaves. I was going to Church. I said, "Papa, in this cold place where the winds have been sweeping, near the sea, why is it so green?" I carried them with me. I preferred to take these rather than the hot-house flowers, though they are so nice--these were outside, in the sullen roar of the storm. Papa said, "Those vines have been sheltered." I thought a great deal of where the roots were. I felt so glad that in my soul was the joy of the Lord.

Sister —. My inmost soul has been saying amen to everything that has been uttered here this afternoon in regard to the baptism of the Holy Ghost. When Bro. Hughes said that it might come upon the weakest, and bring them out, I said, Praise the Lord! He did not, however, say that it may come upon the ignorant, and if I have not the ability that dear Hannah W. Smith has, I want the Holy Ghost to glorify God in my sphere, and with the ability I have, to have it said, I did what I could. O, my soul magnifies Him to-day! He has been revealing Himself to me in a wonderful manner, blessed be His holy name. It has not been as the one a year ago last summer. I went to Ocean Grove, to get a fresh baptism to work for God. The baptism was sorrow, and sickness. I had to return home, and I lay all the fall at the point of death. I recovered, and my daughter, who was not expected to live, also recovered. My husband was taken sick on the 26th of the month. On July 10, last, at Ocean Grove, my only single daughter passed away with a marvelous shout to

heaven. He has kept me, and this has been one of the sweetest years of my life. You may think me hard, but Jesus has come in, as my abiding Guest. He is my husband, and He has taken the place of my child. He has upheld me by His almighty arm. He has shown me His beauty. He has been everything to me. My soul rejoices. I know something of the Holy Ghost. To-day my soul is ready to take a higher step, and a deeper plunge into the ocean of God's love. I am lost in the immensity of space. I have no fault to find with Jesus. It seems as if the dear ones were around, and Jesus is with me all the time, and my life is passing away very sweetly.

Mrs. Palmer.—I thank God for that testimony. It makes me think of a camp-meeting I was in. I said to an aged sister, who was 115 years old, "Sister, has Jesus done anything for you?" She looked at me in perfect amazement. (She was at the Aged Home.) "Has Jesus done anything for me?" Why, praise the Lord, He has forgiven all my sins, He has sanctified me, He has filled my heart with the Holy Ghost. When Bro. Coke talked about it (that shows how long ago it was—Bishop Coke has been in heaven a great many years). What has He done for me? Everything—Jesus did—Jesus did." That was her testimony. Let us have definite witnesses. Has Jesus kept His promise? He said, "I will send you the Holy Ghost. Ye are the temples of the living God."

Brother Rose.—I want to say that He has kept His promise with me for over eighteen years. I am acquainted with Him. It is a wonderful thing. I know this blessed Holy Ghost can take hold of us in a most remarkable manner. O, I want these seekers to get acquainted with the Holy Ghost. He will help them if they simply look to Him in their life-concerns. How quickly He will save. I want your prayers that the Lord will give me more and more of this holy boldness. I believe in it. I would tell what Jesus has done for me. He has sanctified me. It is the power of the Holy Ghost, God in me. I am saved by the power of the Holy Spirit.

A Brother.—I rejoice in the blessed Redeemer, who cleanses from all sin. I was thinking, while here, not wishing to raise a Biblical question, when does conviction end and consecration begin? We may possibly think we have confessed, but if our hearts condemn us, there is something wrong there. Paul said, "There is now no condemnation to them that are in Christ Jesus." The Psalmist says, "If I regard iniquity in my heart, the Lord will not hear me." This religion is very unpopular. I suppose one reason why it is so un-

popular is because He was born in a manger, and there is so much in this religion that makes glad the one who is repenting of his sins.

A Sister.—Glory be to God, my heart is filled. The last testimony our sister gave has done me a great deal of good. I thank God that we have such testimonies as she gave.

A Brother.—I do not often get an opportunity of speaking here, but I want to give my testimony. I am so glad that we have Jesus with us. He is not only with me, but in me. It is blessed to be in the condition of repentance and of forgiveness, but far more blessed to have the blessed Spirit dwelling in the soul to guard us, and show us when the tempter is coming, and then shield us from his power. And this is for every soul. That is what Jesus has risen for, blessed be His holy name.

Rev. J. Freshman.—Amen, praise the Lord! I know that my Redeemer liveth. Hallelujah to Jesus! Speak it, O yes, tell it out, ring it out! My reason for glorifying the Saviour, is that He has kept His word with me above all expectation. He has brought me out of the darkness of Judaism, and I know that Jesus is the fulfilment of prophecy. The Holy Ghost is my indweller and sanctifier. He is mine and I am His.

A Sister.—On the day of Pentecost, the symbol which announced that day in Jerusalem, was the tongue of fire. Human words to the human understanding—a *tongue of fire*—God's truth in man's speech—and not only one tongue but cloven tongues, representing the various languages of the earth. As Mrs. Field said, "I praise God for the human voice." I never found rest as to the question of sin until reading a little book entitled "The love of Christ." It is the finished work of Christ in us that causes our rest to remain. O, how my soul rests on that one atonement, on that dying cry, "*It is finished!*"

Brother Smith.—Eight years ago, when I was hungering and thirsting, I called upon my blessed Lord, and He said, "Come, eat and drink." He did not say, "I wish you would not come again." He was not wearied. No, no! I went once a day, three times, four times a day. I would go in the middle of the night, and say, "I am hungry and thirsty, give me to eat, give me to drink. He will never say no, if we are in earnest.

A Sister.—"For he satisfieth the longing soul, and filleth the hungry soul with goodness." I am so glad I longed and hungered after righteousness. He is filling me, and I can testify to-day that Jesus is a satisfying portion.

A Brother.—I rejoice in the fulness of the Holy Spirit. I am acquainted with the Holy Ghost and with the fire. I understand it well. I love the second chapter of Acts. Last winter Jesus came upon my soul like a rushing mighty wind. I now rejoice that I know the meaning of the word.

A Sister.—The baptism of power is the baptism of love. It is love that is as a rushing mighty wind. I am so glad that God so loved the world that He gave His only Son to die for it. I have been thinking about this daily. I delight to have my boy home these days. My love goes out for him—there is no coercion there; it is the baptism of love. We look about for some mysterious feeling, that we cannot divine; but it is genuine, unadulterated love, and that is what we get when we trust God for the baptism of the Holy Spirit.

A Sister.—The stone I know is rolled away. Christ is risen—glory be to His name! As I listened to the testimonies here, they have gladdened my heart. He is a risen Christ, and is risen in my soul. How I do want everything removed from between me and that Sun, so that I may bear more of the precious fruits of the Spirit!

A Sister.—Dear friends, I know that Christ has risen in my heart. The Holy Spirit told me so. I think it was about twelve years ago. It was in this blessed meeting that I knew that Christ heard me. I know that when I came to these meetings, it was the only spiritual food that I knew of. Till this last Good Friday and Easter, I think I never realized what the crucifixion of our Jesus was; but then I seemed to realize what it meant. As I read the Scripture in "Hood's Meditations," and thought of Jesus bowing His head and saying, "*It is finished,*" it came to me more than ever what redemption had cost Him.

A Sister.—Mrs. Palmer said years ago, she had learned that the Holy Spirit was the Spirit of love and this has been a great help to me. That has been the teaching I have received at this meeting, and I find that nothing less than this will accomplish anything. It must be the love of God. I want to be filled with the Spirit so that I can help others. I want the love described in the 13th chapter of 1st Corinthians. I have always taken that with the 51st Psalm. For thirty years I have been reading these together, and now I think it high time that I had the experience. I want the experience that endures, and nothing less.

A Sister.—I believe that the Pentecost is an event that occurs frequently in human history. My soul has long been thirsty for the fulness of God. I feel so thankful for what has been done for me, and grateful for those blessed experiences

that seem to stand out in my life like mountain-peaks. I want to be used by God, in His own way, by being perfectly conformed to His will.

Rev. Halsey Moore.—I would like to give testimony to things of which I am conscious. I realize that I have the three things spoken of by the apostle under the terms righteousness, peace, and joy. And I have been thinking that it would be true if I should say that, while there are probably many happy hearts and peaceful ones here in this room this afternoon, there is not one more happy and more peaceful than I. I have never been able to give expression to my feelings as some of my brethren do. This afternoon I was asking the question of myself, "How did I come into this possession? Why am I so peaceful, and happy, and with a consciousness of righteousness and holiness—that my soul loves holiness better than anything else—how did I get that? Did God force these things upon me? No; it was simply by believing.

A Sister.—My testimony, this afternoon, dear ones, is that in some wonderful way this blessed Holy Ghost has shed abroad in my heart the love of God. It is so tender and intense—such a burning love I could not have dreamed of. A little over three years ago I came to a place where I was so tired of myself, that I thought if Jesus would only give me the Holy Spirit, it seemed to me there was nothing I would not do to that end. And it was in an act of obedience that I asked God to give me this blessed Spirit, and with His holy Word before me He came into my soul. Praise the Lord!

A Brother.—Not a voice invades the stillness, not a form invades the scene, save the voice of my Beloved. A dear one, who is the sharer of my prayers, said to me the other day, "I am just shrinking, and I am afraid to ask God for fire. Every baptism I have asked Him for in the past has been a baptism of trial, and I cannot endure this," the dear one said, "for I am getting burned out." "O," I said, "God has shown me the distinction between a baptism of power and a baptism of fire. Some of us know something of it.

A Brother.—I find it difficult to keep my lips closed in this meeting, about this great theme. The leader asks, "Has the Lord disappointed you?" I say, No, no! To the highest point that I have been willing to step upon, He has opened the way, and I am here to testify that the way grows brighter and brighter as I walk in it. There are some things that are said concerning our dear Lord. First, He was "led of the Spirit into the wilderness"—led up for forty days and nights—and O, what a battle was that! Second, He was

"baptized of the Spirit." John said, "There cometh one after me, whose shoes I am not worthy to unloose; he shall baptize you with the Holy Ghost and with fire." Third, it is said about Him that He was "filled with the Spirit." Glory to God that He was, and that because He was filled, we may be filled also.

A Sister.—The blessed Holy Spirit has revealed to me my nothingness. Last evening as I was dropping to sleep I heard a voice, and in a moment I recognized it, that it was my God. "I am the light in you, to guide you, and to give you the wisdom you need, and to remain forever with you." I cannot describe the blessing that came to my soul, and presently there came something more. "I give you Myself, in all my wisdom, and I take your ignorance. I give to you my strength and I take your weakness. I give you Myself in all the righteousness there is in me. I am in my strength yours, and you in your weakness art mine," and so we seem complete.

A Sister.—I too have found this pearl.

A Sister.—I want one moment in which to honor my Lord. Many are talking about the promises. He has done exceeding abundantly above all I could ask or think, not only in spiritual, but in temporal things. I have learned to stand still and see His salvation. And it does not matter what the condition is, even sickness, trial or financial trouble, persecution or opposition—you must stand still, and you will see the salvation of God.

A Sister. Our sister, Mrs. F——, impressed my mind when she said "she had never heard of this full salvation until she heard of it in this room." I lost the rich experience because of not testifying up to the fulness of the light which I had received. Praise the Lord for the privilege of witnessing for Jesus!

Mrs. Palmer.—"Ye are my witnesses, saith the Lord." Well, now, if we do not testify definitely, how can we witness this fact? We must feel our responsibility of being witnesses. This baptism of power and love has been made so sweetly known to me, after struggling, as some of you have heard me say, for the definite witness of a clean heart, and was not so sure of it then, it was so dim. We must be definite for our own benefit and for the benefit of the Church.

Now I think we will ask again for some precious soul that does not have the conscious feeling. Just rise up now. Several persons responded to this invitation. A hymn of consecration was sung, and prayer offered. The Holy Ghost was revealed, and the happy company retired to their homes in the comfort of the Spirit.

EDITOR'S STUDY

MOTTO: PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

BIBLE BRIEFS—FROM THE PSALMS.

"O LORD OF HOSTS, BLESSED IS THE MAN THAT TRUSTETH IN THEE."—*Psa 84:12*. This adoring exclamation of the Psalmist may well close this Psalm. Especially is it appropriate to follow the promise of the 11th verse to which we have called attention in three previous numbers. The promise in its several parts furnishes an ample basis for trust—full, constant, unwavering trust. And such trust brings its reward—blessed indeed is "the man that maketh the Lord his trust."

CHURCH PRIVILEGES.

AN eminent writer has well said:

"If the Church would have her face shine, she must go up into the mount and be alone with God. If she would have her courts resound with eucharistic praises, she must open her eyes and see humanity lying lame at the temple gates, and heal it in the miraculous name of Jesus."

Here we have distinctly presented the double privilege of the Church of the living God, viz.: To present to the world a shining countenance; and to put forth healing power upon the diseased multitudes.

1. *The Church with a shining countenance.* It is demanded. Inspiration asks, "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" Who is she? Why, the Church which is "The Bride, the Lamb's wife." And to her is given the command, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee!" If the glory of the Lord has risen upon her, then may she appear in her bright array.

Christianity is full of light and gladness. In this respect it appears in bold contrast with the gloom and sorrow of the world. If shades of sadness sit upon the brows of her professed friends, they do not worthily represent the system. Christ's advent was heralded by angels,

whose glad songs swept the plains of Bethlehem: "Glory to God in the highest; on earth peace, good will to men!" And shall the subjects of the Prince of peace appear in sackcloth—shall they dwell in monastic gloom—shall their tones be sepulchral—and their tread be like that of mourners moving slowly and sadly to the place of graves? Nay, verily! The saints of the Lord are to have a bright countenance—to dwell on high—to freight every passing breeze with their joyous songs—and to form collectively a triumphal train, covered with the glory of the Lord, marching to victory in all the earth!

This shining countenance is *well provided for*. The way is simple, but effectual. We must get up into the mount of the Lord. We must separate ourselves from worldly entanglements. We must sever all sinful connections. We must enter into high communion with the Holy One, being joined unto Him in the bonds of a pure and everlasting covenant. It was on the mount of holy communion with God that Moses obtained a shining countenance. And Jesus had the fashion of His countenance altered on the mount. There was an overshadowing of the Beloved of the Father, with the heavenly glory, so that His face "shone as the sun," and His raiment was "white and glistening." The brightness of moral glory may be upon our brow, and our whole countenance be filled with light.

2. *The Church must put forth a healing power upon the world's diseased multitudes.* They are all around us—prostrate, bleeding, dying multitudes. They are like the sin-bitten Israelites in the wilderness. Everywhere we see "wounds, and bruises, and putrifying sores, that have not been bound up nor mollified with ointment."

A proclamation was made among the tribes of Israel that a remedy was provided, and that whosoever looked upon the brazen serpent, high and lifted up in sight of all the people, should live. So we are to move out among the diseased and the dying, and proclaim Jesus, mighty to save and strong to deliver.

No matter how strongly sin's disease may have fastened upon the vitals—though it may be running riot in every part of the system, threaten-

ing speedy and terrible destruction—though the death-shadows may be resting appallingly upon human habitations, far and wide, THE GREAT PHYSICIAN is equal to the occasion. He is absolutely "*Master of the situation!*" Our business is to make Him known—to lift Him up—to declare how He has said to us, "*Ye are my witnesses, saith the Lord.*"

NO GRACE is more necessary to the Christian worker than fidelity; the humble grace that marches on in sunshine and storm, when no banners are waving, and there is no music to cheer the weary feet.—*Sel.*

CAMP-MEETING IN NEW YORK.

REV. STEPHEN MERRITT was placed in charge of the Jane Street M. E. Church, in this city, in addition to Franklin Street, at the late New York Conference. He is a local preacher, a man of extensive business, and yet has time to run Churches, devoting means as well as time to his Master's work.

Recently he conceived the idea of A Camp-Meeting in the Church, to continue ten days. He engaged a great variety of helpers, from other Churches as well as our own. The program issued was varied and imposing. It included days devoted to the Water Street Mission, the converts at Water Street taking part—a day for the local preachers—another for Temperance. One was Women's Day—Mrs. Palmer, Mrs. Inskip, and others participating.

Revs. John Thompson and E. I. D. Pepper, of Philadelphia; W. McDonald and Gill, and J. N. Short, of Boston, and several of the ministers of New York and vicinity, have lent their aid. Profs. Sweney and Kirkpatrick, the sweet singers of our Israel in Philadelphia, were present to lead in holy song.

' We were privileged to give a Gospel message on Wednesday evening, June 15th, and there were tokens of Divine power. We have not been permitted to be present, as we could have wished, throughout the services. We listened to two blessed Gospel sermons by Drs. Deems and Masden. Surely the results of this Convocation will be realized not only in Bro. Merritt's charge, but in the Churches throughout the city.

A CONFERENCE ORGANIZATION.

A CALL having been made, "A Convention for Holiness" was held in the Broadway M. E. Church, Camden, N. J., May 19 to 22. It was well attended throughout, and on the Sabbath the church was crowded. God's presence was richly manifested, and a number were entirely sanctified, and others converted. Revs. S. Townsend, S. O. Garrison, Philadelphia; N. Vansant, of Newark Conference; Dr. Hanlon, W. C. Stockton, E. Stubbs, of Philadelphia, and Geo. Hughes, preached. A platform meeting was held on Sabbath evening, conducted by Rev. John Thompson, addressed by Bros. Stockton and Thompson, following which was a spirited altar service. The pastor, Rev. W. P. C. Strickland, was actively co-operating, and led the Lovefeast on Sabbath morning. The presiding elder, Rev. M. Relyea, also participated. Sisters Lizzie R. Smith, L. H. Kenney, and Nettie Van Name, aided. A blessed meeting held on Saturday evening, was led by Mrs. Smith.

At a meeting of ministers, with entire unanimity, THE NEW JERSEY CONFERENCE ASSOCIATION for the Promotion of Holiness was organized. The officers elected were: President, G. Hughes; Vice-Presidents, S. Townsend, J. L. Sooy, T. Hanlon; Secretary, W. N. Ogborn; Treasurer, W. P. C. Strickland. The following is the

CONSTITUTION.

I. NAME. This organization shall be known as the NEW JERSEY CONFERENCE ASSOCIATION FOR THE PROMOTION OF CHRISTIAN HOLINESS.

II. OBJECTS. Its objects shall be the promotion of the doctrine and experience of entire sanctification according to the Wesleyan standard, and the conversion of sinners—especially within the bounds of the New Jersey Conference.

III. MEMBERSHIP. Any minister, traveling or local, or member in good and regular standing in the Methodist Episcopal Church, within the bounds of the New Jersey Conference, who is in the enjoyment of entire sanctification, or earnestly seeking for it, may become a member of this Association, by the unanimous vote of the members present at any stated meeting. Persons not resident within our bounds may be similarly elected.

IV. OFFICERS. The officers of this Association shall be a President, three Vice-Presidents, a Secretary and Treasurer, who shall be elected at the annual meeting, by ballot. Said officers shall constitute an Executive Committee, to supervise the affairs of the Association, in the interim of the Stated meetings.

V. METHODS. The objects hereinbefore stated, shall be attained by helping each other in spiritual life and progress, in such ways as may be deemed expedient—by holding special services on the invitation of pastors, and by circulating literature on the line of Scriptural Holiness.

VI. MEETINGS. The annual meeting shall be held during the session of the Annual Conference, at which time officers for the year shall be elected, and such other business transacted as may pertain to the interests of the Association. Other meetings may be held at the call of the Executive Committee.

VII. EVANGELISTS. Persons having the confidence of the Association may, at any time, be designated as Evangelists, to work under our sanction—such appointments to be made by the unanimous vote of those present and voting at a regular meeting, and the said vote to be taken by ballot.

VIII. DUTIES OF OFFICERS. The officers of this Association shall perform the duties usually belonging to their respective offices.

IX. QUORUM. The presence of seven members at any stated or special meeting of the Association shall be necessary to constitute a quorum.

A VISIT TO TORONTO, CANADA.

THE associate editor of *The Guide* left New York June 8th, for Toronto, Canada, to attend the Annual Conference of the Methodist Church in that city. We had an enjoyable trip by the Del., Lack. and W. R. R. to Buffalo, and thence to Toronto, crossing Lake Ontario by steamer from Lewiston. Arriving in Toronto, about 2 P. M. on the 9th, we soon found our way to the home of T. H. Wilmott, Esq., where we had been invited to sojourn, and received a most kindly greeting. There were other ministers of the Conference being entertained there, the brother of our host, and Bro. Brown. Here until Monday morning we enjoyed true Christian hospitality, and shall long remember the pleasant days we spent there.

On Friday morning we went to the Conference, which was being held in the Carlton St. Church, Rev. Dr. John Potts, the newly elected President, being in the chair. Our good friend and brother, Rev. E. R. Young, quickly approaching, gave us a warm-grasp of the hand. He conducted us to the platform, and the President introduced us to the Conference in a very pleasant manner. Holding us by the hand, he said it was a pleasure to have in their midst the editor of *The Guide to Holiness*, for by the reading of that magazine he had been led to seek Christ. The relation of this incident at once enshrined the good president in our heart. In giving a few responsive words we congratulated the Conference on the union of the several Canadian Methodist bodies, and urged that the words of our immortal founder, Mr. Wesley, viz: "That we were raised up to spread Scriptural Holiness over these lands," should be held in remembrance, on each side of the line.

Dr. Potts is a noble specimen of a man, physically, intellectually, and spiritually. He was elected to the presidency by an unusually large vote, almost unanimously. Dr. Carman, one of the General Superintendents, was on the platform, and gave us a most fraternal greeting. He is an admirable presiding officer.

On Friday afternoon, our good friend Isaac Anderson, Esq., favored Rev. N. Burns, editor of the *Holiness Expositor*, and ourself, with a charming ride around the city and its beautiful suburbs.

Toronto is a pleasant city, and the style of buildings is attractive. It contains twenty-seven Methodist Churches. What a power for good under the anointing of the Holy Ghost!

In the evening a most impressive service was held in the Carlton St. Church, in connection with receiving young ministers into the Conference. Each one, nine in number, we believe, related his personal experience and call to the ministry. Appropriate addresses followed by Rev. bro. Galbraith, Jeffrey, and Dr. Douglas.

The Conference did a noble thing on Saturday in raising over \$5,000 for a new College, to be located in Toronto.

Sabbath was a day of rich privileges. We attended the new Sherborne St. Church and heard sermons by Dr. Douglas in the morning, and the General Superintendent, Dr. Carman, in the evening. Dr. Douglas is paralyzed in his hands and feet, and is blind, having to be led into the pulpit; but he is a truly eloquent preacher. The church edifice is beautiful, somewhat after the Queen Anne style in the interior, without the gaudy colors, the walls being frescoed in plain colors. There is a large platform for the preacher and choir. On either side is a Queen Anne fireplace with andirons and logs of wood resting thereon. This is intended for purposes of heating and ventilation in winter. We remarked to the pastor, Rev. Mr. Shorey, that it looked to us like an expressive emblem of what the pulpit and the choir should be—namely, *on fire*!

The chief attraction, however, of our visit to Toronto, was the privilege of attending three HOLINESS MEETINGS within twenty-four hours. The first, on Saturday afternoon, at the residence of Bro. Burns.—The second, the Conference Meeting, on Saturday evening, in the Agnes Street Church.—The third, at the residence of Bro. Anderson, on Sabbath afternoon. These were blessed occasions. On Saturday evening several ministers, in connection with a number of people, came forward as seekers of heart-purity. God was gloriously revealed. The cause of Holiness is advancing in Canada. Glory be to God!

We are greatly indebted to Bro. Burns for brotherly courtesies. May he have great success with "*The Expositor*," and in his evangelistic work.

BIBLE PUT-ONS.

"BUT PUT YE ON THE LORD JESUS CHRIST."—*Rom. 13:14*. Mr. Wesley remarks on this passage: "Herein is contained the whole of our salvation. It is a strong and beautiful expression for the most intimate union with Him, and being clothed with all the graces that were in Him. The apostle does not say, Put on purity and sobriety, peacefulness and benevolence; but he says all this, and a thousand times more at once, in saying, '*Put on Christ.*'"

OUR INQUIRY ROOM.

GENERAL TOPIC—*The Meek Guided.*

"The meek will he guide."—*Psa. 25:9*.

Be content to lose the idea of thine own importance; cease to be wrapped up in the contemplation of thine own claims and rights. Be not counting on honors to be rendered thee, hour by hour, from this man and from that. Give up the vain idea that every hour owes thee an ample tribute of manifold benefits. Shrink into non-importance, and take the position of a simple servitor, whose business it is to do, to suffer, and to give thanks.

When you have thus become inconsiderable in your own regard, and have relinquished the honor which cometh from man, and are cordially willing that the gifts that adorn this present life should be withheld from you, and abundantly bestowed at your right hand and at your left; then will you become conscious that another hand is locked in yours, a friendly hand, a gracious hand, a tender, considerate, careful hand; a royal, a heavenly, nay, without disguise, a Divine hand. In surrendering all self-importance, you have become unspeakably important to the most exalted Being in the universe. You have entered the very path trodden by the Lord Jesus Christ. In that path you will walk with God.

The secret of habitual meekness is the love of God habitually shed abroad in the heart. All pride, all avidity of worldly good, all insubmission, imply a grossly inadequate idea of the value of Christ's love. Thou canst disdain the riches that take wings, in the consciousness of unseen wealth—untold, imperishable.—*Bowen.*

INQUIRIES BY LETTER ANSWERED

1. A sister in Massachusetts inquires: Is it wrong to ride in the cars on Sunday to attend a Holiness Convention?

Ans.—We cannot be too particular about Sabbath observance in these degenerate times. We esteem attendance upon a Holiness Convention on the Sabbath as on a par with attendance upon other Church services. We think Christians are not warranted in making use of the cars in either case, unless it can be shown that such attendance is clearly on the line of *necessity* or *mercy*—if simply for personal gratification, it is unjustifiable.

2. A sister in Kansas asks: Is it right to allow children to pick bouquets on the Sabbath?

Ans.—No. Unless it be as above stated, strictly on the line of *necessity* or *mercy*. It is possible that the act may be so demanded, but it is more likely to be for pleasure—and taking pleasure on the Lord's day is positively forbidden.

(b) What diversions may Christian parents allow their children, under eight years of age, to indulge in?

Ans.—Our Methodist Discipline answers: We are not to take diversions which cannot be taken in the name of the Lord Jesus—and what the Christian parent may not do he may not allow his children to do. (See Col. 3:17).

3. A sister: Is it right for Christians, and especially those professing holiness, to draw their milk to the factories on the Sabbath?

Ans.—No! The Divine command settles that, authoritatively: "Six days shalt thou labor, and do all thy work"—(Exod 20:8-9). We are surprised that any Christian should desire to pursue his secular calling on the Sabbath—the milk business not excepted. There are very many specious pleas made at this point, but the law of God is imperative—"all thy work."

4. A brother in Illinois: Does the 14th Psalm, 2-3d vs. refer to the past, present, or future?

Ans. It has reference, primarily, to God's survey of the moral condition of the world, prior to the deluge (See Gen. 6:5-6). And what was true of the world generally at the time named, is equally true of the unrenewed world to-day, and of every unregenerate heart, individually.

"Sprung from the man whose guilty fall
Corrupts his race and taints us all."

HELPS TO CHRISTIAN DEVOTION.

BIBLE BRIEFS.—THE LORD'S PRAYER.

—"BUT DELIVER US FROM EVIL." (*Matt. 6 : 13*). There is natural evil—that which is mischievous or injurious. Then there is *moral* evil—that which has bad moral qualities—as respects our thoughts, words, and acts. From all these things this petition asks that we may be delivered. God alone can deliver us. If left to ourselves we shall surely run into evil, in some form. We should, therefore, invoke Divine aid, that we may be mercifully preserved therefrom.

I.—CLOSET STUDIES.

NOTE.—Read the portion for the day each morning, early—commit the passages to memory—meditate upon them throughout the day :

DAILY BIBLE CALENDAR—JULY.

1. Lam. 3 : 26. 2 Tim. 4 : 8. Isa. 25 : 9.
2. Eph. 4 : 29. Prov. 11 : 25. Psa. 125 : 4.
3. Psa. 37 : 7. Prov. 20 : 22. Gen. 49 : 18.
4. Phil. 2 : 3. Psa. 138 : 6. Psa. 31 : 16.
5. Heb. 3 : 12. Heb. 3 : 14. 2 Tim. 4 : 18.
6. Psa. 37 : 27. Psa. 37 : 23, 24. Psa. 25 : 4.
7. Eph. 4 : 22. Psa. 4 : 3. Psa. 41 : 4.
8. Matt. 16 : 24. Psa. 126 : 6. Heb. 13 : 6.
9. 1 Thess. 5 : 22. Heb. 10 : 16, 17. Psa. 51 : 2.
10. Matt. 6 : 3, 4. Matt. 6 : 4. Psa. 119 : 108.
11. Heb. 12 : 5. Job 5 : 17, 18. Isa. 33 : 2.
12. Heb. 13 : 16. Gen. 12 : 2. Gen. 32 : 26.
13. Eccl. 9 : 10. Heb. 4 : 9. Psa. 25 : 22.
14. Heb. 10 : 35. Eccl. 10 : 36. Job 29 : 2, 3.
15. Matt. 10 : 23. Nahum 1 : 7. Psa. 33 : 21.
16. Exod. 14 : 13. Job 5 : 19, 20. Psa. 22 : 11.
17. Amos 5 : 14. Matt. 28 : 20. Psa. 55 : 16.
18. Phil. 4 : 1. Isa. 40 : 29. 1 Pet. 5 : 10.
19. Heb. 12 : 3. Heb. 10 : 37. 2 Sam. 22 : 4.
20. Psa. 37 : 5. 2 Sam. 22 : 31. Psa. 31 : 2.
21. Zech. 9 : 12. Heb. 9 : 24. Luke 23 : 42.
22. Col. 2 : 6, 7. Psa. 84 : 11. Psa. 40 : 11.
23. Hag. 1 : 7. Psa. 25 : 8, 9. Neh. 9 : 17.
24. Psa. 55 : 22. Isa. 55 : 22. Psa. 42 : 6.
25. 1 Sam. 12 : 24. Eccl. 8 : 12. Psa. 27 : 9.
26. Luke 13 : 24. Psa. 22 : 27. Psa. 25 : 16.
27. John 14 : 15. John 14 : 16, 17. Psa. 139 : 23, 24.
28. Matt. 6 : 19. Mark 10 : 29, 30. Psa. 119 : 25.
29. Phil. 3 : 1. 1 Chron. 28 : 20. Psa. 71 : 16.
30. Psa. 37 : 8. Psa. 37 : 9. Psa. 35 : 1, 2.
31. Eph. 4 : 32. Matt. 10 : 41, 42. Psa. 84 : 5.

STUDIES IN ST. JOHN.

FIFTH CHAPTER.—*The Paralytic at the Pool* (*John 5 : 1-16*.) Here we have before us another of the notable miracles of Jesus. The case of this paralytic was well calculated to arrest the attention of the Saviour. Note, 1. The mysterious troubling of the Pool. 2. The sad condition of the man—long afflicted—efforts unavailing. 3. The manifestation of Christ's healing power. 4. The caviling of the Jews, and persecutions. 5. Christ's subsequent converse with the healed man.

Application.—1. A type of sin's disease. 2. The only remedy, Christ's power. 3. The subjects of His saving power should be ready to testify thereof. We may expect to find opposition in giving our testimony as did the restored paralytic, but we must boldly stand for our Deliverer.

II.—CLOSET PRAYER.

MOTTO FOR THE MONTH.—"Abstain from all appearance of evil."—2 Thess. 5 : 22.

GENERAL REQUEST.—*That the Camp-meetings this summer may be visited with great outpourings of the Spirit, and that many may be saved.*

WRITTEN REQUESTS.

California, N—For the conversion of four grandsons; for one whose brain is injured to be restored. Iowa, H—for a brother seeking holiness. Louisiana, C—for one engaged in mission work, under difficulties. Maine M—for a mother and daughter to be sanctified; for two sons to be converted, and for revival. N—for the salvation of a youth given to the use of tobacco. Michigan, B—for the conversion of a daughter-in-law, hardened in sin, also for her husband. Missouri, S—for a backslidden brother to be reclaimed and sanctified; for a wife to be fully saved; for an aged father who is inclined to embrace spiritualism; for a husband who has lost entire sanctification; for a sister, feeble in body and mind, to be restored; for the outpouring of the Spirit. New York, B—for a young man, the joy of his widowed mother, peculiarly exposed to a terrible snare. New Jersey, J—C—for the conversion of a wife and two daughters; for a brother to be sanctified and restored to health. New South Wales, for husband and wife, advanced in years, to be sanctified; for three sons, and a daughter and her husband to be sanctified. Pennsylvania, P—for a young lady to have a clear evidence of her acceptance. South Carolina, S—for two men laboring under embarrassments.

III.—CLOSET HYMN.

O THOU God of my salvation,
My Redeemer from all sin;
Moved by Thy Divine compassion,
Who hast died my heart to win,
I will praise Thee:
Where shall I Thy praise begin?

Though unseen, I love the Saviour;
He hath brought salvation near;
Manifests His pardoning favor;
And when Jesus doth appear,
Soul and body
Shall His glorious image bear.

While the angel choirs are crying,
"Glory to the great I AM,"
I with them will still be vying—
Glory! glory to the Lamb!
O how precious
Is the sound of Jesus' name!

IV.—WORK FOR JESUS.

1. Speak to the errand boy who comes to your house with articles from the store, about his soul.
2. If you go to the country this summer, try to win some one to Christ.
3. If you go to Camp-meeting, provide yourself with a package of tracts to distribute.
4. Look after Sabbath excursionists, by railroad or steamboat—get tracts into their hands.
5. If tarrying at a boarding-house by the sea, or elsewhere, this summer, converse with the waiters about their souls.
6. If you remain at home this summer, look well after the sick—provide flowers and other comforts for them.
7. If journeying, talk to the conductors and brake men, on personal religion.

OUR SOCIAL MEETING.

THE WORD.—“For the kingdom of God is not in word, but in power.”—1 COR. 4 : 20.

THE SONG.—

“To feel Thy power, to hear Thy voice,
To taste Thy love, be all my choice.”

More of the Divine Presence.—Mrs. Bella Cooke, New York : I am reaching out for more and more of the Divine presence—more of the image of my God. I desire that every look, word, and act, may witness for Him, and redound to His praise. I am feeble and suffering, but leaning on the arm of my Beloved I am strong, drinking in strength from His strength, and constantly realizing that He saves me to the uttermost. Praise His dear name !

Wholly Saved.—Mrs. R. A. Wilson, Springfield, Mo. : I am saved, wholly saved—not only from what sins I have committed, but temptations have no effect. I have been able to say, through Divine strength, *All Thine*, dear Lord—self, husband, little boy, *all Thine*—use me any way so I can be of some use to hasten the day of Christ's coming.

Truly the Lord's.—Ettie Eldridge, Bluff Point, N. Y. : I can truly say, I am the Lord's—soul, body and spirit—memory, mind and will, for time and eternity. And God has set His seal to His work—the blood of Jesus Christ His Son cleanseth me from all sin, and He is sanctifying my nature by the abiding of His Holy Spirit, day by day. Earth fades away from view, and God and His work become dearer, and this seems like the border land of heaven. God's Word is a living, abiding verity, with every promise *my own*. I owe much of my present experience to the help of *The Guide*.

Saved by the Blood.—Lucy M. Stewart, Shirleysburg, Pa. : My testimony this morning is, saved by the blood, trusting Jesus. I feel the dear Lord is so good to me even in affliction of various kinds. My soul is well, and by faith in God I am enabled to say, Praise the Lord !

The Saving Power.—Arthur J. Morris, Lake City, Mich. : I wish to add my testimony to the cleansing power of the blood of Jesus. He saves me to the uttermost. I am resting on His Word, and peace that passeth all understanding fills my soul. My life, my all is in His hands. I expect to live and die in the army of Christ.

One of the Lord's Children.—Mrs. Adeline McAlpine, London South, Can. : I am one of the Lord's children. My heart has often been led to rejoice while reading *The Guide*, and especially

the grand testimonies of God's children in the “Tuesday Meeting.” By this help, I have been led out into the highway that is cast up for the ransomed of the Lord to walk in. The language of my heart to-night is, “Bless the Lord, O my soul, and all that is within me, bless his holy name !” I realize, deep down in my soul, that “the blood of Jesus Christ cleanseth” even me, “from all sin.” I am living in God, and He is living in me. He is my wisdom, righteousness, sanctification and redemption. I have been three times in the furnace—God has taken three darling children from my arms. At first my heart was inclined to rebel—but now I can say, “Thy will be done.”

With all the Heart.—Anna L. Davis, Newburyport, Mass. : I love the Lord with all my heart, and would rather die than sin wilfully—and I love my neighbor as myself. It is sixty-four years since I commenced to love Him. I have had the class-meeting at my house for over fifty years. We have a prayer-meeting here every Monday evening—I wish they could be like yours.

His Hand in Everything.—Mrs. L. M. Boggs, Denver, Col. : I rejoice to say I ever feel His abiding presence. I realize every day that His hand is in everything. While in feeble health I feel strong in the strength which He giveth me. I would rather be the least in the courts of “the living God” than to be called among the great. I am so glad my Heavenly Father made the question of my perfectness in His love so decided. It was *now or never*—there was no chance for me to go back. I bless His name, I had no desire to do so. I find in my heart to-day a desire to go on to the length, breadth and depth of His infinite love. Praise His name forever !

A New Privilege.—Mrs. C. A. Shafer, Beaver Dam, Wis. : The dear *Guide* is becoming more precious to me every month. The language of my heart to-day is, Glory be to God's holy name for a free and full salvation. I am so glad we may reach Beulah land in this life.

“I've reached the land of corn and wine,
And all its riches freely mine.”

I am basking in the sunlight of God's love.

A Child of the King.—Laura Thomas, Pennington Point, Ill. : I am a child of the King. Fifteen years ago God for Christ's sake forgave all my sins. Eleven years ago, by believing the truth, He sanctified me wholly. Praise His name ! He has kept me ever since, and though storms have beat upon the outside, there is a settled calm within which they have never reached.

CAMP-MEETING CALENDAR.

- July 7-14.—David City, Nebraska.
 " 7-17.—Jamestown, Dakota (Dr. Watson).
 " 9-17.—Mountain Lake Park, Md.
 " 11-18.—Camp Beulah, Fall River, Mass.
 " 28-29.—Intervale, N. H., Women's National Union Holiness Association—two days.
 " 28-Aug. 8.—Douglas, Mass.
 " 28-Aug. 12.—Intervale Park, N. H. (Dr. Cullis.)
 August 2-10.—Pitman Grove, N. J. (National).
 " 2-11.—Bennett Holiness Camp, Nebraska.
 " 6-16.—Lakeside, Ohio.
 " 8-16.—Sing Sing, N. Y.
 " 9-15.—Old Orchard, Me. (McLean).
 " 9-18.—Crystal Springs, Mich. (Stubbs).
 " 10-18.—Pitman Grove, N. J. (Updegraff).
 " 11-18.—Illinois State, Murdock (Watson).
 " 11-18.—Mount Tabor, N. J. Women's National Union Holiness Association.
 " 19-29.—Central Ill. Holiness, Saybrook.
 " 22-30.—Willimantic, Conn.
 " 22-31.—Ocean Grove, N. J.
 " 22-29.—Kennebec Valley, Richmond, Me.

OUR STUDY JOTTINGS.

TO OUR SUBSCRIBERS.—We trust that our Agents will do earnest work this Summer in canvassing for new subscribers. If you go to Camp meeting, be sure to take with you a sample package of *The Guide*, if you will apply for them. Circulate them on the ground, and secure all the subscribers you can. And if you remain at home, resolve to do your best to obtain at least one new subscriber. We date all new subscriptions now from July 1st, and continue to send May and June numbers free—but our stock will soon be exhausted. As we date our subscriptions from either January or July, the arrangement is accommodating to various classes. Hence we trust our agents will look well after the renewals of old subscribers—we do not want to part with any old friends, if it can be avoided. Why not every subscriber be an agent? Try it!

NEW TRACTS.—We desire that our subscribers shall be earnestly engaged in the work of distributing tracts on the line of *Holiness*; and also books. Look at the list of new tracts and books on the second page of the cover. The *Phoebe Palmer Series* is excellent—so of others. Keep a package on hand, and be "ready to distribute" as there are opportunities.

—Order E. Davies' "*Hand-Book on Africa*," only 25 cents, containing a number of beautiful illustrations, one of which we furnish in this issue. Post yourselves concerning the great mission fields being occupied by Bishop Taylor and his bands.

—Rev. Dr. Carter, of the New York Conference, in writing to his Conference associate, Rev. W. G. Browning, says:

"Your book has interested me greatly. Besides the blessed spiritual influence of "*Grace Magnified*," there are facts and incidents of the early history of the city of New York which are of rare historical value. I hope it may obtain many thousands of readers, and thus accomplish, what I am sure you desire, extensive results in spreading the kingdom of our Lord.

—The excellent Sermon of President McCauley, of Dickinson College, will be put in tract form. Let it be circulated. Price, 3 cents each, 30 cents per dozen.

THE CAMP MEETINGS! Look at our Camp-meeting Calendar, and prepare to go, as God shall open the way, to some of these "FOREST TEMPLES," worshipping God in the "beauty of holiness." For this month we call special attention to MOUNTAIN LAKE PARK, MD., commencing July 9th, and continuing ten days, under the direction of D. B. Updegraff and Dr. Dougan Clark (Friends). This is a grand place for Christian workers to be empowered. A card to Rev. John Thompson, 2002 Brandywine Street, Philadelphia will bring you all needed information.

Then we would have you remember the meeting at DOUGLAS, MASS., July 28th to August 8th. This meeting is on the ground of Deacon Geo. M. Morse. No speculation here—no diversions—no toll-gates—nothing from first to last but *salvation, full and free*. This is one of the most glorious meetings in the country. Go, if possible.

—We publish in this number an extract from a new book, "*Pentecost in Practical Life*," by Rev. Dr. C. P. Masden, pastor of Madison Ave. M. E. Church, in this city. It is pointed, practical, and evangelical—mighty truth condensed and put in attractive shape. It is cheap—only 60 cents. Send us your orders. We want to circulate it far and wide.

—The NATIONAL ASSOCIATION for the promotion of Holiness has only one meeting this year, viz: at PITMAN GROVE, N. J., Aug. 2-10. Quite a number of the members of the Association will attend, including Bishop Key, of the M. E. Church, South. It is expected to be a meeting of great power. It will be followed by a meeting conducted by D. B. Updegraff (Friend). The motto here is, "*Pitman Grove and power!*"

—The WOMEN'S NATIONAL UNION ASSOCIATION, Mrs. O. M. Fitzgerald, President, Newark, N. J., will hold two meetings this year. The regular annual meeting, at Mount Tabor, N. J., Aug. 11-18. In addition, a two days' meeting at Intervale, N. H. (July 28-29), the grounds of Dr. Cullis. We wish the sisters in all parts of the country would consider these meetings, and attend.

—Rev. Dr. Lowrey and wife have gone to South America with a band of new recruits for Bishop Taylor's *Self-Supporting Missions*. Pray for them.

—Ocean Grove needs no special announcement. The meeting occurs August 22-31. Crowds will be there as usual. God grant floods of mercy and salvation—and at all the meetings.

—Continue to send money for Bishop Taylor's Steamship for Africa—there is need for more yet—and do not forget the *Transit Fund*, to pay the traveling expenses of missionaries. *More money is needed—soon!*

—The National Publishing Association, Philadelphia, has just issued a new music book, "*Glad Hallelujahs*." More than one hundred new pieces as well as choice selections from the old favorite songs. *It will go!* Price, 35 cents each, \$3.60 per dozen. Order of us.

HARVEST GLEANINGS.

"The Field is the world."

AT HOME—

—PENTECOSTAL CONVENTION, BALTIMORE. This Convention commenced May 20th, in the Madison Avenue M. E. Church, and continued ten days, Revs. W. McDonald, J. Gill, E. I. D. Pepper, Short, Updegraff, A. Hartt, A. Longare, and others, participated. After preaching, altar services were maintained. We have not any precise word as to the numbers saved, but we trust that the results will appear in due time, and the Lord Jesus Christ be magnified.

—There have 1000 conversions in Springville, Mo.

—Bro. Dodge, editor of *"The Way of Life,"* reports a wonderful revival prevailing all over the South, resulting from the preaching of holiness.

—The revival at Putnam, Conn., continues, as we are informed. Deacon Geo. M. Morse, and others, are earnestly at work, and the God of power is with them.

—Crowds of people have been attending special services in Toledo, Ohio, conducted by Dr. Munhall. It is hoped that many have been saved.

—At Bethesda, Pa., the newly appointed pastor, G. M. Foster, is rejoicing in a gracious outpouring of the Spirit—souls are being saved.

—At Covenant Church, Reading, Pa., G. L. Shaffer, pastor, Grace Weiser has held a two weeks' meeting—a number saved.

—Thomas Harrison has closed ten weeks of revival services in Worcester, Mass.—800 conversions were reported.

—The evangelical work begun among the Chicago Churches by Mr. Moody, is kept up during the summer by Major Whittle.

—The Presbytery of Iowa reports a prosperous year. The accessions to the churches were 337, of which, 237 were on confession of faith.

—Henry Date, President of the Young People's Methodist Alliance, recently closed a four weeks' meeting in Dysart Iowa—102 had sought the Lord.

—The *Christian Worker* has a report from Smithfield, O., as follows: "Conversions take place at our weekly prayer meetings often, and members are received at every monthly meeting."

—Rev. Dr. Cuyler, pastor of a Presbyterian Church in Brooklyn, N. Y., on a late Sabbath received ninety-five new members. Rev. B. Fay Mills, evangelist, has held special services there for two weeks.

—The new pastor of the Methodist Episcopal Church, Scarborough, Me., M. B. Pratt, is having a promising opening. A spirit of revival prevails, and some are being saved. A meeting is held at the parsonage each Saturday evening to pray for a revival.

—The charges of Lincoln, and Mattawamkeag, East Maine Conference, W. F. Prince, pastor, was visited with a gracious revival prior to the last Conference, under the labors of Bros. Jones and Allen, evangelists—nearly 80 conversions.

—In the Orthodox Friends' Church, at Haynesville, Ohio, a village of about 800 inhabitants, Elwood Scott, an eminent minister of that society, has just closed a series of revival meetings which resulted in 120 conversions.

—The South Carolina Holiness Association has purchased a tent that will hold 2000 persons. The Spring Convention of the Association, at Newberry, was held in it. Crowds were at the altar, and many were converted and sanctified. Among those who came into the joy of perfect love, was Rev. T. G. Herbert, presiding elder of the Spartansburg district.

ABROAD—

—Rev. E. Matthews, one of the last company sent out to reinforce the Taylor Missions in Africa writing on board the steamship *Nubia*, near Teneriffe, Canary Islands, gives us the following interesting particulars:

"Wishing to keep you and the readers of your magazine posted as to the movements of our company, bound for Stanley Pool, I send these jottings.

In good spirits we left Liverpool, April 20. In about two hours after getting under way, the supper bell was promptly responded to by all our party, of nineteen, including the baby. We suggested at the table that we had better adopt a system of worship, and 7.30 A.M. and 8 P.M. were agreed upon. Bro. Critchlow was unanimously elected Patriarch—and though he shrinks from publicity, I cannot afford to pander to his modesty, and spoil my report. We appointed A. Steel, Sr., as class-leader, and Bro. Critchlow to lead prayer meeting on Thursday night. Bro. Field was made Secretary; Miss Trembel, Bible Class teacher; and the writer, Pastor. So we have a Society organized according to the form of Discipline, here on the Atlantic. To husband our time and resources, we have also a Literary Club. After various suggestions, it was finally unanimously agreed to call it *"The Palmer Literary Club."* Sickness of course interfered, but we have over three days yet, and we expect to read some of Bishop Taylor's, Aitken's, and other religious and scientific works. So far as I am able to ascertain, each and all have undertaken this labor of love for Jesus' sake. Not a murmur or manifestation of home-sickness thus far. The very being of each seems interwoven with the work of Christ on the Pauline Missionary plan. We are not without concern as to how we are to get our "monster load" of steel, weighing scores of tons, and added thereto, food, raiment, and many other things which God has provided, to Stanley Pool, the objective point. But we shut our eyes and sing, "Here I'll raise my Ebenezer," etc. "*Jehovah Jireh*" is our motto at present, and as He has provided in the past, so we believe He will in the future, "help those who have no power." We have your sympathy and prayers, and shall be for the year to come where we imperatively need them."

—In the Moradabad (India) Central High-school, under Dr. J. C. Butcher, there are 278 pupils on the roll; 135 of these being Christians, 111 Hindus, and 32 Mohammedans. Of these Christian boys 100 are Goucher boarding-school boys. There are 14 teachers employed in the institution.

—There are said to be 27,000 heathen converts now employed as Christian evangelists to their countrymen, 2,500 of whom have been ordained as ministers of the Gospel.

—The British and Foreign Bible Society have issued a Jubilee penny Testament, with Queen Victoria's arms imprinted in gold on the cover, which they propose to distribute in large quantities June 21.

—It is stated that the Church Army, of the Church of England, has brought 3,000 recruits to the Church, and has 1,000 more ready for confirmation. They were mostly gathered out of saloons and the streets.

—In the little kingdom of Travancore, the "land of grace," on the southwest coast of India, Christianity has so far displaced heathenism that one man out of every five ranges himself among the followers of Christianity.

The native Christians of Madagascar have given more than \$400,000 for the spread of the Gospel within the past ten years.

GUIDE HYMNAL

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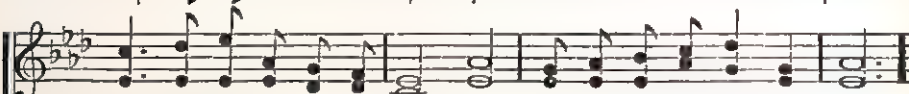
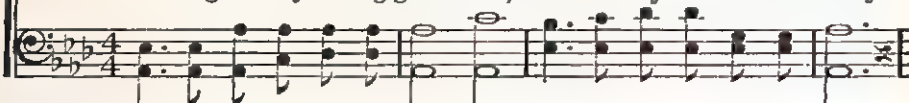
Divine Guidance.

MARY D. JAMES.

WM. J. KIRKPATRICK.



1. In this world of sin and dan-ger, How I need a constant guide!
2. While thy mighty hands shall hold me,—Weak and helpless tho' I be,—
3. Trusting in thy loving guid-ance, Peace-ful-ly I tread the way!



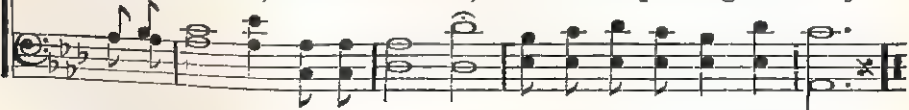
Wi - ly foes are all around me, — Je - sus, keep me near thy side.
 Safe - ly I shall pass thro' dangers, Fearless of the foes I see.
 Looking ev - er un - to Je - sus, Thou wilt never let me stray.



Bless-ed Sav - iour, Blessed Sav - iour, Let me in thy love a - bide;
 Dear Redeem - er, Dear Re - deem - er, All my trust is stayed on thee;
 Great Pro - tect - or, Great Pro - tect - or, Thou wilt keep me night and day;



Blessed Sav - iour, Blessed Sav - iour, Let me in thy love a - bide.
 Dear Redeem - er, Dear Redeem - er, All my trust is stayed on thee.
 Great Protect - or, Great Protect - or, Thou wilt keep me night and day.



- 4 Under thy blest wing of mercy
 How securely do I rest;
 Clouds may come, and fearful tempest,
 But I'm leaning on thy breast.
 Blessed shelter,
 Here no enemies molest.

- 5 Jesus, how thy loving kindness
 Hedges all my onward path,
 How thy mercy doth inclose me!
 "Thou wilt guide me unto death."
 I will praise thee,
 Praise thee with my latest breath.

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AUGUST, 1887.

WORD FOR THE MONTH.—“Now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.”

—Rom. 6: 22.

GOSPEL ARROWS.

BY REV. GEO. HUGHES.

—“Now being made free from sin” —Rom. 6: 22.

ACCORDING to the apostle there is then in this life freedom from sin, *all sin*—for in this chapter, 11th vs., he enjoins true believers to reckon themselves “dead indeed unto sin.” Observe! we are to be *made* free from sin—by the power of God, working in us by the Holy Ghost. No strength of human will—no work of our own will give this freedom. It is not *attained*, but *obtained*—by grace, through faith—God working in us that which is well pleasing in His sight.

—“And become servants to God” (v. 22).

Being made free from the old taskmaster, we at once become servants to God—willing, loving, obedient servants. And what a service, engrossing our whole being, employing every faculty, in noble and joyous service! It is more than our meat and drink to do His will—and each loving act, demonstrating our loyalty to Heaven, brings a rich remuneration here—eternal life hereafter.

—“Ye have your fruit unto holiness” (v. 22.)

God’s service is a fruitful service. What a contrast between the former and latter service! The apostle asks, “What fruit had ye then in those things whereof ye are now ashamed?” It was indeed a barren and unfruitful servitude. “The wages of sin is death.” Now, however, the order is changed: “Ye have your fruit unto holiness”—unto every thing “excellent, lovely, and of good report”—ripe, luscious fruitage, and that abundantly. “Herein,” said Jesus, “is my Father glorified, that ye bear much fruit.”

—“And the end everlasting life” (v. 22).

The contrast is strong in life between the servants of sin and the servants of God. Sin reigns unto death, here and hereafter. But “grace reigns through righteousness unto eternal life by Jesus Christ our Lord!” “The gift of God is eternal life”—begun here in the soul and perpetuated in the “great beyond.” Be ours this freedom from sin—the fruit unto holiness—and the end, everlasting life! Beloved, do you realize this glorious freedom? If so, rejoice. Let your “fruit unto holiness” abound.



THE PURE IN HEART SHALL SEE GOD.

BY REV. JONATHAN EDMONDSON,

[An English Wesleyan Minister.]

TEXT.—“*Blessed are the pure in heart: for they shall see God.*”—Matt. 5:8.

THE wickedness of men's lives proceeds from the depravity of their hearts; and therefore, before the life can be pure, the heart must be cleansed. Real blessedness follows this great change. God, who before was hidden and unknown, is now seen, admired, and enjoyed. “Blessed are the pure in heart: for they shall see God.”

Let us, *First*, make a few remarks upon purity of heart: and, *Second*, consider the blessedness which results from it.

I. REMARKS UPON PURITY OF HEART.

Things are commonly said to be *pure*, when they are simple, unmixed, and uncompounded with any other substance; and purity of heart, in this respect, implies sincerity and simplicity, as opposed to the base mixtures of hypocrisy and deceit. David inquires, “Who shall ascend into the hill of the Lord? And who shall stand in his holy place?” The answer is, “He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully” (Psa. 24: 3, 4). Nathanael was a man of this character, as appears from the testimony of our Lord: “Behold an Israelite indeed, in whom is no guile” (John 1: 47).

But purity of heart, understood in its full extent, implies that *entire sanctification*, by which the heart is cleansed from all evil, and filled with all good: Or a heart from which “old things have passed away,” and “all things are become

new” (2 Cor. 5: 17). The understanding is enlightened; the will is subdued; and the affections are placed upon proper objects. Sinful thoughts are banished; pride is destroyed; and the soul is clothed with humility. Furious passions are destroyed; and are succeeded by meekness and gentleness. An undue love of the world is rooted up; and the supreme love of God is planted in the mind. Murmuring and complaining are at an end; and contentment, in every state, is sweetly experienced. In short, the carnal mind is exchanged for the mind that was in Christ Jesus. It necessarily follows that God is *all in all* to the pure in heart. They worship Him in spirit and in truth; and constantly obey Him with a willing mind. The tyranny of sin is at an end; and the government of God, which in every point of view is desirable, is begun in the soul. The constant language of the one who is pure in heart is, “Not my will, but thine be done.” Such an one may be tempted to evil; but temptation is not sin. He may feel weaknesses, frailties, and infirmities; but these are not sins. He feels nothing within contrary to the Divine nature, for every principle in his heart leads him to God and heaven; so that “whatsoever he eat or drink, or whatsoever he doeth,” it is all “to the glory of God.”

Doubts have been entertained, even by the pious, whether such a state of purity can be attained on this side the grave. They forget, however, that if it be not attained before death, it cannot be attained afterwards; for there is no purgatory after death, to purify the polluted soul from its sins. To say it is wrought in death, is to say nothing at all; unless the phrase, *in death*, signifies some intermediate state, between a mortal life and immortality—a thought so absurd as not to deserve a refutation. The plain fact is, that death ends this mortal life; and the moment we die, we enter upon an unchangeable state in the

eternal world. This great work, then, must either precede death, or we never can be admitted into the undefiled kingdom of God. If it precede death an hour, why not a year? why not twenty years? why not *now*? Certainly God is both able and willing to cleanse us now; and if we are not cleansed, we may blame ourselves. Christ shed His precious blood to cleanse us from all sin; God expressly commands us to be holy; He has promised to cleanse us from all unrighteousness; inspired men have prayed for clean hearts; and our text pronounces the pure in heart blessed.

That we may attain purity of heart, let us feel the need of it; and use those means by which it may be attained. The principal means to be used are, prayer and faith. *Prayer* opens heaven. God condescendingly says to the needy sons of men, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7:7). But how can we expect this great blessing if we never ask for it? Will God force it upon us? It discovers great goodness in Him, to show us the need of purity; surely we will not think it too much trouble to pray for the blessing. But let us pray earnestly, and persevere in prayer till we receive a gracious answer. *Faith in Jesus* is a necessary means of sanctification. Faith purifies the heart: and we are sanctified by faith in Christ Jesus. We trust in Jesus for pardon: Let us trust in Him for holiness. When we can do so, the Holy Spirit is given in His cleansing influences, and the work is accomplished.

II. THE BLESSEDNESS WHICH RESULTS FROM PURITY OF HEART.

The blessedness of purity far exceeds all that can be said upon the subject: it is better than can be expressed. Of the pure in heart our text says. "They shall see God." This may imply two things, namely, that they shall have pleasing discoveries of God, and that they shall enjoy Him as their God.

The discoveries of God, with which the pure in heart are favored, refer both to this world and the next. In *this* world, they see Him in all His wonderful works of creation, in all His varied providences, and in the pleasing dispensations of His grace. Before, they had neither eyes to see nor hearts to understand; but now His wisdom, power and goodness meet their eyes in every direction; and while they see, they love, adore, and praise. In the *next* world, they shall see Him face to face. All His glorious perfections will appear in a way unknown to mortals; and the sight will prove an everlasting source of blessedness.

A sight of God accompanied with an enjoyment of God. To *see*, frequently signifies to *enjoy*. A bare discovery of His glorious works and perfections, unaccompanied with an enjoyment of Him, would not make us blessed; but the sight and enjoyment being connected, our blessedness is indeed great! In whatever way we view God, we can claim Him as our own. His wisdom directs our steps; His power protects us from danger, and helps us to do His will; His goodness supplies our wants; His justice maintains our right; His purity is communicated to our hearts, and His glory is put upon us, so as to make us glorious.

What we now enjoy of God will be perfected hereafter. We shall enjoy Him to all eternity. O blessed world! Let us hasten unto it! It is within our reach. The way to it is plain and open to all. The foulest sinner on earth, by true repentance and a living faith, may become a pure and holy saint; and every saint on earth, by steady perseverance, may become a saint in heaven. In the present state of things, "we see through a glass darkly, but then face to face: Now I know in part, but then shall I know, even as also I am known." (1 Cor. 13:12.) Holy Lord God, prepare us all for that world of purity and happiness, through Jesus Christ our Lord. *Amen.*

JUSTIFIED PERSONS DESIRE PURITY.

BY REV. JAMES CAUGHEY.

Words to Anxious Inquirers—continued.

I HAVE another character to address. My reply to him may have something more in it for you—so hearken, and attend also to the suggestions of your own memory and conscience. Let “the afflicted without and the afflicted within” give attention. “There is found some good thing in you towards the Lord God of Israel,” as in one of old (1 Kings 14 : 13), or you would not write so freely of “all your history and present state.” There is *some good* in you, and therefore the devil hates you; but there has been evil in you, and therefore God has afflicted you. I say not this on the evil-surmising principle of Job’s comforters, but I gather it from your own *confessions* regarding holiness!

Your preferences have not been for holiness. There has been a sad misunderstanding between you and God, all these years. Not, indeed, upon the part of God; He can no more mistake than be unjust. But *you* mistook God’s call at first, or you unwisely procrastinated obedience to it, or wickedly rejected it. He called you to holiness on the day of your espousals to Christ. Yes, as sure as He called the Israelites, after they had crossed the Red Sea, to go straight over the wilderness into Canaan, so did He call you then, at the crisis of your “history,” to go over straight into the Canaan of perfect love. To pass over into the PROMISED LAND—the land that flowed with milk and honey, “with every blessing blest,—favored with God’s peculiar smile,”—was among the first instructions the Lord gave to Moses, for that people. What shall I say? Can you deny it? To hasten over into the spirit-

ual Canaan was among the first lessons of the Holy Spirit after your conversion.

The hour you left the bondage of sin, and escaped the cruel oppression of hell’s Pharaoh, light for holiness dawned upon your soul. When you crossed the Red Sea of your Redeemer’s blood, and shouted your deliverance on the shores of salvation, He called you into the Canaan of perfect love. More favored than those of old who, with timbrels and with dances, replied to Israel’s host, “Sing ye to the Lord, for he hath triumphed gloriously; the horse and the rider hath he thrown into the sea,” (Exod. 15:14), they, happy people, saw their deliverance, but not the land that flowed with milk and honey, their hoped-for Palestine. But *you* beheld it! like Moses from Mount Nebo—from the highest Pisgah summit—the Lord showed you all the glorious land, unto the “utmost sea,” (Deut. 34: 1, 4), and gave your ravished soul a taste of its beauties and privileges, and you sang,—

“Rejoicing now in earnest hope,
I stand, and from the mountain top
See all the land below;
Rivers of milk and honey rise,
And all the fruits of paradise
In endless plenty grow.

“A land of corn, and wine, and oil,
Favored with God’s peculiar smile,
With every blessing blest;
There dwells the Lord our righteousness,
And keeps His own in perfect peace;
And everlasting rest.”

But the tempter came. Moses greatly desired to go over into the Canaan to which he had led Israel, and said to the Lord, “I pray thee, let me go over and see the good land that is beyond Jordan, that goodly mountain, and Lebanon.” But the Lord said, “Let it suffice thee; speak no more unto me of this matter.” (Deut. 3: 25, 26). A sad intimation to Moses. Did He say so to you? Ah, no! Favored above Moses, He intimated His willingness that you should go over and possess it. But, instead of saying,

"O that I might at once go up!
 No more on this side Jordan stop,
 But now the land possess;
 This moment end my legal years,
 Sorrows, and sins, and doubts, and fears
 A howling wilderness!"—

you turned away, saying, "Not now, Lord, *not now*." Alas, alas! what could you expect, after rejecting such superior light—such glorious manifestations of the willingness of God to save you unto the uttermost!

More than once you had such a glorious view of your purchased inheritance—your *birthright* inheritance. But, like poor Esau, you sold it for "a mess of pottage." And as Esau by that act entailed upon himself and his posterity an untold amount of disability and trial, so did you. More of this by and by. The moment you were "born again," you became an heir to full salvation; ay, sure as you were "an heir of God, and a joint-heir with Christ" (Rom. 8:17). But you soon preferred something else. Like the Israelites, you gave the "wilderness" the preference, where were fiery serpents, and scorpions, and drought; where there was no water (Deut. 8:15), a land of deserts and of pits, a land of drought and the shadow of death (Jer. 2:6), rather than fight for your inheritance in the Canaan of perfect love.

I say not these things to make you sadder, but I want you to have a penetrating view of your past folly; if, happily, you may learn wisdom, obedience, and holiness, from the things you have suffered. Besides, there are others whose history has been almost as painful as your own. They, too, may perceive their error, and now, at last, be saved.

Like the Reubenites and Gadites, and the half-tribe of Manasseh, in the days of Moses and Joshua, you preferred your rest on the wilderness side of Jordan—with the manna of justification and some other temporal advantages rather than the conquest of the land flowing with milk and honey. Like them, also, you may have helped others to take the land

of promise, but returned yourself, soon as possible, to your old wilderness state.

If you did not, like them, prefer that side of Jordan, because there was good pasture for your cattle, if you had any, yet there was some other temporal or carnal advantage of equal importance to you.

It is mournful to read of the wheedling talks of these tribes with Moses on the subject; their "*cattle*" were sure to be spoken of (Num. 32). They plead for their *cattle*: "It is a land for cattle; thy servants have cattle—bring us not over Jordan." Moses said, "Shall your brothers go to war, and shall ye sit here? And wherefore discourage ye the hearts of the children of Israel from going over into the land which the Lord hath given them? Thus did your fathers, when I sent them from Kadesh-Barnea to see the land; and behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of the Lord toward Israel. For if ye turn away from after him, he will yet again leave them in the wilderness, and ye shall destroy all this people."

This touched them; but the very next thought was about their sheep-folds and their cattle! They persisted in their request, offering to help the other tribes to fight and possess the land; but as for them, they begged to be excused from living in it. Their request was granted, and afterwards recognized by Joshua, as we find in Joshua 1:16. Alas for them! They were the first of all the tribes that were overcome by their enemies, and carried away captive, quite out of their chosen land.

Apply this to yourself. Your history is something like its counterpart. How often were you urged by ministers and others to go into spiritual Canaan, but you would not! The Holy Spirit has again and again solicited you. The hearts of others were weakened by you, and not a few prevented. But you had selected your ground—your land was

elsewhere, with some temporal advantages. Your choice was granted. There you set up your rest, and almost said to your soul, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." Alas for you! there was no rest for your soul there. Can hell be satisfied with souls, or the grave with dead, or your stomach with wind? As easily, say, as your soul could be satisfied with earthly good; much less with secret intercourse with sin. But *troubles* came upon you—losses, and crosses, and sorrows. How often, besides, have you been carried away captive by the devil and inbred sin?

Most of your troubles are traceable to this wrong choice in the beginning of your Christian career. This is, all I have to say to you at present.

FOR THOU ART WITH ME.

BY ESSIE E. M'KENNEY.

I TRAVEL through a dangerous wild,
Beset with sin, and doubt, and fear,
Still I am safe. I am Thy child;
No harm can come, for Thou art near.
For Thou art with me, to defend,
And lead me to my journey's end.

Saved by Thy death—I own Thy power
To cleanse and keep, in storm and calm.
Saved unto life—sustained and cheered,
I smile at sorrows, foes, alarm.
I trust Thy gracious promise, Lord,
All things together work for good.

By simple faith I claim as mine
This great salvation, full and free;
With power to keep me pure within,
The blood of Christ, it cleanseth me.
Not now "*more so*," but *fully* Thine,
The Lord's *entire*, through grace Divine.

"Saved, fully saved," this be my song,
Of heart and life, while here below;
Then passing through the shadowy vale,
I'll triumph o'er a conquered foe,
The victory gained thro' Jesus' blood,
For Thou art with me, Praise the Lord!

HOW ENTIRE SANCTIFICATION MAY BE RETAINED.

BY MRS. PHEBE PALMER.

IT IS only by virtue of an entire and continual reliance on Christ that a state of entire sanctification can be retained. The sacrifices under the old dispensation were sanctified by virtue of the altar upon which they were laid. Had the offerer resumed the sacrifice, to the degree he resumed it, to that degree it would have ceased to be sanctified, for it was the *altar* that sanctified the gift. Thus, under the Christian dispensation, the entire sanctification of spirit, soul, and body, takes place the moment the entire being—soul, body, and spirit—is laid believingly *upon* the Christian altar. And when the entire being touches Christ, that moment it is holy. For, "whatsoever toucheth the altar shall be holy." As many as touched Jesus, when on earth, were made whole by virtue of the touch.

The only way to *retain* the grace of entire sanctification, is by *keeping* all upon the altar. As the soul progresses upward its nearer proximity to the Sun of Righteousness involves higher responsibilities. Proportionate to the light are the responsibilities, bringing into requisition yet more and more of the spirit of sacrifice. In order to retain a state of entire sanctification, these responsibilities must be met. And through Christ, who strengtheneth, they can be met. The *strength of Christ* is imparted to the soul that relies wholly upon Him. The soul that thus relies, has only to ask, Could my Saviour have endured such a trial? such a cross? or under any circumstances, however varied, in which I may be placed—then I may endure. "I can do all things through Christ which

strengtheneth me”—not who *did* strengthen, or *can* strengthen, but who *doth strengthen* just now, and continually, for every emergency, as it occurs. It is only by a careful, constant, and entire reliance on Christ, that the blessing can be retained.

It is an important consideration, that the entire way to heaven is narrow. The whole of it is by the way of the cross. We sometimes hear persons speak of going *around* the cross; but those who speak thus have not carefully acquainted themselves with the chart leading from earth to heaven. The cross covers all the way to heaven. He who would be a true disciple begins to lift, in the strength of Christ, the first step he takes in a heavenward course. Before he entered upon the way, the Spirit presented the *terms* of discipleship, and never could he have become a follower of Christ unless he had resolved on entire compliance with the conditions of discipleship, which, in the Saviour's own words, stand recorded thus:

“IF ANY MAN WILL BE MY DISCIPLE, LET HIM DENY HIMSELF, TAKE UP HIS CROSS, AND FOLLOW ME.”

Yet we would not have it inferred that the soul will have occasion to say, “The burden of the Lord,” while enduring the needful cross, in order to retain a state of entire sanctification, for love knows no burdens. Christ's yoke is easy, and His burden is light. The *strength of Christ* being imparted to the soul that trusts wholly in Him, how can the burden be otherwise than easy, and even delightful, when borne in *almighty* strength, and with the soul filled with the constraining love of Christ?

Yet we would have it known that the blessing of entire sanctification cannot be understandingly retained other than by the most careful circumspection in *all things*. The walk of those professing this grace must not be such as right-fully to provoke the inquiry: “What do ye more than others?” The pursuits, the equipage, the outward exte-

rior, serve as an index to the mind, and to the degree undue conformity to the world is practised, is the default in regard to worldly renunciation evident. And to a proportionate degree would a profession of entire sanctification be questionable and uninfluential. Perhaps some may say, “When I received the blessing of entire sanctification, my mind was not convicted in regard to exterior things as in such close connection with deep internal piety.”

We would not suspect the sincerity of such, but would ask, Have you been answerable to all the convictions you have *since* had in regard to these matters? As you have been going onward in the highway cast up for the ransomed of the Lord to walk in, has not clearer light been given, discovering further responsibilities and sacrifices, as connected with your vows of entire devotion? Did not the Spirit in gentle whispers assure you that you might be more useful, if more evidently cross-bearing and self-sacrificing in your spirit? Now let me assure you before God, that unless answerable to this increase of light, you cannot retain a state of entire sanctification. Increasing light brings increasing responsibilities. You have already made the sacrifice of your time, talents, reputation—your all—to God. Unless you take your sacrifice off from the hallowed altar, you must conclude to be answerable to these higher duties. You were not insincere when you made the surrender of your whole being to God through Christ; but you may now see that more was involved in that sacrifice than your perceptions at that time apprehended—and surely you will not be guilty of the sacrilegious act of removing an offering from God's altar, for it was indeed the *Lord's altar* upon which you laid your offering. And it became *His* property the moment you laid it there. If you shrink from this or the other duty, you will take the offering off from the altar, and then you will *fall*

from a state of entire sanctification. If you begin to fall, the Lord only knows how low your fall may be.

It will not avail you that you have had a high experience—the greater the height from which an object falls, the greater the velocity, and the lower the depth to which it sinks! Think of Lucifer—how exalted his height, yet how sudden and rapid his fall!—as lightning he fell from heaven! It was because he was so high that he fell so low. Then keep all upon the Lord's altar, if you would retain a state of entire sanctification; keep ever in the spirit of sacrifice, and you will ever enjoy the transforming, soul-cheering presence of the Sanctifier.

The Father Himself will love you, and come and make His abode with you and, with the sustainings of Christ's blissful, hallowing communings, as your indwelling Saviour, you will prove His infinite ability to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy!

UNITY OF THE SPIRIT.—The apostle speaks of "the unity of the Spirit." Holiness gives that unity. When we enter within the veil, through the blood of the everlasting covenant, we meet on the ground where

"Names, and sects, and parties fall,
And Christ alone is all in all."

Yes, you are my sister in Christ. We have been begotten together in the bowels of Jesus. One says, "Spiritual relationships are often stronger than those of nature." And why should they not be? for natural ties, apart from religious influences, have their origin and end in the present state; whereas, spiritual relationships have their origin in the Eternal God, the Infinite Source of light and happiness, and must, if rightly cherished, endure as long as God Himself endures. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin." "That they may be one, even as we are one." How close is the relation between the Father and the Son! and what an indescribable oneness of spirit should exist among Christ's disciples!—*Mrs. Phoebe Palmer.*

TENDENCIES.

BY REV. JOHN PARKER,

[Of the New York East Conference.]



THE drift of a man's life and teaching is what determines his real character." He may blunder in his methods; he may be eccentric in his manner, and by his courageous advocacy of truth and audacious assaults upon sin and error may challenge the criticism of the cautious and excite the fears of the diffident, but he always assures us concerning the influence and outcome of his life, if his evident drift is toward the truth of God and the elevation of humanity. Unhindered by violence or unrestrained by power, where will he drift—what will he leave behind—what will he take with him? How much these questions will reveal of his character, aim, and destiny.

IS HE A MINISTER OF GOD? He believes himself to have been Divinely directed to take upon himself the holy office of a Divine teacher, exemplar and guide. He stands therefore between God and men to hear, to warn, and to comfort. He stands between men and evil to shield and protect. He lives among men as the herald of truth and the enemy of all ignorance and falsehood. He is loyal to Christ and His truth, and the unfailing friend and guide of sinning and sorrowing men. He has the spirit and aim of his Divine Master. In his godly task he is unmoved by fear, unbought by gain, unappalled by peril. He knows the truth and the truth has made him free. He loves the truth, and this love has made him pure. He lives in and speaks the truth, and his testimony is the one great glad evangel of his life. Granted his Divinely appointed office, and all this is easily supposed, for fidelity to his call requires all I have said.

He has confessed to you his call from God, the evident drift of his life and teaching will determine his fidelity and success, or his falsehood and failure. What is the drift of his life? Is he a man of deep convictions? Does he believe and therefore speak? Believing, dare he speak without consulting convenience, reputation, public opinion, or self interest?

Nothing is clearer than the revealed purpose of God to bring men back to conformity to His will, and likeness to the image of Christ, and fellowship with Himself. Call this whatever your theory will admit of—"the higher life," "the life of faith," "full consecration," or "Bible holiness," perfect loyalty to the letter and spirit of the Word of God will probably choose the latter. But is the drift of our minister's life and teaching toward this evidently supreme design of the gospel?

If not, why not? Is he the servant of man waiting to find out what is the popular belief and controlling opinion in the Church, and then only the echo of that? Is he the servant of gain, or the slave of the strong and wealthy? His drift will reveal him, and his motive understood, you can easily track his course and prophesy his destiny. Is he timid, negative, unaggressive, easily molded to any shape by the strong fingers of those whom he serves for a piece of bread? Alas for him and them! he has his reward, and they have their judgment beforehand.

Or is he free, strong, courageous, loyal to God and truth? His ease, reputation, gain and convenience, all subordinate to the one great force that impels and the drift that holds him? With absolute surrender of conscience, and will, and understanding, and life to God and His truth? This everywhere, always, at any cost? He can stand alone, but he will stand. He believes God and His message, and like John the Baptist would rather be free in the wilderness, with

locusts and wild honey for food and a coarse hairy garment for covering, if he may but herald the Messiah, and lead men to welcome and believe in Him. John needed little, and therefore could afford to speak the truth. God fed him on wilderness honey—so he fed the self-righteous Pharisees on locusts of searching truth Divinely bitter and burning. His was not a popular or comfortable ministry—it would have been pleasanter to be a popular scribe in Jerusalem, on terms of complacency with its ruling authorities, to approve the Pharisees, and to endorse the religious beliefs and policies of his day—than to disturb the public slumber by the one ringing, warnful word, "*Repent!*" This one word was the substance of his preaching—it set the world of wealth and influence against him, and it cost him his head. But who now questions the wisdom of his course? His drift was against the popular current—it took him to heaven without head—better that, however, than to hell without principles.

But the man of whom I am writing may not be a minister—he is, however,
AN ACKNOWLEDGED DISCIPLE OF THE
LORD JESUS,

within the visible Church—one of the multitude who avow their faith in and loyalty to Christ.

What is the drift of his life? Is it evidently toward the mind of Christ—the will of Christ—the honor and exaltation of Christ? Is he grafted into "the true vine" and a fruitbearer for Christ? Do the fruits of the Spirit abound in his life? Is he cramped by the littleness of creed or sect, or ennobled and enlarged by the Spirit of Christ? Would he rather be holy than rich—lowly with Christ than honored of men? "For he that humbleth himself shall be exalted"—that is, he who begins at the bottom, God says he shall go to the top.

He cannot conceal from himself or you his evident drift. Nor should he desire to do so, for if it is leading him

away from the faith and purity of the gospel, he should know it; if toward the will of God, others should know it, for their help.

Let me illustrate: A Christian brother once arose in a Church prayer-meeting. All were excited to immediate attention, for he had never been known to speak before. Strong emotions choked his utterance, and tears of joy blinded his eyes. He said at length, "the drift of my Christian life has been toward the world. I had acquired large wealth, but I had lost out of my Christian life all but the name. God has resumed possession of His property, and of which I had been so unfaithful a steward. He has left me without a dollar, but the drift has ceased. He has given me back the joy of His salvation, and the tendencies of my life are upward."

I know a Christian pastor whom the fervor and faith of full salvation brought into early and useful prominence. Every one knew his drift, and God put great honor upon his word. Now his drift is in another direction—he aspires to be known as a popular reformer. No one can mistake his aim now, but what a sad decline is his; better had he gone early to the recompense of the holy than to have lived for the praise of the earthly.

Your drift determines your real character. What is it? If left unchecked by the providence of God, where will men and angels find you when all drift is over, and destiny succeeds endeavor? Will your drift lead you to the strand of despair, a broken wreck, or to safety in the haven of God, laden with the rich results of a wise, well-sustained and godly life and character? Your sails perhaps in rags, and your banners torn, but yourself and your works honored by the welcome and plaudits of God and angels.

"I HAVE been benefited by praying for others; for making an errand to God for them. I have got something for myself."—*Rutherford*.

APPLIED CHRISTIANITY.

BY MRS. M. N. VAN BENSCHOTEN.



THEY went everywhere, preaching the Word. They were not apostles; they were not even especially commissioned disciples: they were the laity, men and women, the rank and file of the followers of Christ. Scattered abroad by the persecution that followed the death of Stephen, they told of the power in them—the Christ-life that had touched them, and the result was, that "many turned unto the Lord."

A bright, intelligent woman called one sunny afternoon upon a Christian lady. In the course of the conversation she remarked, "I have just heard that Miss Porter died early this morning." "Yes," was the reply, "We did not think she was seriously ill, for the fever had been running only a few days. We shall miss her greatly—she was one of our most devoted Sunday-school teachers."

And then, drawing her chair a little nearer her guest, in a low, sweet voice she added, "Will you let me ask if the messenger had come for you, would he have found you ready?" The blood mounted quickly to the beautiful brow. There was a moment's pause, and then her eyes filling with tears, she softly answered, "I fear not." "And is not your husband a Christian?" The same answer was given. Earnest, tender and faithful words were spoken, and then came the leave-taking.

Two weeks passed, when this Christian lady said to a friend, "I wish to call on Mrs. D—, who attends our church. She called on me the other day, and I have been praying for her. They live on a farm about a mile out of the village, and the snow is too deep to walk." That afternoon the friend came with a conveyance, and they were soon at the home of Mrs. D—. After a few passing words,

the lady inquired, "Is your husband at home? I want to see him too." Mr. D— came in, and with earnest, living words, the Christian woman "preached the word." At last in a winsome, bright way, she said, "Now I will ask you to promise me one thing to-day—will you together, each evening, read one chapter in the Bible, beginning with the 15th of Luke, the story of the Prodigal Son?"

The promise was given, and as she rose to go she said, "I shall expect to see you in Sabbath-school next Sabbath." On the following Sabbath they were both there, and assigned to proper classes.

The second Sabbath, as Mrs. D— went to the library for a book, our Christian worker arose quickly and went too. Stepping up close to her, "touching elbows," she whispered, "Cannot you and your husband come to the prayer-meeting an hour before service to-night? We want you to give your hearts to the Lord and you know we wives often have to lead the way. Have him do his chores early, and come if you can." "I will try," was whispered back, and she went back to her class.

The pastor had been informed of the case, and as he saw them both in the six o'clock meeting, his soul was stirred with holy courage and joy. He adapted the meeting to their case. Opportunity was offered to any who desired religion, and the prayers of Christians to manifest it by rising. Both Mrs. D— and her husband arose. "We talked it over this afternoon," she said afterward. "Now, let us pray," said the pastor. The minister's wife knelt beside the lady and "laid her hand upon her." The pastor knelt close beside the young brother,

"And heaven came down our souls to greet,
While glory crowned the mercy-seat."

Mrs. D— was gloriously converted to God, and her husband a few days later. Six months after they received holy baptism and united with the Church, and are to-day pillars in God's house.

They were not apostles, yet "they

went abroad preaching the Word." Do we feel our responsibility as individuals to thus preach the Word? Are we "instant in season and out of season"? Has God ever excused us, or granted us a furlough?

THE LANGUAGE OF CANAAN.—A thoughtless, conceited young man was boasting of the number of languages he knew. In French he was a complete Parisian; Spanish and Portuguese were as familiar to him as his old gloves. In Italy he had passed for a native. Now and then he uttered an oath, swearing that he knew almost all languages! An elderly gentleman, who had listened attentively to his address, suddenly stopped him by asking him if he were at all acquainted with "*the language of Canaan?*"

JESUS CHRIST OUR HOPE.

1 Tim. 1:1.

BY REV. JOHN PARKER.

THOU dear Attraction of my days,
To Thee my life is filled with praise,
My Saviour King,
That Thou should'st call me to be Thine,
And ask me for Thy praise to shine,
In hope to sing.

I kiss the nailprints in Thy feet,
I weep and worship, as 'tis meet
For one like me—
A sinner lost, but saved I know,
And filled with joyful hope below
Thy face to see.

I have no hope apart from Thee,
I have no merit, price, or plea
But Thee alone;
But Thou art all my soul requires,
And thoughts of Thee my soul inspires;
Thou did'st atone.

And Thou hast wiped away my tears,
Hast hushed my sighing and my fears,
And filled with joy—
My life, my love, my lips are thine;
Let all my powers Thy grace refine,
My days employ.

I shall Thy wondrous love adore,
Worship and praise Thee evermore,
My gracious God;
A worm exalted to Thy throne;
A heaven of glory made my own,
Mine through Thy blood.

THE WILLING AND OBEDIENT.

BY MRS. HANNAH WHITALL SMITH.

"If ye be willing and obedient, ye shall eat the good of the land."—*Isa.* 1 : 19.

"Go thou near, and hear all that the Lord our God shall say : and speak thou unto us all that the Lord our God shall speak unto thee ; and we will hear it, and do it. And the Lord heard the voice of your words, when ye spake unto me ; and the Lord said unto me, I have heard the voice of the words of this people, which they have spoken unto thee : they have well said all that they have spoken. O that there were such an heart in them that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever !"—*Deut.* 5 : 27-29.

"Then they said unto Jeremiah, The Lord be a true and faithful witness between us, if we do not even according to all things for the which the Lord thy God shall send thee to us. Whether it be good, or whether it be evil, we will obey the voice of the Lord our God, to whom we send thee ; that it may be well with us, when we obey the voice of the Lord our God."—*Jer.* 42 : 5, 6.

NO mother can make all things go right for a disobedient child ; and neither can God, in the very nature of things.

"But my people would not hearken to my voice and Israel would none of me. So I gave them up unto their own hearts' lust : and they walked in their own counsels."—*Psa.* 81 : 11, 12.

If we *will* carry our own cares, and manage things in our own way, and walk "in our own counsels," sorrow and suffering cannot fail to be the result.

"Trust in the Lord with all thine heart ; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."—*Prov.* 3 : 5, 6.

A little girl I knew, once brought a bag without a string to her mother to have one supplied. The mother agreed to do it, and threading a bodkin with a string, began to push it through the hem. The child had expected her mother to sew the string on at each side of the bag like a handle, and when she saw

the bodkin and string both disappearing inside the hem she was puzzled and distressed. She watched it a moment, and then said plaintively, "I think mamma *might* put a string to my bag when she said she would." The mother looked up from her work re-assuringly and said, "Do not be troubled, darling ; I am putting the string in all right." The child watched silently for a few moments more, and still no sign of the string appearing, as it was a little difficult to push through the narrow hem, the tears began to gather, and again the plaintive voice whispered, "I *thought* my mamma was a good mamma, and knew how to put on strings !" This time the mother saw there was real need of comfort, and she explained more fully. "See, darling," she said, "I do know how to put a string to a bag, and this is the best way. Just trust and wait, and it will come out right."

The child waited, and in a few moments the string was pushed through, a knot was tied, and the bag hung triumphantly on the little arm. The child looked thoughtfully at it, and then said, "O, I see ! It is just like Jesus. We give Him something to do, and He don't seem to be doing it right, and we are just going to worry ; and then we think 'O, Jesus knows how' ; and we just trust Him and wait, and it comes out all right at last."

Think of the blessed confidence with which children cast their cares off upon their parents, without a fear, and recall how the parents love to have it so. How often a mother, when her child is tempted to be anxious or worried over the carrying out of a plan, will say, "There, darling, do not worry ; leave it all to me and I will attend to it. Only trust me, and do as I say, and all will come out right." The only thing that a mother asks of her child is that it will yield to her care and obey her voice, and then she will see to all the rest. And just so it is with us and our God.

A HOLINESS MISSION TO INDIA.

BY REV. WALLACE J. GLADWIN.

THIS title is new and striking. I hope it may secure special attention to this article. It does not mean that a new set of mission machinery has been proposed, with a new Mission Board, and a new band of missionaries who are to cross the ocean announced under the above head.

But this is what it does mean: We have spread over this great country of India hundreds of missionaries and thousands of professed Christians of all classes and creeds. We want to send among them the most direct teachings upon the line of Christian holiness. I need not explain to the readers of this magazine, what we mean by holiness, but simply say, we agree with God's standard as taught in His Word, and in the leading holiness periodicals of the day. There are a number of missionaries who are especially anxious to have these teachings made more prominent. In addition to other agencies, there are two which we wish especially promoted—

First, A large distribution of holiness literature. We have a small depository of holiness books, and wish this largely increased. We desire to add many of the books which are advertised in the Guide, in the Christian Witness, etc. But we need means to keep up such a stock of books. Those who live in your land of plenty can scarcely appreciate how earnest workers in India long for resources to increase their work. You can see at once that to maintain a sufficient Holiness Book Depository, we should have at the very least five hundred dollars (\$500.00) worth of books. And all business men will see, too, that to properly keep this matter before the public by advertisements in such a large and scattered country, we will have no margin of profit by the sale of books. We conduct a holiness monthly magazine in English, "*The India Watchman*," while Bro. Jacobs has a Marati holiness paper, and Bro. Rudisill has a holiness paper in Tamil. These papers are not supported by subscribers alone; we have to send out hundreds monthly beyond our paid subscription list.

Here is a grand opening for those who love mission work and holiness. You see here a

channel through which you can directly reach thousands in India with the teachings of entire sanctification, and we cannot tell how greatly such teachings are needed.

The *Second* proposition is, to have Holiness colporteur-evangelists. We already have one. He was for some time a colporteur of the Bible Society in Missouri, and labored as an evangelist in the west. Clear and thorough in the experience and teachings of holiness, he goes from house to house, having a few books upon the direct points of religion, but making the great object of his work that of spreading holiness books. The selling of books gives him an introduction everywhere, and he is earnest and wise to press forward the gospel of Christ to the unsaved, and the building up of believers wherever he goes. He is now laboring with me in Bombay, and it is our intention, as soon as the Lord furnishes us with more laborers, to extend this work to other parts of the country.

You can readily see what kind of men we need. We want plain, hard-working, holy men. Those who have a good deal of the world's idea of a gentleman, and popular notions of ministerial dignity, are of course not wanted in this line of work. And it is evident that for a work thus involving daily hard toil, self-denial, and more or less opposition, we do not want those who would be mere adventurers, coming to try experiments, or whose zeal would be exhausted in six weeks. But we know that there are many earnest souls who do not feel called to aspire to high ministerial positions, yet who love to work hard in winning souls to Christ, and who would be glad to undertake this laborious yet blessed mission in India under the Lord's call.

This letter is written with an earnestly practical point, and it is simply that we want the holiness books here upon the shelves of our Book Depository in Bombay; and we want holy men of God to take the books all over India. We want men who will trust God for their support. This is not anything new, so that I need not go into a long explanation. Hard-working, soul-winners, glad to live in a humble way, will be supported by the people as they go; and enough will be given to pay their railway fare. We do not want any to enter the work who are not Divinely inspired to believe that this thing is possible, and determined to carry it out at

all hazards. We do not want anybody to come in answer to *our* call. If God Himself does not call you to this work, please stay at home. But the fields are white already for the harvest, and the laborers are few. We earnestly beg that God's people join us in prayer for laborers to come into this field.

"Blessed are they that sow beside all waters"—by the side of the Ganges, Nerbuda, Bramahputra, and all the other holy and unholy waters of India. We shall sow the seeds of salvation, and in due season we shall reap if we faint not. And O, what a harvest shall be gathered! We who have "gone forth weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing our sheaves with us."

To this seed-sowing we invite the readers of your magazine. Thousands are to join us in prayer for the work, and in sending us the books that we want to scatter. The units who feel called of God to come and do the work along with us, may write and let us know of their call and consecration.

"THE more God empties your hands of other works, the more you may know He has special work to give them."—Garret.

VICTORY THROUGH FAITH.

BY ELIZA GUNN.

"This is the victory that overcometh the world, even our faith."—1 John 5: 4.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."—Rom. 5: 1.

FAITH in Jesus Christ is an entire trust in the work and merits of another in our stead, the acceptance of a substitute who has wrought out the salvation we were utterly unable to accomplish. Christ put all things in subjection to Himself, and the believer is called to live above the world. Christ gained the victory over sin, death and hell—and we, His children, being one with Him, joint heirs with Christ, ought to share not only the cross with Him, but the victory. Thanks be to God, Jesus is equal to help us to the greatest height of purity, consecration and usefulness. *Without* Him we can do nothing, but *with* Him "we can do all things through Christ which strengtheneth us." Shall we hesitate to work for God because of opposition from without and within? Shall we dare draw back because we feel how utter is our weakness? Surely not! Hath not

God chosen the foolish things of the world to confound the wise, and the weak things, and the base, and things that are despised, that no *flesh* should glory in His presence?

When God says "Go forward," let us take the first bold step of faith, though a sea of difficulties lies before, and the mountains of sin are on either side, and the enemy of our souls is behind. He will never leave us nor forsake us. Only as we look to Him, and to Him *alone*, can we go forward in the Divine life.

Jesus, in His last prayer for His disciples, said, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil"; and it is the Father's joy to grant the Son's request. Whenever we open our hearts to receive His promises in all their glorious fulness, we find Him waiting to answer and to save to the uttermost. He will not only forgive and forget our past sins, but will save us from the *power* of sin, *save to the uttermost*, and establish between Himself and us a complete fellowship and communion—but only as we give ourselves entirely to Him, having by faith, our eyes fixed upon God, behind all the strife and grief, and turmoil of life's scenes.

This is the victory He has promised us. Only the Christian who has attained it has peace with God through our Lord Jesus Christ, in all its great and wonderful meaning. Let all who love the Saviour in sincerity and truth be satisfied with nothing less. To be truly useful we must be truly holy. Ever "looking unto Jesus" be our motto; and unto Him who is able to keep us from falling, be the glory.

PARENTAL EXAMPLE.—The ancient Romans were accustomed to place the busts of their distinguished ancestors in the vestibules of their houses, that they might be continually reminded of their noble deeds. They supposed that a recollection of their illustrious virtues would tend to the imitation of the same by all the living members of their household. There is no doubt that the influence of this practice was most happy upon the living, awakening in many breasts high and noble aspirations. In these days we have no busts of honored ancestors in the porches of our dwellings; but we have something more impressive. The characters of living parents are constantly presented for the imitation of the children.

NEW JERSEY CONFERENCE SEMINARY, PENNINGTON, N. J.





"Thy Word is truth."—JOHN 17: 17.
 "How precious is the Book Divine,
 By inspiration given!"

HOLINESS LESSONS

BY REV. N. VANSANT.

FIRST WEEK.—Lesson I.

Topic—QUALITIES OF HOLINESS.

SCRIPTURE LIGHTS.—Psa. 147: 6. Matt. 11: 29. Acts 24: 16. 1 Cor. 10: 32.

STATEMENT.—In Lesson IV. for May, the grace of meekness was incidentally referred to as one of the passive elements of perfect love. But this important grace demands a distinct treatment, which may very appropriately follow, in immediate succession, the lessons of last month on humility.

I. DEFINITIONS OF MEEKNESS.

While meekness is closely allied to humility, it is nevertheless to be distinguished from it. Humility directly involves our relations to God, meekness our relations to men. Humility expresses our lowliness of spirit toward God; meekness expresses our gentleness of spirit toward men. Thus humility looks Godward, meekness manward. Webster's definition of meekness is, "Forbearance under injuries and provocations; softness of temper; mildness; gentleness." McClintock and Strong's runs thus: "A calm, serene temper of mind, not easily ruffled or provoked to resentment." Mr. Wesley says, "When it (meekness) is exerted toward other men, then it is mildness to the good, and gentleness to the evil. . . . Very nearly related to patience is meekness, if it be not rather a species of it. For may it not be defined, Patience in injuries; particularly affronts, reproach, or unjust censure? This teaches not to return evil for evil, or railing for railing: but contrariwise, blessing." (1 Pet. 3: 9).

SECOND WEEK.—Lesson II.

SCRIPTURE LIGHTS.—Prov. 19: 11. Matt. 5: 44. Rom. 12: 18. Jas. 1: 21, 22.

II. ELEMENTS OF MEEKNESS. These can be

best understood by first noting some of the things which true meekness excludes.

1. *Retaliation, whether in act or spirit.* So prone to this is unsanctified human nature, that we need scarcely wonder at the ease with which the ancient Jews could degrade the Mosaic statute; "An eye for an eye, and a tooth for a tooth," from its high plane of official retribution to the low level of personal revenge. To correct this false application of the precept, and to emphasize the doctrine and duty of true meekness, Jesus declared, "But I say unto you, that ye resist not evil; but whosoever shall smite thee on the right cheek, turn to him the other also" (Matt. 5: 39); that is, "disarm him by generous concessions and benefactions."—Whedon. To the same effect is Rom. 12: 19-21. These prohibitions of personal revenge extend alike to the outward conduct and inward feeling, to the act and the impulse.

2. *Anger.* There is an anger not sinful, the anger of indignation against sin, and grief for the sinner, such as Jesus felt when "he looked round about upon the Pharisees with anger, being grieved for the hardness of their hearts" (Mark 3: 5). But even a righteous indignation against wrong toward ourselves or toward others, may become sinful if not properly controlled, culminating in that "wrath of man which worketh not the righteousness of God" (Jas. 1: 20). Hence the Pauline counsel, "Be ye angry and sin not; let not the sun go down upon your wrath." (Eph. 4: 26). Wrath is the equivalent of vengeance, which belongs only to God.

Yet do not some professing Christians esteem it a virtue to resent offences, and even boast of being "religiously mad"? What a misnomer! Reader, do they not mean devilishly mad? The prompting of that genuine meekness which belongs to perfect love is, not the "grievous words" that "stir up anger," but the "soft answer" that "turneth away wrath" (Prov. 15: 1).

3. *Sensitiveness.* By which we do not mean a delicate sense of wrong, or injustice, or unkindness in the bearing of others toward us, but rather that over-acute sensibility which involves a suspicion of wrong without due cause; a quick sensitiveness to imagined neglect or insult. Doubtless this is constitutional with many, but O, how the grace of God can correct every such abnormal quality

of mind or heart! "Love . . . is not provoked, taketh not account of evil," etc. (1 Cor. 13 : 5, Rev. Ver.)

FOURTH WEEK.—Lesson IV.

SCRIPTURE LIGHTS.—*Job* 2 : 9, 10. *Prov.* 25 : 28. *Gal.* 6 : 1. *Eph.* 4 : 1-3. *2 Tim.* 2 : 24, 25.

III. ELEMENTS OF MEEKNESS (*continued*).

In the writings of Mr. Wesley, both the negative and positive elements of meekness are set forth with great clearness and emphasis. "But who are the meek? Not those who grieve at nothing because they know nothing; who are not discomposed at the evils that occur because they discern not evil from good. Not those who are sheltered from the shocks of life by a stupid insensibility; who have, either by nature or art, the virtue of stocks or stones, and resent nothing because they feel nothing. Brute philosophers are wholly unconcerned in this matter. Apathy is as far from meekness as from humanity. . . . Nor does Christian meekness imply the being without zeal for God any more than it does ignorance or insensibility. No; it keeps clear of every extreme whether in excess or defect. It poises the mind aright, and holds an even scale with regard to anger, and sorrow, and fear. They who are truly meek do not desire to extinguish any of the passions which God, for wise ends, implanted in their nature; but they have the mastery of all. And thus even the harsher and more displeasing passions are applicable to the noblest purposes; even hatred, and anger, and fear, when engaged against sin, and regulated by faith and love, are as bulwarks to the soul, so that the wicked one cannot approach to hurt it. . . . Nor does meekness restrain only the outward act, as the scribes and Pharisees taught of old, and as the miserable teachers who are not taught of God will not fail to do in all ages. Our Lord guards against this, and shows the true extent of it in the following words (Matt. 5 : 21, etc.)

THIRD WEEK.—Lesson III.

SCRIPTURE LIGHTS.—*Psa.* 22 : 26. *Prov.* 3 : 34. *Isa.* 29 : 19. *Jas* 3 : 13 ; 4 : 6.

IV. THE REWARDS OF MEEKNESS.

Jesus proclaims these in the general statement, "Blessed are the meek, for they shall inherit the earth" (Matt. 5 : 5). The popular notion is that the men of large worldly wealth, honor and power, inherit, or possess

and rule, the earth. What a mistake! If they have not the meekness of Christ they are slaves to "the world, the flesh, and the devil"; whereas the man of true meekness, whatever his temporal circumstances, is assuredly master of himself and of the whole situation about him. Quaint Isaak Walton wrote thus of the third beatitude: "Not that the meek shall not also obtain mercy, see God, be comforted, and come to the kingdom of heaven; but in the meantime they, and they only, 'possess the earth,' by being humble, cheerful, unvexed, unrepining, and content with what God has given them." O yes, these are the true inheritors and sovereigns of the earth, for "Godliness with contentment is *great gain*." (1 Tim. 6 : 6). Among the marvelous paradoxes of the Christian life, Paul mentions these: "As poor, yet making many rich; as having nothing, and yet possessing all things" (2 Cor. 6 : 10). He had also in a previous letter, said to the same Church, "All things are yours, whether . . . the world, or life, or death, or things present, or things to come" (1 Cor. 3 : 21, 22). How natural, then, the question of James: "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom?" (2 : 5). This sublime *faith-wealth* secures all the other rich graces of the Spirit, and gives to its meek possessor a royal supremacy over "sin, earth, and hell."

The rewards of meekness are twofold—a blessed personal peace, "a peace to carnal minds unknown"—and a subduing, winning power over others. "A meek man enjoys almost a perpetual Sabbath. Meekness not only gives great peace of mind, but often adds a lustre to the countenance. We only read of three in Scripture whose faces shone remarkably—Christ, Moses, and Stephen—and they were eminent for meekness,"—*Henry*. Justin Martyr, "who overshadowed by the splendor of his name all the great men of the second century," was led to renounce philosophy and become a Christian scholar, by observing the meek spirit and lowly lives of the early Christians, and hearing them pray for the welfare of their persecutors. Nor has that which thus contributed so largely to his conversion, ceased to be one of the mightiest of the mighty weapons by which the world is to be subjugated to Him who is "meek and lowly in heart."

HOLINESS AT HOME

"At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people."

JER. 31 : 1.

And cottages, possessing
Thy blessedness, are blest."

"THE ROAD to home happiness is over the stepping stones which lie above the brook of daily discomforts."

EVERY-DAY PROMISES.

"Certainly, I will be with thee."—Exod. 3 : 12.

WHILE there are many uncertainties in this world, there are also many certainties. Among the certainties are the Divine promises—they are all "yea and amen in Christ Jesus." "The Lord is not slack concerning his promises as some men count slackness."

Here is a great promise which God gave to Moses under peculiar circumstances. He was keeping the flock of Jethro, his father-in-law. At this time "the angel of the Lord appeared unto him in a flame of fire out of the midst of the bush—the bush burned with fire, and the bush was not consumed"—fit emblem of the experiences which the chosen leader of Israel was to realize. God declared that He had seen the affliction of His people in Israel, and He had come down to deliver them, and He had selected Moses as the instrument. He was startled at this announcement, saying, "Who am I that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" Then was this cheering promise given: "Certainly, I will be with thee."

This is emphatically A HOME PROMISE—one upon which those who are charged with home responsibilities may well rely. There are great exigencies which often arise—exigencies which present seeming impossibilities, as great as those which loomed up before the mind of Moses when the proposal was made that he should lead God's people out of Egypt. Looking at the human side, and measuring our personal incapacity, we are led to exclaim, "Who am I, that I should do this?" But, looking Godward, seeming impossibilities disappear, and the language of exultant faith is, "*We are well able!*"

Home-life has connected with it many formidable difficulties. They rise up before us like mountains. "But the "*Certainly, I will be with thee!*" answers all questions, and enables us to say to the mountain, "O, great mountain, who art thou? before our Zerubbabel thou shalt become a plain"! It is ours to go forward in the path of duty, no matter what may be the obstacles, trusting the promise. How condescending our Heavenly Father is to our human weakness, in appending "*Certainly*" to His promise, as though His word needed extra backing. The promise is firmer than the everlasting mountains, and should be fully trusted.

Beloved, plant your feet firmly upon it—stand fast—and in your everyday experiences you will find it abundantly verified.

—REV. W. B. JOHNSON, missionary at Sierra Leone, went one day to see one of his converts, who was dying, and asked him, "How is your heart now?" "Master," said the dying Christian, "my heart no live *here* now,—my heart live *there!*"—pointing upward.

THE TRY COMPANY.

WORD OF PROMISE.—"*Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.*"

—ISA. 43 : 1.

We hope each boy and girl connected with the TRY COMPANY will commit to memory the *Word of Promise* given above. And indeed, we desire that you will do this each month. This number of *The Guide* will reach you amid your summer recreations; but try to give a little time to these exercises, and you will find it as cooling water to the thirsty. Our blessed Saviour claims all seasons for His own, and we should gladly render to Him that which is His due. He has loved us and given Himself for us, and we should love Him with a true and grateful heart. May God bless you, dear children, this summer-time, and make you a blessing to some one.

BIBLE QUESTIONS FOR AUGUST—

SCRIPTURE ENIGMA.

Six letters spell the name of one who was early dedicated to God. These six letters form the initials of six proper names, which we will describe as follows:

1. A quiet Prince.
2. An Eastern River.
3. A priest of Baal.
4. A word which sealed the doom of an empire.
5. A mighty man of valor.
6. A Levitical city.

When you have formed these six words, the initials of which spell the name of one who was early dedicated to God, the final letters of the six words, either up or down spell his mother's name. Who was the boy? Who was his mother?

LETTER TO THE CHILDREN.

BY LELIA H. WATERHOUSE.

My dear Children :

I OFTEN wish I could talk with you "face to face." I expect to some time. You are scattered in many different lands, and your little lives are growing for eternity under very different circumstances, but when we talk of the great God, Our Father; of Jesus, Our Elder Brother; and of the Holy Spirit, Our Teacher and Comforter; we are all one family.

I think we will have a little change this time, and you may look up the Scripture references, and perhaps copy them into a blank book, or in your little Bibles. Then will you please get as many people as you can to copy and study them with you? We will call our study

THE UNSEEN BATTLE-FIELD; OR, THE FIGHT OF FAITH.

*Against.**For.*

1. A look at the Enemies.

2. A look at the Conquerors.

THE WORLD.

THE FATHER.

Jas. 4 : 4.

Deut. 4 : 39.

1 John 2 : 15 to 18.

1 Tim. 1 : 17.

Gal. 6 : 14.

" 6 : 15, 16.

Rom. 12 : 2.

Rev. 15 : 3, 4.

THE FLESH.

THE SON.

Rom. 8 : 5 to 10.

Rev. 17 : 14.

Gal. 5 : 16 to 22.

Matt. 25 : 31 to 34.

" 6 : 7, 8.

Phil. 2 : 9 to 11.

THE DEVIL.

THE HOLY SPIRIT.

1 Pet. 5 : 8.

1 Cor. 2 : 9 to 15.

Matt. 13 : 37 to 39.

Gal. 5 : 22 to 24.

" 13 : 19.

John 8 : 44.

3. A look at the Armor.

2 Cor. 4 : 4.

Eph. 6 : 10 to 21.

Eph. 2 : 2, 3.

2 Cor. 11 : 3.

Matt. 12 : 43 to 45.

Rev. 16 : 14.

Eph. 6 : 11.

2 Cor. 3 : 14, 15.

Wages paid and gifts bestowed by God.

Rom. 6 : 23 (last half).

Jas. 1 : 12.

Wages paid by the enemy.

Rom. 6 : 23 (1st half).

Rom. 5 : 8.

Jas. 1 : 13 to 15.

John 3 : 16, 17.

Gen. 3 : 19.

Matt. 25 : 34; (last half of 46.)

1 Pet. 5 : 8.

Matt. 25 : 41; (1st half of 46.)

3. *Personal Choice.*

Deut. 30 : 19, 20. Josh. 24 : 21 to 25.

Isa. 65 : 12. Matt. 12 : 30.

Prov. 1 : 24 to the end.

Are you FOR, or AGAINST?

LOVED ONES GONE BEFORE.

[NOTE.—Obituary notices, to insure insertion, must reach us within three months after the person's death.]

MRS. MARGARET RILEY HODGE was born in Lyons, N. Y., Feb. 27th, 1816, and closed her earthly life in Mentor, Ohio, April 4, 1887. From her father, Rev. Lawrence Riley, a pioneer of Methodism, she inherited traits of character which, by the blessing of God, developed into a noble Christian life. She was early converted. She was devoted to the Church, and to her family, seeking to be actively engaged for Christ, in good works, specially Mission and Temperance work. On reading of Bishop Taylor's Mission Steamer, she said, "I must have a share in that," and her contribution was sent. She was a witness and a defender of Bible Holiness. She was a subscriber to *The Guide*, and circulated it as a missionary agency. The summons for departure to her heavenly home came very gently. She was talking with her family, complained of being tired, laid down, and in a few moments "was not, for God took her." Well, beloved, thou hast been permitted to bid us "good night," but surely thou art waiting on the heavenly shore to bid us "good morning"!—*Carrie M. Lattin*

ADELINE B. FLAGLER, of Sherman, —, was born Feb. 17th, 1809, and finished her earthly pilgrimage Feb. 8th, 1887. She was converted in 1831, and united with the M. E. Church, and continued a consistent member until the time of her departure. She was stricken with paralysis while away from home, from which she did not rally. God's chariot came to bear her home, two days before her 78th birthday. A husband and three children mourn on account of their bereavement, but they hope to meet their loved one in the eternal world of light.

SADIE BELLE EVERHART was born Feb. 15th, 1869, and closed her earthly career in Breckenridge, Mo., Nov. 13th, 1886, in her eighteenth year. Last September she embraced Christ as her Saviour, and united with the Methodist Episcopal Church in Breckenridge. Although her life in connection with the Church was brief, it consistently declared the Christian purpose, and evidenced the deep sincerity of a pure and thoughtful mind. The Church devoutly and confidently believes that her relation to it was but the outward mark of her soul's union with Him who is "the resurrection and the life"—and she adorned the Christian walk in her brief journey. She has left us in sorrow, but expectantly waiting the dawning of a day that brings no night.—*T. Pierce.*



"Ye are my witnesses, saith the Lord."—Isa. 43 : 10.

"Make we mention of His love,
Publish we His praise below.

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON at 2.30 o'clock,
at the residence of Mrs. Dr. W. C. PALMER, 316
East Fifteenth Street, New York.

THE meeting was opened by singing the
7th hymn :

"Jesus, we look to Thee,
Thy promised blessing claim;
Thou in the midst of us shalt be,
Assembled in Thy name."

A number of requests for prayer were read, and
Rev. A. McLean led in prayer.

Mrs. Palmer read the seventeenth chapter of
John, and said : I love to emphasize every word
of this blessed prayer, and to look back to the
words our blessed Jesus had uttered just before He
lifted up His eyes to heaven and prayed, first for
Himself, and then for us. Not that we should be
taken out of the world, but that we should be
kept from the evil, and be sanctified through the
truth. Jesus had said, "Now are ye clean through
the word which I have spoken to you." Christ
loved the Church (loved us) and gave Himself for
it, that He might sanctify and cleanse it, with the
washing of water by the word—"That he might
present it to himself a glorious Church, without
spot or wrinkle, or any such thing." We are
sanctified by obeying, by believing the truth.

The twenty-second verse says, "The glory thou
hast given me I have given them." The glory
given unto Christ was the glory of saving a
lost world. The blessed Jesus has paid the price.
We are redeemed. Our Redeemer has taken our
nature to heaven to represent us there, has
left us to represent Him on earth, and has given
us the glorious knowledge of being workers to-
gether with Him, to share with Him the glory of
bringing saved ones to the Redeemer.

If there is one unsaved, unsanctified soul here
this afternoon, let me entreat you to surrender,
and present yourself a living sacrifice. Rest now
upon His Word, upon Christ your *present* Saviour.
You will hear His voice saying, "Now are ye
clean !" Jesus awaits your decision. He stands
at the door. Settle the last question. Let Him
come in *this hour*, not only that He may save *you*,
but that He may save others through you. Let
not the blood of souls be found on your skirts.

ART WE READY TO RECEIVE ?

A Brother.—While I was thinking of coming
to the meeting, the Spirit of the Lord was speak-
ing to me about *receiving*. God is abundantly
willing to impart His grace, but are we ready
to receive? While thinking thus, I had a bap-
tism of the Spirit, and I said, "Yes, Lord, I do
receive Thee !" Let us all do a little receiving
here to-day, and these blessings will be as varied
as our persons and necessities.

THE POWER OF CHRIST'S WORD.

Sister Chandler.—I have a book called the *Walks
and Words of Jesus*, which I prize very much.
What Jesus said is placed there in large letters,
and for two years I have made this book a special
study, and I feel that if every thing else but
these words were blotted out, they would be suf-
ficient for the guidance of the Church and the
world. While Mrs. Palmer read from the Word,
and the Holy Spirit gave point to those won-
derful declarations, I was truly overwhelmed
with thought and emotion, seeing as never before
the significance and meaning of those words,
"And the glory which thou gavest me I have
given them" ; and those others, "I pray not that
thou shouldest take them out of the world, but
that thou shouldest keep them from the evil." There
was a time when my health was touched,
the grave opened before me, money all gone, and
I would have been glad if He had taken me out
of the world. Though His hand was laid upon
me, it was a crucified hand, and it was for my
good. Then when Sister Palmer came to that
sentence, "and the glory which thou gavest me I
have given them," my mind turned to that past
wish of my life, and I thought, what a privilege
it is to live ! I looked at the picture on yon wall
of one who is to-day in Africa, and I thought of the
glory which God had given him in his heroic en-
deavor for the salvation of the world, and how
he had thus been joined to Jesus in these great
efforts for the benighted. Nearly twenty years
ago I found these Scriptures full of force, for it is
said, "Thy word is truth." And how impressive
has this been to me, "Cleanse thou me from se-
cret faults." The hand of the Lord, even the
crucified hand, may at times seem to come to us
with crushing weight ; but it is so beautiful to be
cleansed to the very depths of one's soul. Yes,
I would rather pass to my heavenly home now,
than go back to that cold and insensible Christian
condition where I lived so long, and in which so
many Scriptures were unappreciated, or else ap-
peared so harsh.

THE LORD EXALTED.

A Sister.—I exalt the Lord as the keeping pow-
er of my soul. God is love. "As a father pitieth

his children, so the Lord pitieth them that fear him." My heart is fixed to serve God.

Singing, "*O thou God of my salvation.*"

A Sister.—My heart is filled with the Holy Spirit. I would rejoice to be present at every one of these meetings, if that were possible. It is a more profitable place for me to be than all the other services which I am able to attend. The impressive manner in which the lesson was read has been blessed to my soul. The Lord has given me such sweetness and restfulness of experience, that I am constrained to praise His holy name. But there are heights and depths to which I have not attained.

LAST WORDS TREASURED.

A Brother.—How apt we are to treasure the last words of a dying father, or the last letter written to us by a mother! We will open it, and read it over and over again, and weep as we read. The Scripture lesson contained the last words our dear suffering Lord uttered before His trial and crucifixion; but that twenty-fourth verse most deeply interests me: "Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory." We get a little glimpse of it here. I had it occasionally in my room when alone, so that I was almost overwhelmed. If this is the case now, when we see through a glass darkly, what will it be when we see Him face to face!

THE MEETING A BLESSING.

A Brother.—I suppose I shall never be able to tell all the blessings which I have received in this meeting. No other meeting can take its place. And this comes from the simplest kind of direct testimony of what the Holy Ghost has done for souls. At times I have wept for joy because of the helpfulness of these testimonies. I was wonderfully blessed by the reference which Sister Chandler made to the condition of the natural heart, and the power of the Spirit to cleanse our souls from the deepest of our secret sins. I was also profited in listening to the reading of the lesson; and that verse, "That the world may know that thou hast sent me, and hast loved them as thou hast loved me," was exceedingly precious to me. I did not doubt that it required the indwelling power of the Holy Ghost to appropriate that truth, that the Father loves us as He loves the Son. I am weary of hearing sermons of hair-splitting theology, but I am never tired of the testimonies of the power of the great God to cleanse us from all sin.

A Sister.—The words, "I am Thine, O Lord, I have heard Thy voice," is delightful to me. I know I have heard the Lord's voice. These meet-

ings are to me among the most blessed on earth. The first time I attended them was when they were held in Rivington Street. There I had the way pointed out by dear Sister Phoebe Palmer, and her experience was very rich. Afterwards I knew what it was to be robbed of that joy, and to go without scarcely a ray of light; yet I determined to cling to Jesus. Subsequently I was at another meeting and made a new consecration, and the Lord removed the sorrow and revealed Himself to me as the Almighty One, my Saviour from all sin. I am so glad I am included in that precious chapter, "Neither pray I for these alone, but for them also who shall believe on me through their word." Thus I am included, and my joy is full.

A Brother.—The Lord gives me grace to be as clay in the hands of the potter. I have the witness of the Spirit day by day and hour by hour, that I am the Lord's. Love is a good criterion by which to judge ourselves, for if we "love one another, God dwelleth in us, and his love is perfected in us." I trust my heart is filled with love, and that I live, move, and have my being in God. Praise the Lord for a salvation which can be so fully enjoyed.

A Sister.—When Mrs. Chandler was speaking of God's hand being laid upon her in affliction, and that it was a crucified hand, I thought, how it comes to us and we do not understand it, that it is a crucified hand. What is the reason that these meetings are so much more fruitful to us than other meetings? I think it is because we get testimony that is inspired by the Holy Spirit. We often go into other meetings and hear glowing things, but somehow do not get the needed grace, which the Holy Spirit takes of God and shows unto us. I am a living witness that in these rooms God will put into a soul His life and Spirit, yea, the power to do His will.

THE JOY OF LIFE.

A Sister.—It is the joy of my life to know of this great grace. There has seldom a day passed but something occurs to deepen the desire to know more about God. Our sainted Sister Palmer used to say, "Step out upon the promises of God." The first time I ever heard that was in these meetings, and then I did not know its full significance. I was not walking fully in the light of the Lord; but the holy teacher led me into the light and power of this great salvation. One must expect frequent disappointments in trying to please human beings, and often be saddened in witnessing the results of such endeavors; but I know from blessed testimonies of the Spirit that I am pleasing Christ.

A Brother.—The anointing which Jesus had we may receive, and then we will not need that any man shall teach us of the deep things of the Spirit. When the Holy Spirit entered my heart, I saw many little things that were offensive, as when the strong light of the sun falls upon the garden the small weeds are to be seen. By this we have the best opportunity of removing what is in the way of the growth of Divine things. The best meeting any one can have is where Christ is nearest. At one time I was in a coal bin, on my knees, covered with dust, but there enjoyed the sweetest communion with the Lord.

Singing, "*Love Divine, all love excelling.*"

ACCEPTING CHRIST FULLY.

Dr. Ball.—In the Christian Home, under the care of Bro. Bunting, there are frequent cases of marvelous success in reforming men from deep inebriety, and I was led to ask Bro. Bunting if he could explain the cause of this success. He said he thought he could give a reason. "The ministers in the Churches are compelled more than half their time to preach to men that they are sinners, and in various ways to impress their congregations with this fact. But all his hearers were in conscious bondage to Satan, and came to the Home and confessed that they could not save themselves, and therefore were ready to receive counsel and at once accept Christ as their Saviour." He thought that would account for the success. Medical men have found that a great deal of success attends the efforts of those who practice in special lines. Where there are two men of equal talent in the same community, and one takes up a specialty for his study and treatment, he is found to be more successful than the general practitioner. This meeting is a specialty, and hence its success. Most people go through the "wilderness state" of believers before they are sanctified; and the seventh chapter of Romans is the counterpart, or scriptural statement of that wilderness state. Many come to this meeting in a measure of bondage, and realizing that they have not crossed over into the Beulah land of Perfect Love. Are there not some persons present who have not got out of the seventh chapter of Romans? If there are, you can pass out this afternoon, and know the blessedness and freedom of the eighth chapter of Romans. I once heard a brother under a deep sense of his spiritual want cry out, "O Lord God, my Father, give me Jesus!" Is there not some soul here crying out, "Give me Jesus"? The way to be delivered from that wilderness state is to come to Jesus in the spirit of full consecration, and in faith that He accepts and cleanses you. Come now to Him.

Sister Palmer said there were three or four present at the opening of the meeting who expressed a desire to enter upon this experience, and she was very anxious for them to do so. The remarks of Dr. Ball had reminded her of a meeting she had been invited to lead in a Presbyterian Church a number of years ago. Quite a number of ladies were present, and the most of them seemed to be living in the seventh chapter of Romans, and possibly thinking that was the only place in which a Christian might expect to live. After the meeting closed, several of the ladies were standing about conversing on the subject of the meeting, and of what they regarded as the limit to the believer set forth in the seventh of Romans. I said to them, "Why do you not read the eighth chapter after the seventh?" and a prominent lady opened a Bible lying there, and began to read, "There is therefore now no condemnation," etc. She paused a moment, and I said, "Read on." She did so, and then, looking up at me in an inquiring way said, "Why have I not seen this before?" and nearly every one of them expressed surprise. The lady thanked God that there was now "no condemnation," and passed right out into the eighth chapter of Romans. She has been one of the most earnest workers in the cause of God.

BLESSED BY THE WORD.

Rev. Geo. Hughes.—I have been greatly blessed by the Word of the Lord as it has been before the meeting this day. I think I understand more fully the meaning of the word "*Glory*," as an experience for earth as well as for heaven. One of our poets has taught us to sing,

"The men of grace have found
Glory begun below."

My hand, I realize, has been interlocked with the great hand of God for the salvation of the world. Yes, to put our hand into the hand of the Crucified, that is glory! I have derived a great blessing from this thought, that Jesus is praying for me and for us all, which is as certainly so as that He prayed when on earth for His disciples, who were the representatives of the Church, and so through them for all who should believe on Him through their word. How blessed is the thought that Jesus was still praying for those in this meeting, that their faith shall not fail. I wish that each one present who does not know Christ as a special Saviour from all sin, would just stand up and say, "I accept Christ as my complete Saviour." O, take Him for all that He is, as the "Mighty to save." It is not presumption, but simple, childlike faith to say, "I take Him."

Other remarks were made, and a season of consecration followed, after which the people dispersed, carrying with them a hallowed influence.

OUR SOCIAL MEETING.

THE WORD.—“But if ye be led of the Spirit, ye are not under the law.”—GAL. 5: 18.

THE SONG.—

“Now, Lord, the Comforter bestow,
And fix in us the Guest Divine.”

Fully Consecrated.—Lucy M. Stewart, Shirleysburg, Pa. : While visiting in Missouri seven years ago, through the teaching and earnest prayers of dear friends, new light broke in upon my spiritual vision. I then consecrated myself to God entirely. Never shall I forget those days of joy and gladness. I love to dwell upon them—I was so filled with the love of Jesus—glory did indeed crown the mercy-seat. A new song was put in my mouth, and with a new tongue did I speak. Blessed be His name, I am not weary of the way. I find it better on before. Though the winds of temptation may blow, within there is a sweet, restful peace, which the world knoweth not.

Walking in the Highway.—Mrs. P. T. Lewellen, Filley, Neb. : When I was fourteen the Lord saved me, and the Spirit witnessed that I was a child of God. Since then I have never doubted my salvation, but I have had many a conflict with sin and Satan. The way of holiness I did not know. I had heard a little of it, but it awakened prejudice. Thus ten years of wilderness life passed away. A dear friend, now in glory, loaned me some copies of *The Guide*. As I read them the light began to dawn. I accepted the doctrine and began to seek for the experience. But it took three years of discipline before I gave up all, and cast all upon Jesus. Then what a heavenly peace came with His answer, “*Giving all, receive all!*” “I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee.” My soul was satisfied.

A Leaf from Experience.—Mary C. Clark, Philadelphia, Pa. : “Bless the Lord, O my soul, and all that is within me, bless his holy name!” I cannot but praise God for His wonderful love to me. Glory be to the Father, and to the Son, and to the Holy Ghost, for leading me out into a broad place.

“The smile of His face,
How amiable they are!
‘Tis heaven to rest in His embrace,
And nowhere else but there.”

Jesus first led me down into the valley of sorrow, and then He tested me, and my heart cried out, “I would rather let everything and everybody else go, but *give me Thyself!*” and “Though thou slay me, yet will I trust in thee.” And O, what peace, what comforting words were spoken by Him whom my soul loveth! Glory, glory! My peace all day yesterday and to-day has flowed

like a river, and my joy has been such that at times I have scarcely known whether I was “in the body or out of the body.” Hallelujah! Jesus is mine, and I am His. The most tender, loving assurances were whispered to me, and the quotation from “Songs of Solomon” was given by the blessed Comforter: “His left hand is under my head, and his right hand doth embrace me.” O, praise His name with me, and let us exalt His name together! Now I am wholly the Lord’s, and “the blood of Jesus Christ, His Son, cleanseth me from all sin.”

Wrestling and Triumphing.—Homer Russell, Bloomdale, O : Praise the Lord for full salvation! On March 6th, 1887, while at home with the little ones, the other members of the family at Church, I wrestled with God like Jacob of old. I would not let Him go until wholly sanctified. The Lord heard my cry, and I am now entirely the Lord’s. The last few weeks have been the grandest of my life. Five years ago I received this blessing, but I did not profess it, and lost the fulness. I am now sailing in deep water. This moment the blood of Jesus cleanseth me from all sin. Hallelujah!

Afflicted, but Rejoicing.—Mrs. Ann Johns, Los Gatos, Cal. : I have been an invalid and a cripple over thirty years, and have not been in a house of worship more than twelve times in those years. I was 82 last August. It is sixty years since I was born again. I have had many rough passages in life, but in all my conflicts I have never lost faith in my Heavenly Father. I often think of Bella Cooke, and how useful she has been in her affliction, but I consider myself an unprofitable servant.

The Hindrance Shown.—Mrs. Hattie Myers, Morris, Ill. : I sought for the baptism of the Spirit for a year or two, but there was some hindrance. I prayed that I might know what it was. These were the words which the Saviour spoke to me: “*As thy faith, so be it unto thee!*” I saw at once that I had been doubting the kind Saviour’s unchangeable word. I felt guilty, and asked God to forgive me, and help me to trust His word. I then saw the greatness of the promises to those who are in need. I said, “Thy word, O Lord, is enough!”—and noting the time I knelt down and said, “I must, I will, I do believe that Jesus saves!” I continued to believe the naked promise, regardless of feeling. For a few weeks I trusted in this way, and then I received the blessing. I had not set any time for it, but thought I would live right, by the grace of God, and trust Him a life-time if need be. But my Saviour’s goodness was revealed unto me, and to Him be all the praise, now, henceforth, and forever!

EDITOR'S STUDY

MOTTO : PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

BIBLE BRIEFS—FROM THE PSALMS.

"I REJOICE AT THY WORD, AS ONE THAT FINDETH GREAT SPOIL."—*Psa.* 119 : 162. Here a high estimate is put upon the *Divine Word*—but it is as just as it is high. The Word is the great boon of Heaven to our world. It is full of light, life, comfort, and strength for our stricken humanity. Its treasures are inexhaustible, adapted to all our varying conditions. All the nations of men may take refuge under this Divine panoply. An intelligent apprehension of the preciousness of this gift of our Father may well prompt the declaration : "I rejoice at thy word, as one that findeth great spoil."

A SACRED TEMPLE.

"**W**HAT! know ye not that your body is the temple of the Holy Ghost which is in you?" This is a solemn appeal on the part of the apostle to the Corinthians. In the context there is an earnest plea against carnality, especially "fleshly lusts which war against the soul"—those forms of uncleanness which defile the body and bring reproach upon the Christian name. The sacredness of the human body is here distinctly declared, in that it is "*the temple of the Holy Ghost*." Sin has terribly shattered this noble dwelling-place of the Holy One, but the atonement of Christ has wrought out "the redemption of the body" as well as the soul. Hence the apostle says, in the verse following the one quoted, "For ye are bought with a price : therefore glorify God in your *body*, and in your spirit, which are God's."

Some tell us that the body is only so many pounds of dust, and will ere long crumble back to its native element. True, man's body is made of the dust of the ground, and its destination is, "Dust to dust ; earth to earth ; ashes to ashes !" But the great Creator, out of the dust of the ground, has constructed a magnificent temple. We are "fearfully and wonderfully made," phy-

sically as well as intellectually, and spiritually. And though ultimately the earthly tabernacle is to be resolved into its primitive elements, it shall rise again, and having proved the verity of an actual personal resurrection, shall be transformed, gloriously, into the image of the Heavenly.

Now, this body, the temple of the Holy Ghost, so grandly reflecting the wisdom and power of the Divine Architect, may and ought to be used for the glory of God—hands, feet, eyes, mouth, ears—every member wielded into the service of our King. Grace, while it will not in the present world give us a perfect body, can render it a mighty instrument for the accomplishment of good. Under the sovereignty of the Holy Ghost it may *receive* large communications from Heaven, and *make* large communications to the world that lieth in wickedness—in fact, be a conductor of life and light to outlying millions.

Holiness, rightly understood, will lead to a very particular care of the body. The now sainted Alfred Cookman was once attending the funeral of a man whose life had been one of eminent devotion. As they were bearing his remains from the sanctuary, he said, "Brethren, handle that body tenderly, it has been the temple of the Holy Ghost !"

We wish this thought could be profoundly impressed upon all who name the name of Christ, on the line of Christian Holiness. You have a living body, animated by a living soul, and if your profession is a veritable one, your body is "*the temple of the Holy Ghost*." Ponder this ! Let it have your thorough consideration. Let us just suggest here that Holiness requires careful treatment of the body in these respects : *First*, Be careful how you *feed* the body—study what has in it the greatest sustenance—avoid improper food, and especially excessive eating. Abstain from all stimulants which contain no real nourishment. *Second*, Be careful how you *clothe* the body. Put nothing on that you are not sure will *glorify God*—have a private consultation with the Holy Ghost before you purchase bodily garments. *Third*, Be careful how you *expose* the body, in the day-time and in the night season. *Fourth*, Be careful how you *exercise* the body—so as not to unduly exhaust it—thus preserving the temple

"LOVE finds its joy in the company of THE BE-LOVED."

IT IS TRUE.

"There is work to do for Jesus,
Work in every land and clime ;
Every moment that we tarry,
On the battle-shore of time,
Should be freighted with a record
Which we will not fear to meet,
When we see the King of glory
Throned upon the mercy-seat."

WORK for Jesus ! Surely no redeemed one need to have a melancholy void, or a moment linger unemployed. No occasion to cry, "Who will show me a field of labor?" If we lift up our eyes we shall see that the fields are white unto the harvest, and thousands of willing hands are needed to put in the sickle, bind the sheaves and gather them into the garner.

This voice of the Lord of the harvest is, "Go work to-day in my vineyard, !" And He will surely reward our toil. At the end of the day every one will receive his penny. But we must let no hours run to waste. The time is precious. And, as the lines above beautifully express it, every moment should be well freighted with a record which will stand review at the Great Assize, where we must all shortly appear.

We must not be over careful about our field of labor. The one opened to us may not be exactly accordant with our taste—it may involve heavy labor and sacrifice—it may not promise immediate returns. But, if we are sure that God's finger points in that direction, let us joyfully accept the Divine ordination. Possibly it may be very much out of sight of men—no voice of human encouragement may salute our ear. Yet in the deep solitariness of our position, apprehending the presence of the Lord, we may joyfully pursue our daily avocation, recognizing that His smile is more blissful, a thousand-fold, than the applause of millions of spectators.

There is a Judgment-seat ! What momentous interests cluster around it ! The Bible makes it a certainty. Christ will occupy the great white throne. His decisions will occasion many surprises—but they will be on the exact line of eternal equity—no errors from which an appeal can be taken. He will know who are entitled to crowns, and how many stars should be in them.

"He loseth nothing that loseth not God."

SPARE THEM NOT !

"LITTLE children, keep yourselves from idols"—is the injunction of the beloved John. It is addressed to the children of God. Strange that such words should have to be breathed into Christian ears ! But, when we consider the perils which environ the Christian life in this world, even when grace has its sublimest development and mastery, we need not wonder. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

The wily Chieftain of darkness, who is ever on our front, has power "to transform himself into an angel of light, and to deceive as it were the very elect." It is possible then for him to approach the children of God with such subtlety as to persuade them that an idol is a lawful object of enjoyment. Now an idol is anything that usurps the throne of our affections to the exclusion of the rightful sovereign, GOD. It may be a very small or a very large thing. But, if it has involved in it the principle of substitution for God, it is idolatry, and is a horrid affront to the Lord Jehovah. We see how ancient Israel was carried away into idolatry, even in its grossest forms. We may not set up objects of worship which are tangible to the senses, objects which we can see or handle ; nevertheless we may be idolaters as truly as those who worship at the shrines of molten or chiseled gods.

A person, an exercise, an indulgence, a little ornament, may involve us in the idolater's guilt. Let us beware. Eternal watchfulness is the price of Christian as well as civil freedom. If we are entirely consecrated to Christ, we are under bonds to be answerable to all the demands of the Spirit, as He continues to illuminate the mind, and unfold the length and breadth of the Divine command. If He reveal to us idols which have secreted themselves in the heart, we must arise for their demolition, at once, and without parleying. Spare them not ! The idols must be utterly abolished, and Christ have the throne.

Is it well with you—is it well with thy soul ?

AN UNWARRANTABLE EXTREME.

J. A. WOOD, in his excellent work on "*Perfect Love*," says, very properly we think, that to allow the subject of holiness to be *all-absorbing* is an unwarrantable extreme. And he gives the following as some of the indications of this extreme :

1. A disrelish for any other theme, or the accessories of holiness.
2. A desire to avoid hearing those discourses which dwell upon other Bible topics.
3. A conscious aversion to that experience which falls short of the highest Gospel standard.
4. A distrust in the religion of those who make no special efforts for the promotion of holiness.
5. Feelings of inaptitude and disqualification for labor that aims directly for the conversion of souls.

We need to guard these points. Holiness is not one-sided, but well-rounded, symmetrical.

Do you comply with this Scriptural injunction :
 " *Condescend to men of low estate* " ?

THE BEST NEWS.

ON OUR first circuit, as an itinerant minister, there lived a venerable and devoted man of God, whom we familiarly called "*Father Hancock*." Sometimes we would ask him, "*Father Hancock, what is the best news?*" His reply invariably was, "*Brother George, the best news that I know of is, that Jesus died for sinners.*"

The old patriarch was right—that is the best news that ever saluted mortal ears. Angels came down from heaven to make the royal proclamation : "*Unto you is born this day, in the city of David, a Saviour which is Christ the Lord.*"

Have you learned, dear reader, what that means, *Jesus Christ died for sinners* ? Has He saved you ?

Do you know the joy of His salvation—salvation from all sin ? If so, spread the news. Tell your fellow-men, wherever you go, that Jesus died for sinners—that He saves not in part, but in whole. Spread the news—the *good news*—news for all the world—Jesus saves from all sin !

"You must love in order to understand love."

RADICAL WORK.

IF we had a voice to reach all the Camp-Meetings to be held this month, we would say to each and to all, let the motto of this summer be, **RADICAL WORK** ! Superficiality is the all-pervading law of the times, in all departments of life. It is seen in business—everything is gotten up cheaply, flimsily—like "*Hodge's Razors*, made to sell." Goods are well glossed over—they look well to the eye, but when they come to be worn, the gloss is soon off, and a threadbare condition appears.

This widespread law of the outer world has crept into our Church-life. It operates at Camp-meetings. The hurt of the daughter of God's people is healed slightly. They are told to *trust* before they get on ground where they *can* trust. If they are bowing to receive honor of the world, the "*only trust*" theory is fallacious. Remember, ye that are set to watch over souls—the leprosy lies deep within. There is only one cure—**THE SPIRIT OF BURNING** !

Does your holiness reach this point : "*Let each esteem other better than themselves* " ?

FAITH, NOT FEELING.

How many reverse God's order ! "*I do not feel, therefore I do not believe.*" God says, "*You do not believe, therefore you do not feel.*" Faith, not feeling, is the condition of entire sanctification as well as justification. Believe and then you will feel—feel enough—feel all that is desirable for you—feel things that are "*unspeakable and full of glory.*" When faith is exercised, then comes the witness of the Holy Spirit to the soul's inner consciousness that the work of entire cleansing is wrought. Do you think such a testimony of the Holy Ghost can be given to your soul and produce no feeling ? Do your part, believe, believe, **BELIEVE** ! and let the Divine Comforter take care of the feeling. He will open a well-spring of joy within you—springing up unto everlasting life ! But, so long as you persist in reversing God's order, looking into your heart for feeling, before you believe, there is no entire sanctification for you, that is certain.

ONLY TWO CLASSES OF CHRISTIANS.

THERE are only two classes of Christians: The first class embraces those who are truly justified, aspiring after entire holiness. It is one of the marks of a justified state to be earnestly longing for full conformity to the Divine will. There may not be very clear light possessed respecting entire sanctification as a doctrine, but the natural language of a babe in Christ is—

"For more we ask; we open then
Our hearts t' embrace Thy will!"

The first taste of Divine love is so sweet, that there is an intense longing for a fulness thereof, so as to exclude everything antagonistic thereto. What then is the position of thousands in the Church who not only do not have these longings after inward holiness, but actually deny the possibility of obtaining it in this life, and some openly array themselves against both the doctrine and the experience? Well, without attempting to indulge harsh judgment, it seems to us that all such have forfeited their justification, if they ever enjoyed it. Justification implies freedom from *condemnation*—but wherever there is opposition to the Divine will ("This is the will of God, even your sanctification"), there must be guilt and consequent condemnation—a state in which justification is forfeited. Mr. Wesley says:

"We must either be in possession of this high state of grace (holiness), or be *pressing after it*, if we would retain the favor of God, and be certain of heaven."

Prof. Finney says:

"No man can be a Christian who does not sincerely desire it, and who does not constantly aim at it."

Rev. Timothy Merritt says:

"As soon as any one ceases to *press forward*, he declines in spiritual life."

Second.—The second class embraces those who have obeyed the injunction, "*Be ye holy.*" There are but two steps to this, and they have been taken by those of the second class—1st, Entire consecration. 2d, Appropriating faith. They have laid all upon the altar, Christ, which sanctifies the gift, and the Spirit assures the conscience of her part in the all-cleansing blood. They have now entered "*The Land of Beulah,*"—a goodly land—full of sunshine, flowers, honey, the singing of birds, and all the sweets of Paradise. Reader, are you there?

PENNINGTON SEMINARY, N. J.

WE present in this number a view of the New Jersey Conference Seminary, at Pennington, of which Dr. Thomas Hanlon is Principal. We do so because it is emphatically "*A Salvation Seminary.*" Probably in no seminary in our country are more young men and women converted—and when converted they are encouraged to go on to Christian perfection—perfection in love. Some years ago, under the ministry of Bro. Inskip, at Ocean Grove, Bro. Hanlon experienced this rich grace, and has since been a strong and constant witness thereof. Hence, in the important educational sphere which he occupies, he seeks to lay a molding hand upon the students committed to his care, leading them into the higher walks of the Christian life. We spent a Sabbath recently in Pennington, having our quarters at the Seminary, and had an opportunity of observing the deep Christian tone prevailing in the institution.

Pennington Seminary is eligibly situated, in a beautiful and healthful part of New Jersey, seven miles from Trenton. The corner-stone was laid in 1839, by those sainted men, Bishops Hedding and Waugh, so that its semi-centennial will soon be reached. Over \$100,000 have been in various ways devoted to this work, including the cost of late improvements, \$25,000. Since its opening, 9,000 students have been enrolled, of whom 800 have gone into the Christian ministry, and about twenty to foreign missionary work. The past year has been the most prosperous of its history, 270 students having been within its walls, including about sixty expecting to enter the ministry. Our own daughter has been pursuing her studies there and has, we believe, been wholly consecrated to the Lord.

During the summer vacation, other important improvements are to be made, viz.: 1st. A mansard story to the Ladies' Department, 40x100 feet. The rooms will be so arranged as to have a sitting room and bedroom attached. 2d. Spring water is being introduced from the top of the mountains, two miles from Pennington—it is excellent and abundant. Thus the outlook for the coming year is highly promising. We commend the Institution to Christian parents.

BIBLE PUT-ONS.

"PUT ON THE NEW MAN,"—*Ephes. 4 : 24*. What is the new man ? It is the new spiritual creation wrought within us by the Holy Ghost. Our native corruption, with which we came into the world, is called "*the old man*." This in the new life is put off, and "*the new man*" is put on. It is a beautiful creation, which after God is created "in righteousness and true holiness." We put it on by presenting ourselves as candidates—placing all in the hands of the blessed Holy Ghost, and He will do the work perfectly, gloriously

OUR INQUIRY ROOM.

The time has rolled around for another season of Christian converse. Let us devoutly attend to some of the teachings of God's holy Word.

GENERAL TOPIC—*The Epistle to the Hebrews*.

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection."

—*Heb. 6 : 1*.

This term "perfection" has staggered many well-meaning people. But the staggering arises from a misconception of the subject. Rightly understood, it must command the cordial acceptance of every Christian mind. Even denominational creeds, however rigid, must melt away in the presence of Revelation justly interpreted.

Why should it be thought strange that there should be *perfection* in Christianity? It would be strange indeed if there were not. Shall every system of human science and philosophy provide for perfectness, and the grandest system ever unfolded in our world, proceeding from the all-perfect God, provide for no such excellence? Is there to be no symmetrical, well-rounded, full-orbed character developed under the genial rays of the Sun of Righteousness? Undoubtedly! Hence the command of Jesus Himself: "Be ye therefore perfect, as your Father which is in heaven is perfect." And here in exact accord is the apostolic injunction before us. Observe! It is *Christian* perfection—not Divine or angelic perfection—not Adamic perfection—not physical or intellectual perfection—but *heart*-perfection—perfection in love; a heart made clean by the application of Christ's blood, and filled with the pure love of God—this is Christian perfection.

INQUIRIES BY LETTER ANSWERED

1. A sister in Texas writes : Please explain that rule in our Discipline which says, Doing what we know is not for the glory of God, as, "The putting on of gold and costly apparel" (1 Tim. 2:9; 1 Pet. 3:3). As gold is costly, does not the Holy Spirit mean that we should not put it on?

Ans.—Mr. Wesley held, and we think rightly, that all the directions given in the General Rules, "the Spirit of God writes upon all truly awakened hearts." Observe! "*All truly awakened hearts*." Hence, at the gate of *repentance*, before conversion, not at the gate of *entire sanctification*, there was a putting off of the garments and ornaments of the world. And the old preachers required this. And we do not believe that the Spirit teaches differently now. A genuine conversion will now lead to the same results as in the days of Mr. Wesley. In regeneration, "old things have passed away, and all things have become new." Justified persons will no more wear gold ornaments than entirely sanctified persons. Then you say, there are many professing justification and entire sanctification, who are deceived. Very likely. There are many who need a repentance that needeth not to be repented of. We do not daub people with untempered mortar. A brother years ago in the Tuesday meeting, said: "There is much *sanctification* that needs sanctifying"—and it is true—it is too flimsy to stand the Bible test.

2. A brother in New York asks : Is it right for a minister to belong to a Masonic lodge; and is it right for the Church to support them?

Ans.—We have heretofore spoken explicitly on this subject. We can find no warrant in the Bible for either one or the other. If others can, they have a keener spiritual eyesight than we possess. The injunction is, "Have no fellowship with the unfruitful works of darkness."

3. A sister in Canada inquires : Did Peter experience conversion while Christ was on earth? If so, explain Luke 22 : 32.

Ans.—Undoubtedly; all the disciples were converted, otherwise Jesus would have been involved in the strange inconsistency of employing unconverted men to do His work. The passage refers to his re-conversion after his fearful backsliding. Jesus says, "I have prayed for thee, that thy faith fail not. He had faith then, but it failed. And when he said, "Lord, I am ready to go with thee, both into prison, and to death," he had a true love, belonging to a converted soul—but he lost it—hence he had to be re-converted, of which we have the blessed record.

HELPS TO CHRISTIAN DEVOTION.

BIBLE BRIEFS.—THE LORD'S PRAYER.

"FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY, FOR EVER. AMEN." (*Matt. 6:13*). In this closing sentence of the prayer we have a mighty plea for the fulfilment of all the preceding petitions. God's universal sovereignty, almighty power, and great glory, are distinctly recognized, furnishing an ample guaranty to faith. In these great relations God is adored by the suppliant, and He is praised by the devout mind. Then there is the fitting and emphatic, *Amen*—"so let it be"—let *all* this be, that we have asked of Thee. Thus prayer and praise are happily commingled, as is proper in all our approaches to the eternal Throne.

I.—CLOSET STUDIES.

NOTE.—Read the portion for the day each morning, early—commit the passages to memory—meditate upon them throughout the day:

DAILY BIBLE CALENDAR—AUGUST.

1. Heb. 6; 11, 12. Psal. 24, 31. Psal. 86; 16.
2. Rom. 12; 12. John 16; 33. Psal. 66; 3, 4.
3. Ex. 20; 17. Psal. 34; 9. Psal. 16; 5.
4. Luke 3; 8. Phil. 1; 6. Micah 7; 18.
5. Psal. 46; 10. Zech. 4; 7. Exod. 15; 11.
6. Col. 3; 15. Psal. 119; 165. Isa. 12; 1.
7. Gal. 5; 16. Jer. 31; 9. Psal. 73; 24.
8. Psal. 37; 34. Lam. 3; 25. Psal. 102; 1.
9. Ezek. 18; 31. Ezek. 36; 26. Psal. 51; 10.
10. Jer. 26; 13. Joel 2; 32. Ezra 9; 6.
11. Matt. 6; 6. Matt. 6; 6. Psal. 5; 2.
12. Matt. 6; 31. Matt. 6; 32. Lam. 3; 24.
13. Jer. 22; 3. Psal. 92; 12-14. Psal. 71; 9.
14. Psal. 122; 6. Isa. 66; 12. Psal. 122; 7, 8.
15. Heb. 11; 6. Psal. 72; 12. Psal. 30; 2.
16. Heb. 12; 1, 2. Zech. 13; 1. Psal. 70; 8.
17. Heb. 2; 1. Hosea 6; 3. Psal. 119; 105.
18. Jas. 4; 8. Titus 2; 14. Psal. 85; 4.
19. 1 Chron. 16; 10. Job 33; 26. Psal. 116; 1, 2.
20. Matt. 24; 44. Rom. 4; 7. Psal. 90; 12.
21. Psal. 48; 12, 13. Psal. 87; 5. Psal. 14; 7.
22. Luke 18; 1. Matt. 21; 22. Luke 18; 38.
23. Eph. 6; 17. Rev. 12; 11. Psal. 53; 6.
24. Ezek. 33; 11. Lam. 3; 31, 32. Lam. 1; 20.
25. 2 Tim. 2; 1. Heb. 9; 15. Psal. 31; 19.
26. Phil. 4; 5. Prov. 16; 19. Psal. 10; 12.
27. Rom. 6; 13. Matt. 25; 21. Psal. 55; 6.
28. Rev. 14; 7. Mal. 3; 16, 17. Hab. 1; 17, 18.
29. Titus 3; 14. 2 Pet. 1; 8. Psal. 119; 8.
30. Heb. 13; 12, 13. Heb. 11; 24-26. Acts 4; 29.
31. Acts 2; 38. Acts 2; 39. Psal. 130; 3.

STUDIES IN ST. JOHN.

SIXTH CHAPTER.—*The feeding of the five thousand* (John 6:1-14). Another of the notable miracles of Jesus is here recorded. Note, 1. A period of seclusion with the disciples (1 to 4). 2. The thronging multitudes (2). 3. The emergency—the inquiry of Philip—He knew what He would do, but He desired to test them. 4. The mode of feeding—orderly distribution—preceded with thanks. 5. The result—all filled—basket of fragments—faith's acknowledgment (14).

Application.—1. Christ's power is equal to any emergency. 2. He will employ human agency so far as is consistent. 3. He is able to fill hungry souls with the bread of life, as He was to satisfy the famishing multitude. 4. Let us adore the majesty of His grace and power.

II.—CLOSET PRAYER.

MOTTO FOR THE MONTH.—"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

—John 7:17.

GENERAL REQUEST.—*That the wickedness of men in breaking down the holy Sabbath may be effectually checked, and that the Divine command may be honored.*

WRITTEN REQUESTS.

Canada, For an aged father and uncle to be converted G—, for the salvation of a child. S—T, for two men to be restored to health; also a daughter. B—, for a backslidden husband and brother. Iowa, For a brother to have the blessing of entire sanctification restored. Illinois, E—, for an aged lady to have a clear evidence of her acceptance. Indiana, S—B, for the sanctification of a pastor, and for the Church to give up festivals. Kansas, K—, for a sister greatly afflicted. Maine, N—, a teacher for a youth under her instruction. For a family to be saved from an injurious man. Massachusetts, For a sister to be healed. Michigan, B—, for the conversion of a son and a wicked daughter-in-law. For special grace for an aged afflicted man. P—, for the sanctification of a daughter, conversion of a skeptical husband. Nebraska, E—, for five who have lost sanctification; for conversion of four brothers; for a widow and family to have help; for a sister in trying circumstances. New York, For two sisters to be reconciled. In a little village, father and sister to be converted. For a husband, a great sinner. For the conversion of two young men. For a sister seeking holiness. T—, for another. Ohio, For a minister to have light of holiness restored. Pennsylvania, H—, for a sister to have bodily healing. P—, for the salvation of a lady over 80. E—, for the conversion of a husband, mother, and two brothers, five sisters, and husband's father. S—, for class-leaders to be sanctified, and Church revived. Virginia, B—S, for the salvation of a husband and children. Wisconsin, M—, for the conversion of a father; for an invalid mother to have clear evidence; for a sick girl to be restored.

III.—CLOSET HYMN.

AS pants the hart for living streams,
When heated in the chase,
So longs my soul, O God, for Thee,
And Thy refreshing grace.

For Thee my God, the living God,
My thirsty soul doth pine;
O, when shall I behold Thy face,
Thou Majesty divine?

I sigh to think of happier days,
When Thou, O Lord, wast nigh;
When every heart was tuned to praise,
And none more blest than I.

Why restless, why cast down, my soul,
Hope still, and thou shalt sing
The praise of Him who is Thy God,
Thy Saviour, and thy King.

IV.—WORK FOR JESUS.

1. Do you know any adult who cannot read? If so, do some teaching.
2. Do you know a blind person without a Bible with raised letters? If so, obtain the means to supply one.
3. Is there a family near you without a Bible? Procure one for that family.
4. Do you ride to Church on the Sabbath? If so, can you not stop and take some one who cannot walk?
5. Do some Tract distributing at Camp-meeting.
6. Read God's Word to some sick person.

CAMP-MEETING CALENDAR.

- August 1-6.—Jamesport, L. I. (P. E. I. Simmons.)
 " 2-10.—Pitman Grove, N. J. (National).
 " 2-11.—Bennett Holiness Camp, Nebraska.
 " 6-16.—Lakeside, Ohio.
 " 8-16.—Sing Sing, N. Y.
 " 9-15.—Union Fellowship, Old Orchard, Me. (McLean).
 " 9-18.—Crystal Springs, Mich. (Stubbs).
 " 8-19.—Union Holiness Camp-meeting, Wesley Park, Niagara Falls.
 " 21-31.—Annual International do.
 " 10-18.—Pitman Grove, N. J. (Updegraff).
 " 11-17.—Morrisville, Vt. (Holiness).
 " 11-18.—Illinois State, Murdock (Watson).
 " 11-18.—Mount Tabor, N. J. Women's National Union Holiness Association.
 " 16-29.—Storm Lake, Iowa.
 " 18-27.—Pine Grove, Canaan, Ct.
 " 18-29.—Mount Tabor, N. J. (Newark Conf.)
 " 19-29.—Central Ill. Holiness, Saybrook.
 " 22-30.—Willimantic, Conn.
 " 22-31.—Ocean Grove, N. J.
 " 22-29.—Kennebec Valley, Richmond, Me.
 " 23-Sept. 1.—Merrick, L. I. (P. E. B. M. Adams.)

OUR STUDY JOTTINGS.

THE SUMMER CANVASS.—The Summer canvass for *The Guide* is progressing. New subscribers are coming in, and our old subscribers are renewing. Many send us cheering words about the good influence of the magazine, for which we thank God. Work at the Camp-Meetings, and report soon.

We are gratified that so many of our friends have made their summer remittances so promptly, for the renewals of old subscribers, and new subscribers. But there are many more to hear from. We need all the money that can be forwarded during the present month. Send us all you can. Our work calls for cash payments. Our business transactions are on a cash basis, and we depend upon our subscribers to carry us through with becoming credit. Let us hear at once.

—**FIFTY MORE RECRUITS!** There is a call for fifty more recruits for Bishop Taylor's work in Africa, to go out this fall. They are being enlisted. Bro. Harned, of the Genessee Conference, wife and two children, expect to go. Does the call mean *you*, reader? If not *you*, *personally*, does it mean *your money*? Does it? Pray about it—*inquire of the Lord. Somebody has one thousand dollars of their Lord's money that ought to go on this altar just now.* Do you hold the thousand dollars? Let it go on the altar. *Thousands* are needed at once. Who will furnish them? Where are the captains of fifties, and hundreds, and thousands? Come out of your closet, with a shining face and say, Here is my fifty, or one hundred, or one thousand—as your Lord directs! Make no delay—the call is pressing!!!

—The "YOUNG PEOPLE'S METHODIST ALLIANCE" is widening its influence—auxiliaries are being organized. Had you not better have one in your Church? Write to Miss Lodilla Anderson, Secretary, Evanston, Ill. for documents.

THE CAMP MEETINGS.—This is the month for Camp meetings. Douglas, Mass., will be under way when this reaches many readers, commencing July 28th, and continuing to Aug. 8th—a real salvation encampment. Then comes the NATIONAL, at Pitman Grove, N. J. Aug. 2—the only one this year—it is the 20th anniversary of the Association—Bro. McDonald in charge. Go, if possible. From Aug. 1 to 6th, JAMESPORT, L. I., in charge of Bro. I. Simmons, P. E. No Sabbath arrangement—it will be on the line of holiness. Aug. 9 to 15, OLD ORCHARD, Me., A Union Fellowship Meeting, led by Rev. A. McLean—a blessed meeting last year; another expected this year, only more so. Aug. 8 to 16, SING SING, N. Y. The old ground where many battles have been fought and won. Aug. 9 to 19, UNION HOLINESS, Niagara Falls, led by Revs J. R. Daniels and N. Burns, aided by members of the Canada Holiness Association and Newark Conference Holiness Association, followed by the ANNUAL INTERNATIONAL, Aug. 21 to 31. OCEAN GROVE, Aug. 22 to 31.—this is known everywhere.

—**HOLY WOMEN, ATTENTION!** We ask your special attention to the *Women's Union Holiness Camp-Meeting*, at Mount Tabor, N. J., thirty miles from New York—beautiful for situation—Aug. 11 to 18. It is undenominational—on the thorough line of Holiness. Let our sisters attend. Mrs. Fitzgerald, Pres. of the Association, Mrs. Willing, Mrs. Foote, and others, will participate. The Conference Camp-Meeting follows it, August 18 to 29th. May God visit these, and all other encampments!

—The *Life of Mrs. Mary D. James, By her Son*, should be scattered this summer at the Camp-meetings. It is a charming book, and will prove an angel of blessing in any home. So also in any Church or Sabbath-school Library. Get it by all means. Price, \$1.00—with a handsome portrait.

—Rev. S. H. Asay, a superannuated minister of New Jersey Conference, has the "Howland House" at Ocean Grove this season. Those going there will be well cared for. So also at "Seaside House," A. H. Stockton, on the Ocean front. "New England Home," Miss Miller, and "Hodson Cottage," Mrs. Hodson, are quiet and home-like places.

—The WALL-ROLL of Mrs. James is still on the move. Agents are doing well with it.

BOOK NOTES.

A ROMANCE OF PROVIDENCE.—Being A History of the Church of the Strangers, New York, Dr. Deems, pastor. Edited by Joseph S. Taylor. An interesting volume, showing the leadings of Providence in an important enterprise. It is handsomely bound and embellished. Wilbur B. Ketcham, Publisher, New York. Price, \$1.25.

CHRIST CROWNED WITHIN.—By Martin Willis Knapp. A profitable work, describing the beauty of the inner life when Christ has the crown and throne. It will edify the reader. Price, cloth, 75 cents; paper, 50 cents.

THE LITTLE PREACHER; or, Life of Jimmie Hobbs.—By his Father, Rev. James Hobbs. A beautiful story of remarkable incidents in the life of a child. A good book for the home or the Sabbath-school. Price, 35 cents.

MISS HAVERGAL'S STORY.—The Experience of Frances Ridley Havergal. Compiled from her Letters, Diaries, and Writings. Another precious remembrance of this beautiful character. It will repay perusal. Price, 60 cts.

HARVEST GLEANINGS.

"The Field is the world."

AT HOME—

—Bro. W. C. Stockton, evangelist, has had a large tent pitched for two weeks in Trenton, N. J. Crowds have attended the services, and the work of salvation has been gracious. It is thought that about 75 were converted, and quite a number were sanctified. Sisters Lizzie Smith, Lidle H. Kenney, Nettie Van Name, Boyd, and others, aided. We were permitted to spend Sabbath, July 3d, there, preaching in the morning in the Broad Street Church, and in the afternoon at the tent, a large congregation being present. God was with us. In the evening Bro. Stockton preached with great liberty. During the prayer-meeting a gentleman, said to be a business man of some prominence in the city, presented himself as a seeker of full salvation. After being on his knees for some time, he sprang to his feet and cried out, "O, I must have a clean heart—my heart is not clean!" He was directed to the mighty Saviour, and soon claimed Jesus as his Sanctifier.

—Rev. A. B. Simpson has a large tent pitched in the upper part of this city, where services are being held nightly, and people are being saved.

—The New Jersey Conference Association for the promotion of Holiness has held a "FOUR DAYS' MEETING" in Port Norris, N. J. Bro. J. R. Thompson, pastor. Bros. Townsend, Stockton, Ogborn, and the associate editor of *The Guide*, participated in the services. The awakening Spirit rested upon the congregations, and quite a number of God's people were moved to seek purity of heart, some the pardon of sin. The truth as it was presented elicited hearty responses, and it is believed that the seed sown will produce much fruit. The pastor was in hearty sympathy and co-operation.

—Marathon Circuit, Cincinnati Conference, T. W. Williamson, pastor, is having prosperity. On a late Sabbath, fifty-two probationers were received into full membership, the fruit, in part, of a gracious revival.

—Woodsfield, Ohio, has had a powerful revival, under the labors of Miss Adelaide Sherman. Under her appeals delinquent Church members were aroused, and from them the work spread "like a cyclone." On one Sabbath more than 150 were at the altar, and about 125 were saved.

—About 750 have been converted on the Cedar Falls District, Upper Iowa Conference, during the past six months.

—Bro. A. R. Norris writes, that a protracted meeting in Columbus, Texas, has resulted in 115 conversions, and the reclaiming of 21 backsliders. Gamblers and drunkards have joined us. Men who have spent their lives in saloons, and slept in gutters, are now bright Christians and earnest Bible students.

—The last days of the "CAMP-MEETING" in Jane St. Church, New York, were days of power. Bros. McDonald and Gill, of Boston, preached. More of this sort of evangelistic work will have to be done in our cities.

—Bro. B. S. Taylor is pushing the battle vigorously in Dakota. He writes to the *Highway* of a 200-mile drive over the prairies, with his band of workers, to Camp-meeting, where the converting and sanctifying power of God was manifested.

—The Annual Camp-meeting of the Iowa Association is reported to have been the best of all that have been held.

—Bro. M. L. Haney reports a Camp meeting at Dedham, Ill., as a glorious success.

ABROAD—

AFRICA.—BISHOP TAYLOR IN LIBERIA. Late communications from Bishop Taylor are full of interest. He has been pushing the work grandly in Liberia. Within the past two months he has negotiated with the native kings and chiefs for the immediate establishment of 17 Industrial Schools and Missions. He says: "They bind themselves, 1st, To give us our choice of land for all our building, farming, and grazing purposes. 2d, To cut bush, burn, dig, and plant the first crop for abundance of food for the Mission. 3d, To provide materials and build a good cook-house, and school-house. 4th, To cut and carry hardwood pillars and all the framing timber for a good American house for the residence of the missionaries."

It is to be noted of all the kings and chiefs of these seventeen places, only one consented to receive a colored man as their teacher and missionary. An unfavorable experience with a class of Liberian traders leads to this expression. It disappoints the Bishop, for he believes in "indigenous agencies," and has for a year past been endeavoring to secure suitable colored men for the work.

The Bishop's plan of these Mission houses may interest our readers. He says: "In each of the places we will (D. V.), between this and Christmas of this year, build a small but healthy mission house for a young man and his wife. Each house will be 24x22 feet, divided into two rooms, and a veranda in front. 10x24 feet, which will answer for receiving room, dining room, and general family purposes. A few years hence, it will be easy to add 36 feet, giving a hall 12x12 through the center, with two 12x12 rooms at each end, and veranda in front 10x60 feet, and a similar one in the rear enclosed for girls' dormitory, 10x60 feet, to accommodate 30 or 40 girls under the immediate care of the matron. Our boys will live in neatly arranged native houses built with their own hands."

Let us give a little view of one of the Bishop's expeditions to establish a mission. He writes: "Now we go up the Kroo coast in an open boat. Bro. Pratt, Wanda, Tom Nimly, La Co 'Thomas,' a bush boy, with Amanda Smith and myself. First night becalmed in sight of Cape Palmas. Our six boys pulled against a head sea, and could make but little progress. To give some variety to the scene, about midnight we had a thunderstorm and got thoroughly wet. Some of them wrapped themselves up, but I sat upright in my wet clothing, and dried them with the heat of my body, and before day-dawn we got a good breeze that took us early to Garaway, twenty miles N. W. of Cape Palmas. Tuesday,—Had palaver to-day, but many towns are not represented here, and we have to await the arrival of the kings and chiefs. Went this afternoon to explore for a mission site. Wednesday,—We had a big palaver, some big talk, but they all concurred. They asked me where I wanted to locate the mission? I said, On and beyond the big hill, east of us. They all broke out in a great laugh, that I had selected the best site in the place, and the one they had decided to offer us. Our articles were signed by Kings Pooah, Davis, Towa, and Prince Will; and by Chiefs Yapa, Booh, Rra, Lea, May, Ermay, Gepano, Para, and Draeyway."

This will serve as a specimen of the work which the Bishop is doing. He says he believes Liberia to be a healthful climate, much more so than the eastern shore of Maryland, New Jersey, New York, and new settlements in the Mississippi valley.

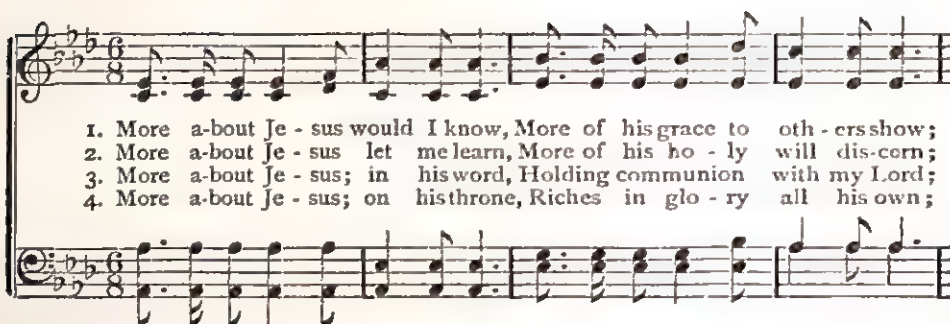
He adds: "God is most manifestly leading this movement, and if we go with Him we are bound to succeed, with accumulating force proportionate to the stupendous work to be done."

GUIDE HYMNAL

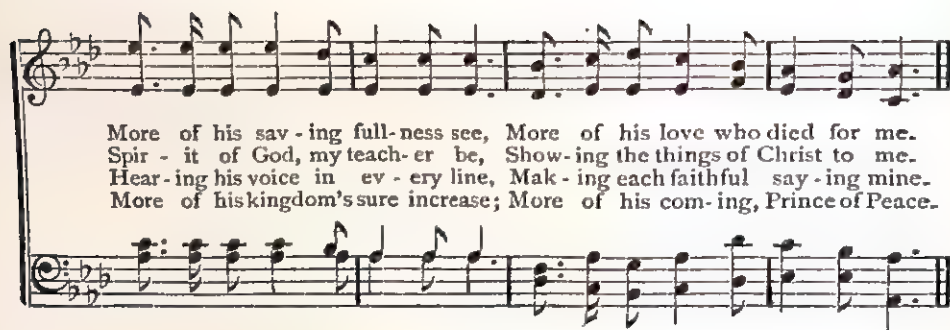
No. 127. MORE ABOUT JESUS.

E. E. HEWITT.

JNO. R. SWENEY.



1. More a-bout Je - sus would I know, More of his grace to oth - ers show;
 2. More a-bout Je - sus let me learn, More of his ho - ly will dis-cern;
 3. More a-bout Je - sus; in his word, Holding communion with my Lord;
 4. More a-bout Je - sus; on his throne, Riches in glo - ry all his own;

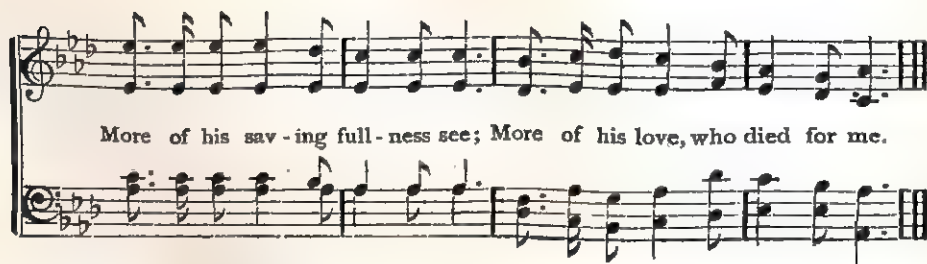


More of his sav - ing full-ness see, More of his love who died for me.
 Spir - it of God, my teach - er be, Show - ing the things of Christ to me.
 Hear - ing his voice in ev - ery line, Mak - ing each faithful say - ing mine.
 More of his king - dom's sure in - crease; More of his com - ing, Prince of Peace.

REFRAIN.



More, more a - bout Je - sus, More, more a - bout Je - sus;



More of his sav - ing full-ness see; More of his love, who died for me.



SEPTEMBER, 1887.

WORD FOR THE MONTH.—“Whosoever will come after me, let him deny himself, and take up his cross, and follow me.”—Mark 8:31.

GOSPEL ARROWS.

BY REV. GEO. HUGHES.

—“*Whosoever will come after me*”—(Mark 8:31).

THESE are the words of Jesus. There is a general desire on the part of men to be partakers of the good which Jesus can confer, especially to be inheritors of the glory of the heavenly world. This is more particularly true of His disciples—they have unutterable longings to follow after Him—to be with Him—to behold His glory. But they are patient in their earthly allotment, waiting in hope for the final and glorious revelation of Christ.

—“*Let him deny himself*” (v. 31).

Now here is the first direction of Jesus to one who would follow after Him: “*Let him deny himself.*” If we would be sharers of Christ’s glory, ultimately, we must deny *self*. In the case of the unsaved, their life is on the line of self-gratification. But the saved of the Lord deny *self*. There are a thousand ways in which this is demanded, and to the fully saved all such exercises are a joy and a delight, day by day.

—“*And take up his cross*” (v. 31).

Here is another important direction. There is a cross for every disciple of Christ to take up—varying according to temperament, position in life, and Church relations. To whatever we may be called in this respect we must respond with promptness, with a full and glad heart, remembering that it is for *Christ’s* sake, who hath loved us and given Himself for us. This will make the bearing of every cross light, and we shall sing in the ways of the Lord. In this we shall show our fidelity, and have our Lord’s approval.

—“*And follow me*” (v. 31).

This is the all-important matter—“*follow me.*” Jesus hath left us an example that we should walk in His steps. It is a beautiful example. How can we thus walk—following the Lord Jesus “in evil and good report”? Only in one way—by being filled with the Spirit. Then every power is brought into harmony with God, and we can say, “I delight to do thy will, O my God”—and the will of God is that we be followers of Jesus, in the midst of a crooked and perverse generation.



FULNESS OF PEACE.

BY REV. THOMAS CARTER,

Of the New York Conference. Author of "*All for Christ*"

[Preached in the city of De Land, Fla., July 10, 1887.]

TEXT.—"*Abundance of peace.*"—Jer. 33 : 6.

PEACE is a precious gift of God. Abundance of peace is a higher gift. No man possesses either but the Christian. "There is no peace, saith my God, to the wicked." We find in looking over the Bible that a wonderful depth and height of peace are there promised. The children of God are to delight themselves in the abundance of peace, which is to continue as long as the moon endureth.

When Jerusalem was besieged by the Chaldeans, and Jeremiah was shut up in prison for faithful preaching, he looked forward to the time of spiritual revival, and represents God as saying, "I will cure them, and will reveal unto them the abundance of peace and truth . . . and I will cleanse them from all their iniquity."

It is also said, "Thou wilt keep him in perfect peace whose mind is stayed on thee." "Great peace have they that love thy law, and nothing shall offend them." It is a peace like a river—like the deep and steady flow of a mighty current. It is a peace beyond comprehension of the human mind—a peace that passeth understanding. It is the priceless gift of Him who said, "Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid."

We repeat, no worldly heart ever has

this peace. If a heathen ever obtains it, it is only Christ who gives it; for we read, "He shall speak peace unto the heathen." The theosophy of the heathen is one of doubt and fear. "The gods only know what will become of me," cried a sincere worshiper. The Christian exclaims with rapture, "We have peace with God through our Lord Jesus Christ."

Outside of the Bible the religion of all ancient and modern nations is one of doubt and painful effort. The Vedas of the Brahmin—the Zendavesta of the Persian—all the sacred books of all the heathen teach that we ourselves must procure salvation by a course of burdensome works. Christianity asserts that peace and salvation are already procured by Christ for all who choose to accept them. Here lies one grand difference between every false religion and the religion of the Bible.

At conversion we have peace. We knew an intelligent, well-read man, who was an infidel. He gloried in his infidelity, and boasted that he would win us to a rejection of the Bible. But we won him through the power of our Lord Jesus Christ, and he became an humble Christian. He was about thirty-five years of age, and had run the round of earthly pleasures, but said to us, shortly after he came to God: "A man does not know what peace is if he has never been a Christian!"

But abundance of peace is a higher blessing. It is the handmaid of perfect love. It is a steadfast—a continuing peace. We may be perplexed, depressed in mind, compassed by infirmities, yet we rest secure in God. We see by faith the Saviour's arms around us. We hear His voice above us, "I will never leave thee, nor forsake thee." The storm which sweeps the ocean touches only its surface, while below all is calm and unruffled. So, amid storm and calm—amid tempest and sunshine, perfect peace dwells in the soul.

Some people wonder if this is possible, and ask, "Can this feeble, erring human nature of ours ever possess this state of perfect peace, and continue in it, while surrounded by the manifold cares of this life?" We think the wonder ought to be that any one should doubt it, when we consider two or three facts revealed in the Bible. Look at them:

1. Did God originally create man? If He created the soul with all its wondrous powers, and this body so fearfully and wonderfully made, has He not the power to re-create us? Was not Job right when he said, "I know that thou canst do everything"? Did not Paul speak the truth when he asserted that He "is able to do exceeding abundantly above all that we ask or think"? What a richness there is in this statement! He can do even above what we dare to imagine, and do so abundantly, even exceeding abundantly. Is he not "able to save them to the uttermost who come to God by him"? And cannot He save us from sin?

2. Did God redeem the human race, and if so, how was it accomplished? We answer, He redeemed us by the very highest gift of Heaven. Christ said to Nicodemus, "God so loved the world that he gave his only begotten Son." I challenge my reader to name a greater gift—a higher sacrifice which God could make. We know something of the earthly love of a father, and of his feelings when he sees his child suffering in mortal agony. We know, too, that the higher we go in moral purity and intelligence, the more sensitive those feelings become. What a gift—what a stupendous sacrifice then it was on the part of God, the Father, possessing the feelings of a Father in the very highest degree, to say to His only-begotten, His well-beloved Son,—

"Go to yonder polluted world; mingle with its fallen, impure creatures; suffer indignity, pain, buffeting; spitting, scourging—breathe your life out on the cross,

but save some of them!" And the voice of the Son comes from the throne, "Lo, I come to do thy will, O God."

Now, in view of such a gift, did God mean simply to forgive our guilt, and leave us to wallow in unconquered sin? Or did He mean to do a perfect work—to give us perfect peace and perfect rest in Him? We might reasonably expect this, and this is what the Bible teaches. "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The angel said to Joseph, "He shall save his people from their sins." After men have been converted and become the people of God, Christ will do that second glorious work in their souls—the cleansing from all iniquity.

Great as redemption is, God has expressly intimated that He would do for us even more than this. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Paul says to the Philippians that he is "confident that He who had begun in them a good work, would complete it." God has become greatly interested in us by the very fact that He has done so much for us. We partake of this Divine nature sometimes ourselves. A railroad conductor once saved a small boy from being crushed to death by his engine. Said he, I was always interested in that boy afterward." So the fact that God has done so much for us is a pledge that He will give us every blessing that we need to make us happy in this world and the world to come.

3. Look at one more fact. If we are Christians, the Holy Spirit of God is not only with us but in us. Christ says, "He dwelleth with you, and shall be in you." Therefore this body is a temple of the Holy Ghost—a temple in which God dwells. A young man was tempted to sin. He knew he was a Christian, but the sin was presented in such a peculiar and fascinating aspect that it was hard

to resist. The thought flashed across his mind, "I am a temple of the Holy Ghost, how then can I yield to iniquity?" It gave him victory.

The Holy Spirit not only dwells in us, but God the Father, and God the Son, are near us and beside us. Jesus says, "If a man love me he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." What a wonderful truth: the Spirit of God within us, and the Father and the Son dwelling with us! Is it not strange, then, that we remain uncleansed from sin? The sad fact can only be accounted for by the deep-rooted depravity of the human heart.

Reader, why not at once enjoy perfect love? There is nothing in the way on God's part; He is able and willing to do this work for you, even now. The only obstacle is in your unwilling and procrastinating heart. Will you decide that you must and will have this great blessing without delay? It often seems to us that a determined man can do almost anything that is possible when he has really decided to do it. Dr. Adam Clarke, as is well known, was a dull student. At length he said, "I am determined to be a scholar; I can, and I will." The result was, that he became the great commentator and linguist.

A young lady was taking lessons on the piano. There was no music in her soul, and she found it almost impossible to keep time. Her companions soon left her far behind, and laughed at her attempts to imitate them. One day she sat in deep thought. Suddenly she arose with the exclamation, "I must—I will succeed!" She bent her mind to the task, and became a splendid performer.

A young man, who was a member of a debating society in the city of New York, attempted to make his maiden speech. He broke down after uttering two or three sentences. His quivering lips seemed to be palsied, and he was unable

to articulate a single word. He sat down deeply mortified. As he walked home that night he made the solemn vow that notwithstanding every obstacle which might impede his attempts, he would become an extemporaneous speaker. "I will," he said, "I *will* learn to speak in public!" He succeeded—became a preacher of the Gospel, and before he was a very old man, was able to speak extemporaneously in three languages. If my reader will decide with the same earnestness to possess perfect love, he will soon enjoy it.


In close connection with what we have said is another thought. It is only God who can do the work, and therefore we must rely on His power. How positively Jesus says, "Ask, and ye shall receive." How many suppliants came to Him when He was visible on earth, and He healed and blessed them! Did He ever turn away from the prayer of either Jew or Gentile? Never! He is still the same Saviour. What beautiful examples of answered prayer we have in the Old Testament! Look at one Elijah, with a strong faith, prayed for fire to descend upon his sacrifice. The fire came. He prayed for rain, and the rain came. But I do not refer specially to these. After his great triumph, Jezebel, the queen, threatened to take his life, and he fled to Beersheba and there, under the juniper tree, he asked that he might die. We do not say that this was a proper prayer, either for Elijah or any one else to offer, but we ask our reader to observe how a kind and indulgent Heavenly Father answered it. *He took him to heaven without dying.* It was an illustration of the New Testament doctrine that God is able to do for us, his dear children, exceeding abundantly above all that we ask or think. O, who would stay away from such a Saviour? Who would serve Him with but half a heart?

"Happiness is a road-side flower, growing on the highway of usefulness."

JUSTIFIED PERSONS DESIRE PURITY.

BY REV. JAMES CAUGHEY.

Words to Anxious Inquirers—continued.

O ONE "who was called to purity, and refused." My closing remark to one just addressed is equally applicable to you. Your troubles are traceable to a neglect of holiness. It is perilous to resist a plain call from God "to purity and perfect love." He is sure to change His countenance toward such, and to place them under a different dispensation than before, so far, at least, as is disciplinary and painful. All justified persons are called to be holy, and *feel* it; yet I cannot help thinking some are called more loudly than others. Perhaps for the work they have to perform, the good they are capable of doing, the peculiar temptations which are sure to assail them, the *superior light* they have upon the subject, the shortness of their life, the peculiar crown or walk that may be awaiting them hereafter, if not in the present world. It will require another world to explain all the dealings of God toward us in this.

That voice which rang through your soul in the time of your first love, "Be ye holy, for I the Lord thy God am holy," was His call to you, as to young Samuel in the temple. *He* knew not the Lord's voice then, but *you* did, and became responsible. But you were young in religion, and He dealt tenderly with you, and would not cast you away; but His countenance soon changed a little, and your love cooled. Again and again He called you to be holy, but other affairs crowded in, and you still kept on in a *low path*, but in a good sort of a way, until the Lord intercepted you

again, and asked you into a higher path, which you shrank from, and became unhappy. These visitations were repeated, with like results. O, ye young converts, mark these points of deviation from the will of God, and avoid them, as you would the road that sinners tread.

But that "*once!*" Ah that was the crisis! The Lord drew nigh then. His banner over you was love. He gave you clusters of the grapes of Canaan; for He had sent your thoughts out to spy the land, and they had returned richly laden; but, alas! some of them brought a bad report of "*giants in the land*" that it would be troublesome to conquer, and troublesome to retain when conquered, and so a desponding thought came in, and then a murmuring thought,—why cannot I be allowed to go on in the good sort of a way I have been in? mixed with unfaithfulness, indeed, but still meaning to serve the Lord. So, resolving to have my own way, I hardened my heart, and rebelled, and turned away. I lost the sweet comfort I had just before, soon temptations encompassed me, as bees with honey in their mouths, but with stings in their tails, and stung me. Then other trials came—crosses and losses—and when I sought to have my perfect rest in God they rushed upon me like a troop, and overpowered me, since then, I have been walking in a sorrowful way. The Lord has not *wholly* cast me away, nor does He smile upon me from above, as once; I cannot get to His breast. I dare not leave His service, I cannot leave His people; the wicked cannot be companions to me, and I am sure I cannot be a companion such as they would desire. My path is solitary and lonely, and the stillness in my soul is oppressive. What shall I do?

Poor soul! Look up; your pitying Lord is at hand to forgive, and change His dispensation towards you. Should I open your wounds afresh, and they bleed, they may heal all the sooner when

the heavenly balm of your Redeemer's blood is applied.

How soon you might have gone into the Canaan of perfect love when called to do so in your "first love"! And when brought to its very borders in that gracious but awful crisis, it was but a few steps, for Jordan was ready to divide for you to pass over. The Israelites, had they marched straight on from the Red Sea, could have entered Canaan in less than one month. Indeed, it only consumed about eleven days for the whole camp to travel from *Horeb* to *Kadesh-Barnea*, which was on the very borders of Canaan. From thence they sent the spies, who brought back an evil report of the land. For, though they returned with most delicious fruit, yet with such an appalling account of the difficulties of conquest as filled the people with unbelief. They rebelled against God, and would not go over Jordan. From that day their sorrows began. The countenance of God changed towards them, and He sent them back into that great and howling wilderness. The place where they thus sinned was named, significantly enough, "*Kadesh-Barnea*." *Kadesh*, that is, "*sanctified in them*" — *Barnea*, that is, "*wandering son*." Because there God sanctified or honored His JUSTICE, in condemning them to a judicial punishment of spending a year in that dreadful wilderness for every day the spies had spent in searching the land,—forty days; *forty years* was the sentence. Thus Israel became a *Barnea*, —a wandering son. They would not allow God to sanctify His faithfulness and mercy in them by installing them in that goodly land according to promise, and thus honor His veracity in sight of the heathen round about. Now He began to honor His justice in their punishment, in the sight of those very heathen. And so they wandered backward and forward, in that wilderness, during forty years, almost in sight of the fair and beautiful hills of Canaan. They

were hedged in with difficulties on every side. They could not go back into *Egypt*, nor go forward into *Canaan*. Ten of the twelve spies were struck dead on the spot. Joshua and Caleb were spared, because they had said, "Let us go up at once and possess the land; for we are well able to overcome it." (Num. 13:30). Nevertheless, these two servants of God shared the renewed sorrows of the wilderness during those forty years. After that, they did enter the land in triumph, but not till the carcasses of that whole generation of unbelievers had perished in the wilderness; all, except the two already mentioned, from twenty years old and upwards, laid their bones in that wilderness. By that time their children were old enough to possess the land that their fathers and mothers had forfeited, and they did possess it. I have passed over this mournful event in Israelitish history, because it so much illustrates your case, as well as that of others.

And now, what is to be done? Much depends upon *yourself*. You have an advocate with the Father, Jesus Christ the righteous. There is no necessity of your remaining any longer in this wilderness state. Pardon is offered in the Gospel for all manner of sins, and for the sin of unbelief, and this species of disobedience, also. It is folly in you to think otherwise. All things are now ready. Jesus is as willing to sanctify you *now* as He was on that ever-to-be-remembered "crisis" in your history. He will not keep His anger forever. Your punishment has not been continued so much on account of that event, as for your continued unbelief. Satan got the advantage of you, and you allow him to keep it. That is why He has been displeased with you.

What shall I say to *arouse* you? You have injured the cause of God by your low state in religion. Joshua and Caleb had to suffer forty years for the unbelief of others. But how many have you held back from the Canaan of perfect

love, by your sad example! You will know more of this in the eternal world. Listen, therefore: reflect, *decide!* It is for your life. He has borne long with you—afflicted and chastised you in many ways—and all for your good, to render you willing to be holy. “Why should you be stricken any more?” (Isaiah 1:5). Let the past suffice. The Lord is waiting to be gracious. You need not die in the wilderness. If I rightly understand your case, you can not doubt your pardon. You believe yourself to be a child of God. But that sorrowful impression of unfaithfulness to His call to holiness haunts you by day and by night—as the cause, too, of the waves of sorrow which have followed your wavering footsteps.

Say, “By the grace of God I accept the call; from this hour I rest not till fully saved.” Amen to what my sorrowful friend says!

IS NOT THE LORD IN ZION?

(Jer. 8: 19.)

BY MRS. E. J. RICHMOND.

“Is not the Lord in Zion?”

My soul, why then despair?
Why bear these heavy burdens—
Why yield to anxious care?

The Lord our God in Zion,
The God whose name is Love;
The One who rules in earth beneath,
And in the heavens above.

The One who dries the mourner's tear,
Who heeds the raven's cry,
Is calling to His wandering ones,
“Return, why will ye die?”

“Is not the Lord in Zion?”

Now will I seek His face,
And yield my trembling soul to Him,
Saved by His boundless grace.

“Is not the Lord in Zion?”

Repeat it o'er and o'er,
And sing with loud hosannas,
His praise forevermore.

TEMPTATIONS PECULIAR TO THE SANCTIFIED.

BY REV. JOHN LIVESEY,

[Of the New England Southern Conference.]



TEMPTATION is one of the invariable and inevitable incidents of the Christian life. Is it too much to say, that it is also one of the *Divinely ordered* incidents of this life? If it be true, as St. Matthew states, that after the Holy Spirit fell upon and filled our Lord, He was “led by the Spirit into the wilderness to be tempted of the devil,” is it unreasonable to suppose that each of His followers is, by the same agent, led where, by diabolical tests, the reality, strength, and sufficiency of his new nature shall be proved and developed? If the disciple is to be “as his Lord,” is he not, like Him, to be brought face to face with “the god of this world,” that he may resist and vanquish his artful and malignant temptations? Certainly, the universal experience of the Church, so far as can be gathered from the biographies of her sainted dead, or from the testimonies of her living members, confirms the opinion of every believer whose faith unites him to Christ, as his Saviour, becomes at once the target at which “his adversary, the devil,” hurls his fiery darts of temptation. Having relinquished the service of Satan and entered that of Christ, he has, by this transfer of allegiance, become obnoxious to all Satanic efforts to secure his corruption.

It is equally true, that the more uncompromising and entire the believer's surrender to his new Master and Lord, the more demonstrative and diligent his efforts to win others from the dangerous service of the devil, the more fierce and varied will be his enemy's efforts to des-

troy him. Hence we find that the holiest and most useful Christians, suffer the most from the severe and prolonged temptations of the evil one; thus confirming Luke 6 : 40, R. V. : "Every one when he is perfected shall be as his master." The devil hates them proportionately to the completeness of their resemblance to Christ, and desires to mar or destroy His image as seen in them.

But temptation, painful as it is to a regenerated and sanctified heart, is not an unmixed evil. Temptation, resisted and vanquished, discloses the spirit and purpose of his enemy, and intensifies his hatred of the slavery in which he was so long held. He learns also the limitations which environ his foe—that, though relentless in his malignity, and determined in his purpose to destroy, yet he is not omnipotent—and thus he gains courage to contend with him, confident of victory through the interposition of his ever watchful and faithful Helper. Temptation exercises his faith, his patience, his hope—prompts to vigilance, and fidelity, and thus renders him stronger. It drives him to the throne of grace, to the promises of God which pledge him deliverance, and thus exercises his devotional and trustful spirit. And when deliverance comes, his love to his Redeemer, and his joy in His presence, are the sweeter for the conflict through which he has passed.

Satan is possessed of great intelligence, and the temptations by which he seeks to discourage the believer and turn him aside from his integrity, are skillfully suited to the temperament, the business, the social position, the measure of Christian attainment and knowledge of his intended victim. So, as each stage of the Divine life in the human soul has its peculiar felicities, so also it has its own responsibilities, duties, dangers, and temptations. Of these, no doubt the enemy of all righteousness is to some extent aware, and uses them to do us harm.

Of some of the temptations peculiar to the wholly sanctified, mention will be made in a future article.

"LOVE ONE ANOTHER, AS I HAVE LOVED YOU" (John 13 : 34). Let us not mistake His meaning. He asks us not that our love should equal His, but resemble it; not that it should be of the same strength, but of the *same kind*. A pearl of dew will not hold the sun, but it may hold a spark of its light. A child by the sea, trying to catch the waves as they dash in clouds of crystal spray upon the sand, cannot hold the ocean in a tiny shell, but he may hold a drop of the ocean water. Says Christ, "There is an ocean of love in my heart; let a drop of that ocean come into yours."—*Scl.*

THE VOW RENEWED.

BY MRS. L. F. BAKER.



BLESSED Christ ! I would renew
This day all vows of days before—
Looking my earth-life thro' and thro',
In deeper awe and praise adore.
What hast Thou done and been to me,
My King, and Master all Divine ?
With clearer light Thy ways I see—
The ways I've walked, they all were Thine.

For Thou hast led me safe and sure,
Through perils that I could not know—
Thy Spirit taught me to endure
The raging torrent's overflow !
Thy smile lit up the darkest night,
Thy voice I heard upon the deep—
My weakness conquered in Thy might—
The heart I gave Thee, Thou did'st keep.

And I am leaning, Lord, this hour,
So closely on Thy strong right arm,
That not the hosts of hell have power
Thy frail and feeble child to harm.
Well may I bathe Thy feet with tears,
Warm gushing from my grateful eyes !
Dear Refuge from my sins and fears
In Thee my lot, my portion lies.

Make Thou my soul a temple fair,
Dwell Thou therein in holiest calm—
Turn Thou each thought into a prayer,
And make of every deed a psalm.
So, walking thro' this exile land,
This earth which held no home for Thee,
I clasp in mine Thy pierced hand,
And in the flesh my Saviour see.

DIVINE CHASTISEMENTS.

BY REV. WILLIAM REDDY,

[Evangelist, Syracuse, N. Y.]



CHASTISEMENTS are not to be confounded with *judicial stripes and punishments*. The latter are inflicted upon *aliens and rebels*; the former on *children*, by loving and faithful parents. The apostle Paul treats of chastisements as they come to all the children of God (Heb. 12: 5-12). He assumes that God, the "Father of spirits," chastens His children. They are "the chastenings of the Lord." He "scourgeth every son whom he receiveth." He "rebukes" whom he loves. "As many as I love, I rebuke and chasten." We are therefore to be "in subjection to the Father of spirits."

Mr. Benson, that most spiritual commentator, in writing of these chastisements as from God, says, "Do not impute them to chance, or second causes, but see and revere the hand of God in them, and account them a great mercy, and improve them." He adds: "Whatever befalls us on this side martyrdom, is to be looked on as a fruit of Divine tenderness and mercy." He enumerates, as belonging to the list of chastisements, "sickness, worldly losses, or affliction in our families, or death of children, or injuries from neighbors, or any other trouble to which the children of God are exposed." This would include the "contradiction of sinners," and "persecution for righteousness' sake."

Chastisements pre-suppose some *fault* to be corrected, or some *danger* to be averted. There is such a thing in Christian life as being "blameless and harmless, the sons of God without (just) rebuke (from man) in the midst of a crooked and perverse generation," among whom "God's blameless ones shine as lights in the world."

But the average Christian is often *faulty*, and such are exhorted to "*confess their faults* one to another, and pray one for another that they may be healed," and to effectuate this healing, God "chastens,"—"rebukes,"—"scourges," whom He receives and loves. The great end had in view, and to which chastisements are designed to be subservient, is, "that we may be *partakers of his holiness*." He has "predestinated" that his children should "be conformed to the image of his Son, that he might be the firstborn among brethren."

Holiness is the objective of all his dealings with His redeemed ones. But, where there is no *fault* which demands correction, there may be a *liability*, a danger to be averted, and some affliction or chastisement may be administered in advance, to avert the impending evil. To this end, Paul's "thorn in the flesh" was given him, lest he should be *exalted above measure* through the abundance of the revelations given to him." There was as yet no "fault," but an evil to be averted. A stage-horse, on the lead, had once been frightened at a certain point on the route. Ever after, as the driver came near the place where the horse had once been frightened, to avoid the recurrence of the fright he would cut the horse with his lash, and by a counter-irritant would divert the attention of the animal from the point of danger, and thus obviate the evil feared. God foresees some impending evil, and gives the medicine in advance not as a *remedy*, but as a *preventive*. That minister has just preached a powerful and popular sermon. The daily paper will puff the minister and his sermon on Monday morning. There is danger that the preacher will be exalted above measure by the encomiums that will be bestowed upon him. But perhaps he will hear some adverse criticism, or some slanderous report concerning him before Monday morning, and the temptation to exaltation be thus neutralized. So now, he "glories in his infirm-

ities, that the power of Christ may rest upon him." Satan missed his aim that time, and Christ shielded His faithful servant, and he is a wiser and a better man. There is an *adaptation* in Divine chastisements to lead us to holiness.

Crucifixion precedes death—and death antedates resurrection. An exemption from affliction engenders self-satisfaction and false security. Chastisements drive or draw us nearer to Christ.

"Nearer, my God, to Thee,
Nearer to Thee;
E'en though it be a cross
That raiseth me."

In my boyhood days, at times I was disobedient to my mother, and I deserved correction. My mother, for my "profit," chastised me with a whip. I remember that I pressed up close to her and clasped my arms around her, to escape the *end* of the switch. So if corrections lead us to a closer embrace of our Master, the rod will not hurt so badly, and will minister to our holiness.

Chastisements are the fires that refine us—the fan that winnows out the chaff. They are pledges and proofs of a Father's love: "Whom the Lord loveth, he chasteneth." They bring us into sympathy with Jesus, so that we "have fellowship with him in his sufferings." He was "a man of sorrows and acquainted with grief." It pleased the Lord to *bruise* Him. Chastisements bring us into sympathy with our fellow-sufferers, so that we "remember them that are in bonds as bound with them," and them that suffer adversity, "as being ourselves also in the body." And then, we can "comfort them that are in any trouble, by the comfort wherewith we ourselves are comforted of God, who comforteth us in all our tribulation." (2 Cor. 1:4).

Hence they open to us the source of "the consolation which aboundeth by Christ," in proportion as "his sufferings abound in us." They tend to "stablish, strengthen and settle us," "after that we have suffered awhile." (1 Pet. 5:10.)

It is natural, yea, common, to fix attention on the measure of our "joy and rejoicing"—on our "rest"—on the overflow of our emotions, and our exemption from outside trouble and perplexity, as the criterion of our spiritual state. But it is a deeper experience to "glory in tribulation, knowing that tribulation worketh patience, and patience experience, and experience hope."

We may be "perplexed but not in despair; troubled on every side yet not distressed; persecuted but not forsaken; cast down but not destroyed—always bearing about in the body the *dying* of the Lord Jesus, that the *life* also of Jesus may be made manifest in our mortal body."

Let us learn some lessons from the foregoing:

1st. Chastisements "for the present are not joyous, but grievous." Aye! Have we not already learned this lesson, and learned it by heart?

2d. But have we learned, that "afterward they yield the peaceable fruits of righteousness to them that are exercised thereby"? Do not forget this lesson.

3d. Learn the difference between "bastards" (*Magitunatas*), and children. "If ye be without *chastisements*, whereof all (God's children) are partakers, *then* are ye bastards."

Wicked people and spurious Christians are not plagued like other men; are not in trouble like other men, and hence lay a flattering unction to their souls, and pity the children of God on account of their supposed fanaticism and superstition. They call themselves *God's children*, and say "*Our Father*," etc., not knowing that they themselves "are of the world," and that "the children of the promise are counted for the seed."

4th. Learn that *our holiness* is the end of God's dealings with us, whether His dispensations be painful or pleasing.

5th. "If we suffer with Him (Jesus), we shall reign with Him." Through much tribulation we must enter the

kingdom above, with our "robes washed and made white in the blood of the Lamb."

See those glorious constellations in the heavenly firmament! See that brightest one of all, "that glittering host which bestud the sky"—who are they? The *martyrs*. Those, also, who have suffered most, done most, and "endured as seeing Him who is invisible." How they shine! How they shout! How they reign!

"Once they were mourners here below;
Suffered and endured as we do now."

We are still on the ocean, but the harbor is not distant.

"O, wild is the tempest and dark is the night,
But soon will the daybreak be dawning;
Then the friendship of yore
Shall blossom once more,
And we'll all meet again in the morning."

TRUSTING.—In the Lord Jehovah is my only trust. Yes, He is my abiding confidence, my sure refuge, and my glorious rest. In other days, during severe trials and afflictions, I still trusted alone in the Arm Omnipotent. Verily amid the dark shadows and the deep waters still trusted I in the Lord for succor and salvation. When there was little or no joy or peace flowing into my soul, I lost not my confidence in the God and Rock of my salvation. Never have I, when passing through fiery ordeals, lost faith in God, or in any wise taken my cause out of His hands. I have not ceased to steadfastly rely upon Him, when spiritual foes have risen up against me.

And now, praise His holy name, floods of light fall along my pathway, and fill my soul with delight! Now, joy and peace are my inheritance indeed. Salvation free and full is mine. Jesus my Saviour is mine—grace and glory are mine. I am trusting in the Lord for final triumph over my latest foe. Yes, I have trusted in Him with an abiding faith in the thickest of the fight hitherto, and will never distrust Him in all time to come, for He is both sure and faithful. "His word is settled in the heavens forever." I will hope in His mercies even unto the end. Let all praise and glory be unto my blessed and wondrous Lord, till time shall be no more! Worthy art Thou to receive dominion, and honor, and power in the Church militant here, and in the Church triumphant in glory! Beloved, give Him your unwavering and glad confidence now and evermore!—*I. N. Kanaga.*

HOW TO OBTAIN THE JOY OF CHRIST.

BY MRS. PHOEBE PALMER.



THAT *they may have my joy fulfilled in themselves.*" The privileges of the Christian have all been purchased by the blood of Christ, and are therefore high and holy responsibilities. Yes, privileges are *responsibilities—duties*—and as such it is important that those who aim at entire devotion should in experience attain to their privileges. And are you, reader, a joyful Christian? Have you a Christ-like experience in this regard? I do not ask whether you have joyous emotions under the exhilarations of an exciting tune, or the joyous recital of your neighbor—but, is the *joy of Christ* fulfilled in yourself? Christ says, "that *my joy may remain in you.*"

What was Christ's joy? In what did it consist? The joy of Christ could not have stood in inseparable connection with harmonious songs or high-sounding hosannas, or blissful recitals; for these he had from eternity enjoyed while resting in the bosom of His Father; yet these were not sufficient to detain Him in those abodes of purity and blessedness. Had His joy been inseparable from kindred society—spirits which might sympathize—such were from eternity at His command; and had His joy been necessarily inseparable, He had never left those abodes of eternal and unmingled blessedness. Then what was the joy of Christ? and how many Christians have *His* joy fulfilled in themselves?

It was the joy of Christ to *do* the will of the Father. "Lo, I come to do thy will, O God." It was the will of God that Christ should be made a sacrifice for the sins of the world. It was the joy

of Christ to humble Himself and to be found in fashion as a man, and to become obedient unto death, even the death of the cross. But where was the joy of Christ in this? Was He not a man of sorrows, and acquainted with grief? Yes; but joy may consist with sorrow, and it is thus that the Captain of our salvation leads out His triumphal armies under the banner: "Sorrowful, yet always rejoicing."

It was for "the joy that was set before him that he endured the cross, despising the shame, and is set down at the right hand of the throne of God." It was for this that He endured the contradiction of sinners against Himself. It was that He might bring many sons unto glory, that the Captain of our salvation was made perfect through suffering. And in this was His joy. Then Christians may be joyful, though, in the work of bringing souls from under the dominion of Satan to Christ, sorrows, deep and heart-searching, may be endured.

Though withstood by fiends or men, the seemingly pious or openly vicious, amid sufferings mental or physical, the Christian may have the joy of Christ fulfilled in himself. Aye, he may have Christ Himself enter within, and then he may hear his indwelling Saviour say: "The works that I do shall ye do also; and greater works than these shall ye do, because I go unto my Father." With Christ dwelling within, the same spirit that inspires Christ inspires the soul. The joy that inspires Christ is the inspiration of that soul. A conscious identification of interest in the work that brought the Saviour from heaven to earth, how blissful! O, the privilege of partaking of the joy of Christ in the bliss of saving souls! For this the Saviour set Himself apart—sanctified Himself: "For their sakes I sanctify myself." And for this purpose is the sanctified believer set apart, that he may be a worker together with God in the great work of saving the world.

A profession of sanctification which does not inspire its possessor with feelings and sentiments in regard to a perishing world similar to those the Saviour entertained in setting Himself apart, is not the sanctification of the Bible. We are not unmindful of the fact that Christ set Himself apart as a vicarious sacrifice, and that there can be nothing vicarious in the sufferings of the Christian; yet there is a sense in which the Christian is left to fill up that which remains of the sufferings of Christ. And the Christian, possessing the spirit of his Master, for the joy set before him, in prospect of saving souls and bringing many sons to glory, will be brought to know a fellowship in Christ's sufferings. But when he looks with an eye of faith down the vista of time and, piercing the veil of eternity, beholds among the ranks of the redeemed those who, through his instrumentality, were won from the ranks of Satan, who can tell the joy, the bliss of the inspiring vision! Then the joy of Christ may be, aye, *must* be, the joy of the Christian. Christians *must*—they ought to be happy—they will be happy if the aims which inspired the heart of the Saviour inspire their hearts.

Is the joyless disciple now reading these lines? Pause and ask yourself, Wherefore joyless? Have you yet put yourself in the way of attaining the joy of Christ? Have you set yourself apart, sanctified yourself upon God's altar, to live not to please yourself, even as Christ lived not to please Himself, but to consecrate yourself to the work for which Christ consecrated Himself, that is, the salvation of precious souls? If you have not done this, you have not yet come to the point where you *can* have the joy of Christ. Set yourself apart, now, to live as it were out of yourself, in the will of God. What had Christ to do with His own natural satisfactions, apart from the will of His Father? He took not upon Himself the nature of angels, but the nature of men. He was

very man as truly as very God. But He lived not to please Himself.

Resolve that you will live no longer to please yourself, but that all your joys shall be Christ's joys. And with this resolve set yourself apart to work for God. After you have laid yourself, with your will on *every* point upon the altar, you may know that God receives; for the altar is God's altar—an altar most holy. The moment your offering is laid upon it it is sanctified; for the "altar *sanctifieth* the gift." Whatsoever toucheth the altar shall be holy. You present your sacrifice *through* Christ, and an offering thus presented to God is *holy and acceptable*. While resting on this hallowed altar, even Christ, the Lamb of God who taketh away the sins of the world, let not your chief solicitude be about joyous emotion—so did not Christ.

What you need is HOLINESS—the image of God. This you receive in resting your whole being on Christ. "For as many as touched him were made whole of whatsoever disease they had"; and thus it is now, and it is only to touch Christ in faith, and according to thy faith it is done unto thee. And now, is the offering presented? Can you say,

"'Tis done, the great transaction's done—
I am my Lord's, and He is mine"?

Then begin from this moment to *act* on the principle that you are no more your own. You belong to Christ. Let Christ's work be your work. If He came from heaven to earth to save sinners, deem no journeying, no labors, or no exile from kindred spirits, or blissful climes, too self-sacrificing. Think of your Divine Redeemer—your precious Saviour—who, for the *joy* that was set before Him, endured the cross, despising the shame, and is now set down at the right hand of the throne of God. Then shall you have the joy of Christ fulfilled in yourself.

God often sends judgments, because we will not own His hand of mercy.

SEVERAL PHASES OF TRUTH.

Hungering after Righteousness.

BY REV. JESSE GILBERT,

[Of the Newark Conference.]



OUR Lord, in His Sermon on the Mount, pronounces a blessing upon those who "hunger and thirst after righteousness, for they shall be filled."

Hunger and thirst are symbolic of intense longing and desire. Men may hunger and thirst for riches, fame, honor, and pleasure. In such cases, however, they hunger and thirst in vain. They can never be "filled."

To "hunger and thirst after righteousness" implies already the possession of the desired treasure in a good degree. Such holy aspirations cannot come from an unrenowned heart. It is with righteousness or holiness as with knowledge. It is the man who already enjoys a good degree of knowledge who longs for more. So the man who hungers and thirsts after righteousness is already blest in a good degree. He is happy in having such desires. Especially is he blessed in the promise assured him—he shall be "filled," or satisfied.

If we long for righteousness, we will strive after it. Those who long for riches, honor, and pleasure, strive after those things. Such is our nature—the things we long for, we seek after. The promise that we shall be "filled" does not mean stagnation. It means that righteousness is a satisfying portion. The heart finds rest and peace in God—still it desires to see and know more of Him. Moreover, the receptive power of the soul is increased. "To him that hath shall be given." Spiritual capital tends to multiply and increase. Observe how positive the promise is: It is not "may," or "can," but "shall" be filled. The very love of holi-

ness tends to the fulfilment of this promise. Those who intensely long for righteousness, will seek it, and those who seek, find.

The soul that cannot entirely trust God, whether man be pleased or displeased, can never long be true to Him; for while you are eyeing man you are losing sight of God, and stabbing religion at the very heart.—*Manton*.

Rest.

Who can describe it? Surely none who have not felt it or experienced it. It is better *felt* than *told*.

Away back in the book of Genesis we read that Issachar "saw that REST was good and the land pleasant"—then when Moses prayed that God would not carry him up hence unless His presence went with him, came the heart-cheering word from Jehovah, "My presence SHALL go with thee, and *I will give thee REST.*" O, glorious promise! it is *ours to-day*. Praise God! Listen again as God speaks to the Israelites: "When ye go over Jordan, and dwell in the land which the Lord your God giveth you to inherit, and when he giveth you *rest from all your enemies* round about, so that ye dwell in *safety*, then shall there be a place which the Lord your God shall choose to cause His name to dwell there." Yes, blessed be God, we can have rest from all enemies *within*. When God gives us this *soul-rest* He chooses us.

Job looks beyond the cares and trials that he was enduring, and by *faith* looking over into the heavenly Canaan, exclaims, "There the wicked cease from troubling, and there the weary be at REST." David also, when surrounded by foes, and dark clouds overhanging his spiritual sky, said, "O, that I had wings like a dove! for then would I fly away, and be at REST." But farther on, he exclaims, "Return unto thy REST, O my soul, for he hath dealt bountifully with thee"—thus describing God as the *rest* of the soul.

Isaiah tells us, speaking of the root of Jesse, "his REST shall be glorious"—and also, "in returning and REST shall ye be saved, in quietness and in confidence shall be your strength." Blessed be God! He speaks and asks, "Where is the place of my REST?" and answers, "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."—*Mary C. Clark*.

"Christ nigh us! There is no life we should know so well as that life which it concerns us most of all to know, no personality to which we can come so close as the greatest personality that ever appeared on earth."

The Comforter.

DEATH has suddenly entered your home, and one whom you love, and for whom you have tenderly cared, has left your side. How dark everything seems when you look at it from the world-side! But the other side is bright. Some one has said, that if the veil could be drawn aside, and give us a glimpse of the glory world, we would cease our mourning.

Satan is very busy now, telling you that this or that might have been done, and trying to fill you with regrets, and if you look away from Jesus, you will soon be in darkness through self-censure. But how tenderly Jesus speaks to us! Just as a mother comforts her sick and sorrowing child and says, "*I will not leave you comfortless.*" O, what a wealth of holy joy is brought to the heart, as we sink down into His loving arms, and *rest*. The Comforter *abides*, and happy are we if we give Him full possession of our hearts.

"As one whom his mother comforteth, so will I comfort you." Ah! who does not know a mother's love? When childish feet are weary, and the little heart is sad over some trial which is just as much in childhood as the greater ones in riper years, then mother's arms are the only *resting* place, and mother's voice alone has power to quiet all fears.

In hours of sickness, who does not turn to mother? Not only in childhood but in later years, we long for mother. "I, even I, am He that comforteth you." "He is the God of all comfort." And tender as are the words of a mother, there is none like unto Him; no comfort like that which comes from His great heart of love!

"I know His sheltering wings of love
Are always o'er me spread,
And tho' the storms may fiercely rage,
All calm, and free from dread,
My peaceful spirit ever sings,
'I'll trust the covert of Thy wings'"

—*Mrs. T. Small.*

Rutherford beautifully writes: "It is a good sign when the Lord blows off the blossoms of our froward hopes in this life, and tops the branches of our worldly joys to the very root, on purpose that they should not thrive, Lord, spoil my fool's heaven in this life, that I may be saved forever!"

Hiding God's Word.

"WRONG," do you say? "Highly improper? Very wicked?" It is not very long since it was hid very extensively from the masses, especially by one Church, and is doubtless still so to a considerable extent, if not forcibly, yet by influential authority. Yet there is a place and a way to hide The Word, authorized and inculcated by Scripture itself. "Thy word have I hid in mine heart," says David. While I would not for worlds hide The Word from any one, or hinder in the least its widest dissemination, I do thank God that I have some knowledge of the preciousness of Bible truths and promises and revelations as carefully stowed away, indelibly, and in absolute security from all enemies or outsiders, in the heart, and mind, and memory. It is indeed there like a never-failing well of absolutely pure water, always ready to be drawn from at a moment's notice. I have often thought that if ever I should become blind, or by any possibility be deprived of the Holy Bible, what a pre-

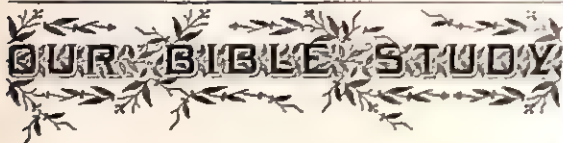
cious amount I would have hid away in my heart to draw from! I do bless God that, like Timothy, from a child I have been more or less familiar with the Scriptures. Am I boasting? God forbid!

But I have been so many times refreshed as with a shower by The Word hid in my heart, which I was able at will to call to mind, that I am constrained to give this personal testimony. This, when traveling, when at work, and in the night season when I have been wakeful. And often the truth brought to my mind by an agency outside of myself, has been so applied by the Holy Spirit, that the season has been exceedingly comforting and strengthening. It is my invariable practice to take a verse or sentence every day for meditation, a sort of charm, so to speak, as a defense to keep from straying, and to feed upon when spiritually hungry.

This is often selected before I rise, from the hidden Word in my heart. At other times I open the Book without premeditation, and at still other times I select my *charm* from my regular reading, O, search the Scriptures, dear ones, in some way, in whatever way you find by experience most profitable, and hide as much as you can in your heart.

Why is this to be done? The Psalmist says, "That I might not sin against Thee." I have hinted at other reasons, but this is the reason which David gives in connection with the former part of the verse. The apostle calls the Word of God "The sword of the Spirit." These are two cardinal reasons, for we must act offensively as well as defensively.

The Saviour often answered by a quotation of Scripture, and by this rebuked His enemies and accusers. Can we do better than follow His example? To do this effectually, we must have our minds richly stored with the exhaustless riches contained between the lids of the Holy Book. We shall find it delightful, if we have learned thus to love God's revelations to man.—*S. M. Palmer.*



"Thy Word is truth."—JOHN 17 : 17.

"How precious is the Book Divine,
By inspiration given!"

HOLINESS LESSONS

BY REV. N. VANSANT.

FIRST WEEK.—Lesson I.

Topic—QUALITIES OF HOLINESS.

SCRIPTURE LIGHTS.—*Titus* 2 : 2. *Jas.* 1 : 3, 4 ; 5 : 11.
2 *Pet.* 1 : 6.

STATEMENT.—Very closely allied to humility and meekness—considered in the last two numbers—is *patience*. If the former may be called twin-graces, the latter may be termed their patron divinity. If humility and meekness are the cherubim standing face to face in the holy of holies, patience is the golden mercy-seat which continually supports them. Without patience these, and the other Christian graces, must die, or at most have but a fitful existence. Patience is a many-sided virtue, the various phases of which may be expressed by many different, though closely related terms, as forbearance, long-suffering, quietness, resignation, perseverance, etc.

I. *Patience is calm forbearance under provocation.* Provocation may come from men, or animals, or things; and may consist of a blow, or insult, or taunt from a neighbor, or of disobedience, impertinence, or other naughtiness in a child. Or it may come from a balky horse, or other stubborn or vicious animal; or from pestering insects, as flies or mosquitoes; or from a smoky chimney, or a disjointed stovepipe, etc. etc.

What a burlesque on that 'holiness or perfect love which "beareth all things, . . . endureth all things," is the curt, irritable, resentful spirit sometimes witnessed in professors of this higher experience amid such annoyances of life.

Per contra, how sublime is the sight of a truly sanctified man grappling the responsibilities of business day by day, subjected to disappointments and losses, and sorely tried by the unfaithfulness, ill-temper, perhaps profanity and abuse of those around him, with a thousand other nameless vexations—such a man maintaining a meek, patient, intelligent, prayerful, cheerful mastery of the

whole situation! Thank God, such men, though exceptional in this peevish, fretful world, may nevertheless be counted by the score and the hundred.

SECOND WEEK.—Lesson II.

SCRIPTURE LIGHTS.—*Rom.* 8 : 28. *Col.* 1 ; 11. 1 *Pet.* 2 : 20. *Rev.* 2 : 3.

II.—*Patience is uncomplaining resignation in affliction.* The Bible doctrine of affliction as it relates to God's people may be briefly summed up thus: It is the natural inheritance of fallen humanity (*Job* 5 : 6, 7 ; 14 : 1); it is always under the appointment or the permission of God (*Job* 2 : 10 ; *Isa.* 45 : 7); it is not a mark of God's anger to His people, but of His love (*Prov.* 32 : 12 ; *Heb.* 12 : 6-11); it is intended for the trial of their faith and improvement of their virtue (*Deut.* 8 : 5 ; *Psa.* 119 67, 71, 75 ; *Isa.* 48 : 10 ; *Rom.* 5 : 3 ; 1 *Pet.* 1 : 6, 7); it is to be borne with patient resignation (*Prov.* 24 : 10 ; *Luke* 21 : 19 ; 2 *Cor.* 4 : 16 ; 2 *Tim.* 2 : 3).

Such is a part of the legacy of God's saints in this life, and such is to be their use of it. "The particular things that Christians are here said to be called to (1 *Pet.* 2 : 21) are, suffering as their lot, and patience as their duty, even under the most unjust and undeserved sufferings. And both these are as large as the sphere of their calling. . . . All who are called to godliness are likewise called to suffering (2 *Tim.* 3 : 12). All who will follow Christ must do it in His livery; they must take up their cross. This is a very harsh and displeasing article of the gospel to a carnal mind, but the Scriptures conceal it not; they are told it very often that they may not pretend a surprisal, nor have any just plea for starting back again."—*Leighton*. Mr. Wesley says, "The proper object of patience is suffering, either of body or of mind. Patience does not imply the not *feeling* this; it is not apathy or insensibility. It is at the utmost distance from stoical insensibility; yea, at an equal distance from fretfulness or dejection. The patient believer is preserved from falling into either of these extremes by considering who is the author of all his sufferings, even God his Father; what is the motive of His giving us to suffer, not so properly His justice as His love; and what is the end of it, our profit, that we may be partakers of His holiness." This prepares the way for Mr. Webster's nice distinction be-

tween patience and resignation: "*Patience* refers to the quietness or self-possession of one's own spirit under sufferings, provocations, etc.; *resignation*, to his submission to the will of another. The Stoic may be patient; the Christian is both patient and resigned." The patience of true holiness, then, is *patient resignation*; or rather, in its highest conception, it is patient, cheerful *acceptance of* (not mere submission to) the Divine allotment.

THIRD WEEK.—Lesson III.

SCRIPTURE LIGHTS.—*Luke 8:15. Rom. 2:7. 1 Cor. 16:13. Heb. 12:1.*

III.—*Patience is steady persistence in Christian duty.* This phase of patience is variously described by keeping the soul diligently (*Deut. 4:9*); cleaving unto the Lord (*Josh. 23:8*); enduring to the end (*Matt. 24:13*); keeping Christ's commandments (*John 15:9*); being steadfast, unmoveable (*1 Cor. 15:58*); fainting not (*Gal. 6:9*); standing fast in the Lord (*Phil. 4:1*); not being weary in well-doing (*2 Thess. 3:13*); holding the beginning of our confidence steadfast unto the end (*Heb. 3:14*); not drawing back (*Heb. 10:39*); giving diligence to make the calling and election sure (*2 Pet. 1:10*); overcoming (*Rev. 3:21*).

The much-abused word "perseverance" expresses the idea—persisting in the business of serving God; maintaining a holy purpose and endeavor against all counter motives or influences; pursuing steadily the Christian course commenced; not giving over or abandoning what has been undertaken. (See Webster.) As patient resignation applies to the whole passive side of the Christian character and life, so patient perseverance relates to the whole active side—the devotional, the practical, and the benevolent. It means taking up the cross daily; continuing instant, that is, constant and importunate, in prayer; given to hospitality, implying a habit of hospitality and benevolence of every useful kind; always abounding in the work of the Lord: praying always with all prayer; rejoicing evermore; being instant in season, out of season, that is, urgent and earnest in Christian activity whenever and wherever the Lord's work requires it; exhorting one another daily; holding fast the confession of our faith that it waver not.

FOURTH WEEK.—Lesson IV.

SCRIPTURE LIGHTS.—*Rom. 8:25. 1 Cor. 1:7. Gal. 5:5. Heb. 10:36.*

IV.—*Patience is cheerful waiting for promised success, deliverance, reward.* One of the most noted examples of this patient waiting in modern times, was Dr. John Kitto of England. At the age of twelve he was visited with total deafness, and at fifteen, through the poverty of his parents, he was placed in the "workhouse" to learn a trade. But after many fightings without and fears within, he rose to great eminence as a Biblical scholar and writer. Not long before his death, he wrote thus touchingly of his experience:

"Thirty years ago, before the Lord caused me to wander from my father's house and from my native land, I put my mark upon this passage in Isaiah—'I am the Lord; they shall not be ashamed that wait for me.' (*49:23*.) Of the many books I now possess, the Bible that bears that mark is the only one of all that belonged to me at that time. It now lies before me, and I find that . . . the ink which marked this text has grown into intensity of blackness corresponding with, and in fact recording, the growing intensity of the conviction, that 'they shall not be ashamed that wait for thee.' I believed it then, but I know it now; and I can write *probatum est* (it is proved), with my whole heart, over against the symbol which that mark is to me of my ancient faith." He adds: "Old scholars and divines were wont to write or paint up in their studies some favorite sentence from the sages of old, or some chosen text of Scripture. Those inclined to follow this custom cannot do better than to write up this one word, '*Wait.*' It is only a monosyllable, but it is fuller of meaning than any other word in the language, and is applicable to all ages and all circumstances."

Is the object of special desire in answer to prayer in behalf of some dear friend—or for success in some particular line of Christian work—or for deliverance from some perplexing embarrassment, sore temptation, or trying affliction—or for the coveted, perhaps long-sought kingdom and crown in heaven? No matter; in every case there comes back to us the comforting assurance, "They shall not be ashamed that wait for Me," with many an added command and promise, such as *James 5:7, 8*.



HOLINESS AT HOME

"Follow thou righteousness: the rest shall follow thee."—Thomas Adams.

EVERY-DAY PROMISES.

"For the promise is unto you, and to your children."—Acts 2:39.

SUCH was the declaration of Peter on the day of Pentecost when he called upon the multitudes to "repent and be baptized in the name of Jesus Christ, for the remission of sins. Then," said he, "ye shall receive the gift of the Holy Ghost." This is a most gracious promise—the gift of the Holy Ghost—our Illuminator, Guide, Comforter, Sanctifier, and Intercessor. And as the promise is "unto our children" as well as unto ourselves, they should be made acquainted with the promise, that they may receive the heavenly gift.

OUR PICTURE, above, shows us a happy family engaged in the study of the Divine Word. There is the aged grandfather, with whitened locks, occupying his familiar chair, with the Sacred Book open before him on the table. His honored and venerable companion is also quietly seated in her chair, deeply interested in the exercises. A grand-daughter is reading a portion of the Word, the grandfather

ever and anon putting in his well-timed comments. A youthful grandson stands listening to the words of truth. May all our households be alike engaged.

"We have not truly repented of any sin the memory of which we can contemplate without sorrow."—Marvin.

LETTER TO THE CHILDREN.

BY LELIA H. WATERHOUSE.

My dear Children:

I AM afraid we do not think enough about God. Does it seem as *real* to you that God is with you everywhere as it does when you are close to your dear mother? Do you speak to Him in your heart at any moment, even when there are many around you who do not pray to Him?

There are three ways in which people pray. Some live many years and never speak to God, never thank Him for thousands of loving mercies, never ask Him to help them, never ask what they can do to help Him, never tell Him they are sorry for their sins, and never ask Him to forgive them.

Suddenly these prayerless people are brought face to face with death. The first words you hear are, "O, God, have mercy!" They are not truly sorry, they are *afraid*, and think they will speak a few words to God before their souls go to meet Him. If the danger passes, and they are saved from death, they do not pray any more, but go on, receiving thousands of mercies and blessings

every day from the great God, without giving Him one word of thanks.

There are many others who pray to God night and morning, and at the Church, but who do not think of Him much between whiles. They do not take Him into their every-day lives. They never made any particular request of Him.

Then there are others, many others, who talk with God as little children talk with a father. They know He is with them every moment and, although they love to go alone to pray to Him, many times in the day while busy at their work, they stop to thank Him, to praise Him, to talk to Him about many things which they never mention to others.

Now, dear little ones, remember that God is very great and very holy, and you must never say a word you do not mean when you pray to Him. Your heart must be lowly and humble, and your words simple.

When the Holy Spirit whispers to you to pray for some particular thing to be done, that means God has something for you to do to *help answer* that prayer of yours. Do your part faithfully, and He will surely do His; but if you shrink back and fail to do your part, then the prayer must remain unanswered.

Please read carefully Rev. 8 : 3-5, and remember, your sincere little prayers are on that golden altar, and the angel will take care of them.

Do you pray for me?

When we are least worthy, most tempted, hardest, unkindest, let us yet commend our spirits into His hands. Whither else dare we send them?

THE TRY COMPANY.

WORD OF PROMISE.—“*And whose trusteth in the Lord, happy is he.*”—Prov. 16 : 20.

When these lines shall reach our young friends, members of the TRY COMPANY, they will have closed their summer vacation and ramblings, and will be thinking of “school-days,” and of fresh studies. We hope the summer days have been refreshing both to body and soul—that our little folks have learned more of Jesus, and are better prepared to engage in His blessed service.

BIBLE QUESTION FOR SEPTEMBER—

BIBLICAL ARITHMETICAL PUZZLE.

Add the number of feet in the length, breadth, and height of Noah's ark; divide the sum by the number of years Absalom dwelt at Jerusalem and saw not his father; subtract from this the number of years of the life of Terah; add the number of years Isaiah walked barefoot, and the number of years the famine was in Egypt in Joseph's time, and you will have the years of Amram's life,

LOVED ONES GONE BEFORE

[NOTE.—Obituary notices, to insure insertion, must reach us within three months after the person's death.]

MRS. CATHARINE BOGGESS, daughter of John and Elizabeth Pitzer, was born in Allegheny Co., Md., Oct. 6th, 1797. Soon after her birth, her parents removed to Monongahela Co., Va., settling near the Gilboa M.E. Church, built in 1814, the first Church in that section. In 1815, under the ministry of Rev. John Baer, of the Baltimore Conference, she was converted, and united with the Church at Gilboa, with which she held unbroken connection until her departure, June 4th, 1887. On January 20th, 1823, she was married to Henry Boggess. On entering into this new relation, she encouraged her husband to erect the family altar. From that time they regularly, and in order, read the Scriptures, beginning with Genesis, to the last of Revelation, fourteen times. Sister Boggess was an estimable Christian woman, a devoted companion, a kind and affectionate mother, always loyal to God and the Church. All who knew her loved her. Her pathway, like that of the just, shone brighter and brighter. Only a few moments before her departure, she said, “I think I am dying—stand by me!” Her husband inquired, “Is Jesus with you?” She answered emphatically, “Yes!” Her earthly remains were committed to their last resting place by her pastor, Rev. W. D. Corrico, after appropriate services. By special request a funeral discourse was preached by the writer to a large concourse, from the Scripture of her own selection (1 Thess. 4 : 13-18). Her venerable husband, now ninety-five, with uplifted eyes and outstretched hands, awaits the call to go home, and meet his glorified companion. What a blessed meeting it will be for these venerable saints in the eternal world of joy—and how they will praise the adorable Redeemer!

MRS. LAURA A. DAKER, of Plover, Wis., passed from earth to heaven June 1st, 1887. She was born August 9th, 1812; converted in her eighteenth year, and united with the Methodist Episcopal Church at Rushford, N. Y. She was married to John Daker October 14th, 1832, and came to Wisconsin in June, 1856. Her last illness was of few days continuance, but very painful. The summons, however, did not take her by surprise. She said, “It is all right, I am going home.” She was an exemplary Christian, and a constant blessing in her home and in the community. Too much cannot be said of the life which she lived in Christ. The memory of such devoted ones is indeed precious. Indeed, Revelation says: “The righteous shall be in everlasting remembrance.”



"Ye are my witnesses, saith the Lord."—ISA. 43: 10.

"Make we mention of His love,
Publish we His praise below.

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON at 2.30 o'clock,
at the residence of Mrs. Dr. W. C. PALMER, 316
East Fifteenth Street, New York.

THE meeting was opened by singing the
438th hymn, commencing—
"Arise, my soul, arise,
Shake off thy guilty fears."

Requests for prayer were then presented, and
Rev. W. G. Browning led in prayer.

Singing, "*I will guide thee with mine eye.*"

Mrs. Palmer said: Let us now hear what the
Lord will say—the Lord our God. While Bro.
Browning was praying, I thought, What a privilege
for us to be able to talk to God—but it is far
more so to have Him talk to us. I know He will
answer every petition. Some arose, when the
invitation was given, expressing a desire for a
clean heart. For their sake, and for our sake, in
order that we may be more established, we must
know that there is no hope except in Christ. A
young Swede, who lives with us, has recently
been converted, and she said, "O, I am so ashamed
that I did not trust Christ before! He says,
'Come unto me,' and I know He is not a liar!"

Mrs. Palmer read a portion of the 10th chapter
of Hebrews. Coming to the verse, "Lo I come
(in the volume of the book it is written of me) to
do thy will, O God"—she said, Jesus is able to
save—praise the Lord! The Bible is founded up-
on this rock, Christ, and only faith can take hold
of Him. It is faith first, then feeling. "But
this man, after he had offered one sacrifice for
sins, for ever sat down at the right hand of God;
from henceforth expecting till his enemies be
made his footstool." He is just waiting for us to
give up all sin, our will and our own effort, and
trust in Him. "This is the covenant that I
will make"—are we ready to enter into the cove-
nant? "I will put my laws into their hearts,
and in their minds will I write them." How
blessed! "And their sins and iniquities will I
remember no more." Our sins are all washed
away, and they can condemn us no more. "Let
us draw near with a true heart, in full assurance
of faith"—not waiting. I want the blessed

Spirit to reveal these precious truths. In the
olden time, when the lamb was killed and laid
upon the altar, it was no longer theirs—the altar
sanctified the gift. So we, when laid upon the
altar, Christ becomes our Sanctifier, and the blood
cleanseth from all sin. How are we accepted?
Simply by yielding ourselves up, and trusting.
O, that beautiful truth—He is waiting till we
make the entire surrender. I was meditating on
the cars upon the passage, "God was in Christ
reconciling the world unto himself." Not God to
us, but the world to God. Shall we refuse to be
reconciled? And I said to Jesus, "Yes, Thy will
shall be my will." What a reconciliation and fel-
lowship! Let us then draw near with a true heart
—just as if we could do it. Satan is not strong
enough to resist God. Then, "let us hold fast
our profession." Over fifty years ago I said, I
will obey God, and reckon myself dead indeed
unto sin and alive unto God, if I do not have
a joyous emotion in forty years, and the Lord
honored my faith—I had joy unspeakable, and
it continues—praise the Lord!

Singing, "*O, precious is the flow,*" etc.

THE WHOLE GOSPEL.

Rev. Geo. Hughes.—The beautiful verses read
by Sister Palmer, it seems to me, really consti-
tute the whole Gospel. The apostle declares that
a perfect sacrifice has been offered by Jesus for
the sins of the whole world. And, in the very
act of making the atonement on the cross, Jesus
cried, "*It is finished!*" Heaven heard the an-
nouncement, and was exultant—the world of
darkness heard it, and was in consternation. Our
salvation is therefore fully provided for and freely
offered. It is ours to accept—to take the gift of
salvation through Jesus Christ, by faith. I am
thankful that I have accepted the heavenly gift
by faith, and it is mine. And this is a *witnessed*
salvation—it is not left in doubt and uncertainty.
In the lesson it is said, "Whereof the Holy Ghost
is a witness unto us." We have therefore the
testimony of the Spirit to our entire sanctifica-
tion as well as to our justification—and that wit-
ness is in my heart, glory to His name!

Singing, "*Nothing but the blood,*" etc.

TAKING HOLD.

A Brother.—I had this *taking hold* illustrated
yesterday by a simple incident. I was passing
along with branches of a tree in my hand. I
came to a group of poor children, and they cried
out, "*Give me that!*" I waved a branch over
their heads, and they took hold, and then let go—
they were afraid. If they had held on, they
would have had it. On going home I thought of
the matter in relation to God's free gift in Christ.

The same sort of hesitancy and fear keeps us out of them. I had but one branch, but God has a branch for every one—but we must take hold, and hold on. Another point—I find that there is an evil prevalent, even among good people, viz. : to speak uncharitably of others in their absence. I have resolved and written in my Bible, never to participate in such conversation.

GOD'S GREAT MERCY.

A Brother.—"God moves in a mysterious way, His wonders to perform." I thank God that I have the privilege of standing here to testify that but a short time ago, a little over two years, God found me in His mercy, and saved me.

TAKE IT BY FAITH.

Bro. Howard.—We must believe—take the promises of God for granted—stop doubting, and believe that the Lord Jesus Christ does save us. I made a hard piece of work by not believing. But when the blessing came, I saw how simple it was, and wondered why I made such long and troublesome work of it. I was looking for Christ to come in some marvelous way—like an avalanche—but it did not come in that way. I searched the Scriptures, and prayed earnestly, and God showed me at times that I was wrong. But there came a time when I dropped the whole thing, and believed God, and such a blessing came as I did not think could be realized in this world. This afternoon I am wonderfully clear—all is the Lord's, and He is mine. I bless the Lord for a salvation that turns a deaf ear to every injurious report—relying only upon God.

THE GREAT SALVATION.

Rev. W. G. Browning.—I often think of the language of the apostle, "Unto me who am less than the least of all saints." The more we think of God, the less we shall think of ourselves. The thing for me is to know that God saves me. Without intending it, it is to be feared that many good people are doing the work of the devil, in circulating evil reports. Satan is "the accuser of the brethren." I do not think any one gets saved until he loses sight of every one else, and looks alone to Jesus. I have been specially profited, to-day, by that injunction in the lesson, "Let us hold fast the profession of our faith without wavering." Many a time I have arisen, in the absence of any particular emotion, just to testify of my faith. There is a verse of a hymn that I would emphasize—

"Thine would I live, Thine would I die."

I prefer to say, "Thine *will* I live—and *now* I set the solemn seal." A brother minister had the

habit of saying, "*Happy or miserable, I am all the Lord's!*" But, if we are all the Lord's, we shall be happy all the time.

WEAK FAITH HINDERS.

Bro. G. L. Weeks.—Like many Christians, weakness of faith at times hinders my full enjoyment. God has tried me greatly of late. And I acknowledge I did cast away my confidence in a measure. Like Bunyan's pilgrim, who was in the "Slough of Despond," I did not stay there long—I had evidence that the Lord loved me. My mind was turned to the passage, "I am the root and offspring of David, the bright and morning star"—and my heart found expression in the following lines :

BRIGHT STAR OF FAITH.

[REV. 22; 16.]

Brightest star, so sweetly shining
O'er our sad, bewildered way,
Pointing to our home in glory,
To a happier, better day—
Through the darkness we behold it,
Naught can dim its cheering ray;
'Tis the Christian's sweetest comfort,
When dark shadows dim his way.

Lured by sin, we often wander
Far from Thee, our Saviour dear;
Then this bright star gently leads us
To Thy side again so near.
When our journey 's dark and dreary,
Gazing upwards thro' the gloom,
We behold, when clouds are breaking,
Heavenly brightness, joyous noon.

By Thy light our home discerning
In yon realms of endless joy,
Where the spirit, never wearied,
Finds a bliss without alloy.
Glorious star, so sweetly shining,
Ever cheer my earthly way,
Till in heaven, where all is brightness,
I shall rest thro' endless day.

Guide me, keep me free from danger;
Bid my anxious fears subside;
When on Jordan's banks I'm standing,
Let thy bright rays be my guide.
Blessed Star, so sweetly shining,
May we all Thy beauties see—
Loving, hoping, trusting ever,
Saviour, we will rest in Thee.

A Sister.—It is some time since I have been here. I love to come to these meetings. I have been called to suffer, but grace has been magnified. Reference has been made to evil reports. I heard Samuel Halstead say, "Sammy Halstead has as much as he can do to take care of Sammy Halstead"—and so it is with myself. I am so glad that I have a religion that I can enjoy at home. I take everything, temporal and spiritual, to the Lord. and I am sure He will bring all out right. When I cannot come to the meeting I am encouraged by reading your testimonies in The Guide.

CHRIST IN ALL.

Bro. See.—I often testify in this meeting, and my testimony is of the Lord. I believe every Christian life is from Christ's indwelling. I have seen a great deal of my utter worthlessness, my inability of myself to do anything. The first years of my ministry I preached after the learning of the schools. But after twelve years, the dear Lord brought me into this company, and I was led to enjoy a salvation beyond anything that could be described, and I preached this full salvation. I believe the Lord saves by His precious blood—through His own Divine vitality—His own life, and I am as happy as I can be. This poor one can lie down on the everlasting promise, and He will bring me to everlasting life. He will get me there—I *know* He will.

A GRACIOUS PROMISE.

Bro. Henry Smith.—I have been thinking while sitting here, how positive the Lord's word is. He says, "Him that cometh unto me I will in no wise cast out." It is not said, "Him that cometh unto me *before he is sixty years old.*" I was over sixty when the Lord said, "Come unto me!" And when I came, He took away all my sins. The Lord does not deal with us like the Government, which retires some of its officers on *half-pay*. No, the Lord does not retire us. If we will only let Him, He will guide us wonderfully, and do great things for us.

Singing, "*Sweetly I am resting.*"

Sister North (wife of Irish Wesleyan minister just arrived).—The precise language of the sister could not be heard, but she testified that for eighteen years she had known the joy of perfect love, and that she continues to walk in the light, and is receiving more and more of the blessedness of those who are fully saved.

THE CLEANSING BLOOD.

A Brother.—I thank God the blood of Jesus Christ His Son cleanseth me from all sin, and it keeps me clean, minute by minute. I expect to meet my blessed Saviour, by and by, and to see Him as He is, just as I look into your faces. All we have to do is to look unto Jesus, and we have His promise, "Lo, I am with you *always*, even unto the end of the world."

JESUS ONLY.

A Sister.—I thank God for what He is doing for me. Years ago He was revealed to me in a wonderful manner. I had been a Christian nineteen years, but He showed me there was more for me

to enjoy. Having heard of these meetings I came, and I thank God for this means of grace. "Jesus only" is my motto. Jesus has become my life. He is my example and guide—I do not look to any one else. But while enjoying this love I am not satisfied unless others are brought to the same enjoyment. There are multitudes who are going to ruin, all around us. My heart goes out for the unsaved, and my prayer is, Lord, use me in winning souls for Thee!

PRAISE FOR TRIALS.

A Brother.—I know what it is to praise the Lord for trials—they show me what a poor, weak creature I am. I know what it is to be a partaker of the Divine nature. I love that passage in the lesson, "The just shall live by faith." I am satisfied that when we comply with the terms it is as easy to believe as to breathe. But we must remember that Jesus said, "How can ye believe that receive honor one of another?" And Paul says, "For if I yet pleased men, I should not be the servant of Christ."

Mrs. Palmer.—Let us now go out "strong in the Lord and in the power of His might." I am quite in sympathy with what the sister said about letting our hearts go out for the unsaved. I cannot see how Christ can be in us without prompting us to this. Let us ask for more of that love that goes out for sinners. We talk of the baptism of the Holy Ghost—and what is this but a baptism of pure love? We must be Christ-like. It seems to me the Church must get up to Bible religion, and to Bible terms. There is a way cast up for the ransomed of the Lord to walk in, and it is called "The way of Holiness." Let us try in every possible way to let our light shine. Let us now unite in our hymn of consecration:

"*Lord, in the strength of grace,*" etc.

After singing, Mrs. Palmer led in prayer, and the benediction was pronounced by Bro. Hughes.

A brother in Michigan writes some time ago: "I send you \$5.00 for the Taylor fund. It is a part of the Lord's money in my hands. I am a poor Methodist preacher, serving one of the poorer charges. But this year I determined that the Lord and myself should have a definite understanding, and so I made a covenant with Him that one-tenth of my income should be given to benevolence, and I believe that God, the Holy Spirit, has ratified that covenant. I have been in a strait sometimes as to how I should keep my part of the contract, and support my family. But by the blessing of God I shall."

OUR SOCIAL MEETING.

THE WORD.—“*One Lord, one faith, one baptism.*”

Ephes. 4 : 5.

THE SONG.—

“*Make us into one spirit drink ;
Baptize into Thy name*”

Praise for Full Salvation.—B. W. Waller, Minneapolis, Minn. : I praise God this afternoon for full salvation. For ten years I felt the need of this blessing ; I realized that I lived beneath my privilege. For five years I earnestly sought deliverance from inbred sin, but failed at the point of acceptance. I was afraid to say, I am fully saved. But at last, a little over two years ago, the light broke in upon me, and I was filled with joy unspeakable and full of glory. I could not love and praise enough. Ever since Jesus has kept me, and although trials and temptations come, I feel that I am anchored within the veil. Praise His holy name !

I am Christ's.—Mrs. N. Fleming, Reaboro, Can. I thank my Heavenly Father that I know something, by blessed experience, of the doctrine that The Guide teaches. It is now twelve years since I received a very clear evidence of the blessing of holiness, by faith in God's Word. And I am also thankful that my faith has not failed until the present time—God's grace has been sufficient. My all is on the altar—I love God with all my heart. I know something too of the meaning of loving my neighbor as myself. I am living for Christ and heaven. All things are mine—I am Christ's, and Christ is God's.

Happy in Love.—Mrs E. Calkins, Sweet Home, Oregon : I am happy in the love of God to-day. Jesus keeps me all the way. I am poor in this world's goods, but rich in that inheritance which fadeth not away. Satan has tempted me that I could not live a truly devoted life, but I say, “Get thee behind me, Satan !” Jesus has said, He would give me grace—and I believe His word. Nearly forty years ago, God forgave my sins. I have believed it was the Christian's privilege to live a holy life, but my faith was too weak to lay all on the altar, until last fall, when in a holiness meeting a servant of God asked me if I enjoyed holiness. I said, “No.” He asked, “Do you believe in it ?” I replied, “Yes.” He said, “All that is lacking is faith, and now is the time.” Before he left off talking to me, I said, “Glory be to God, who giveth us the victory !” And now there is not a cloud to darken my skies, or hide for a moment my Saviour from my eyes.

Honoring Christ.—Jane Hervey, Madison, Ohio. Let me give my testimony to the honor of my Heavenly Father. My conversion was a glorious

one. It came upon me like a bright light, not of the sun, but of the glory of God. The Holy Ghost came upon me, and I praised the Lord with a tongue of fire. He put the seal upon me, and claimed me as His own. At this moment I am happy in my adorable Redeemer. He is my “righteousness, sanctification, and redemption.” Praise His holy name !

Early Saved.—Hattie Leedom, Haverhill, Kans. When about eighteen, I wanted to be a Christian. I attended a protracted meeting and went many times to the altar, but at the close I was no nearer than when I began. But I longed to become a Christian, and so I united with the Church. I cannot tell the time when I did not love to be with God's people. I always went to prayer and class-meeting from childhood, and loved the testimonies of God's children. Satan tried to make me believe that was enough to save me, and he kept me blinded a long time. It makes me shudder when I think that for twenty-six years I was thus blinded. At last I came to where I was the most miserable being living, it seemed to me. O, the burden of sin almost weighed me down ! But Jesus came to my rescue, and rolled the burden of sin away, and to-day I know that I am His child, washed and cleansed by His precious blood. The joy and peace which I have in my heart cannot be expressed in words.

A Minister's Testimony.—V. C. Evers, Sumner, Ill. : I am a member of the Southern Illinois Conference, and have been over fifteen years in the ministry. For over three years souls have not only been blessed with forgiveness, in my charge, but also with cleansing. My greatest danger has been my recreancy in confessing to the world what the Lord has done for me, and what I most solemnly promised I would publish. Owing to Him and the many frank and faithful servants of His who have not been ashamed to write on this subject, what less can I do than offer to the world my grateful testimony ?

Happy all Day.—Mrs. Sarah B. Willey, Eau Claire, Wis. : I am happy in Jesus all the day long. He is my joy and my song. The desire of my heart is, “Nearer, my God, to Thee.” My heart is thrilled when I think of my heavenly home, so bright and glorious, that my dear Master has gone to prepare for me. I am saved by the blood of the Lamb. I have had a year of trial and triumph—of discipline and Divine support. My Heavenly Father has been with me to bless and comfort me. I can say, “O for a thousand tongues to sing, my great Redeemer's praise !” While I live I shall try to do the will of my Heavenly Father, His grace helping me. I know He will help me, therefore will I trust Him.

EDITOR'S STUDY

MOTTO: PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

BIBLE BRIEFS—FROM THE PSALMS.

—“THE LORD IS MY STRENGTH AND SONG, AND IS BECOME MY SALVATION.”—*Psa.* 118 : 14. This saying of the Psalmist is worthy of close analysis and study. Our salvation is a *Divine personality*. If we rightly conceive of the matter, the “*it*” is lost in the “*Him*.” Indeed, the “*Him*” includes all the “*its*”—the whole embraces all the parts. Hence, “The Lord is my *strength*”—for every occasion when strength is required—“my *song*,” awakening the highest joy and rapture in my being—“my *salvation*.” That comprehends all, for time and eternity—the Lord my salvation!

CONSIDER!

AMONG the great utterances of the Apostle Paul in his letter to the Hebrews, is the following:

“Consider the Apostle and High-priest of our profession, Christ Jesus.”—*Heb.* 3 : 1.

This call is addressed to “holy brethren, partakers of the heavenly calling”—those who have been brought into precious and vital relations with Jesus Christ. To all such He is the Alpha and the Omega of their study, as well as of their affections. He is the great center of attraction to saints on earth, and to the glorified in heaven.

Jesus is the “Apostle” as well as the High-priest of our profession—our Christian profession,—in which we stand forth before the world as His witnesses. And we are to be faithful witnesses, not shrinking or being abashed, however men may oppose, or seek to overthrow us with their specious objections. Jesus is our “Apostle,” sent of God to publish the great truths of the kingdom of God—mighty, glorious, world-reaching truths.

But He is also “the High-priest of our profession.” In this important relation He furnishes us with the highest encouragement to maintain our profession. Hence the apostle says, “Seeing therefore that we have a great High-priest that is

passed into the heavens, Jesus the Son of God, let us hold fast our profession.” Now there are several points in connection with this priesthood of Christ which should be carefully considered—

1. *His inherent dignity.* He is styled “a great High-priest.” He has an inherent excellence and dignity. He is the Son of God—the beloved of the Father. “It hath pleased the Father that in Him should all fulness dwell.” And it is further declared, “In him dwelt all the fulness of the Godhead bodily.” In Him is love, wisdom, and power in pre-eminent, yea, infinite degree.

2. *His influential position.* He has passed into the heavens—into the glory which He had with the Father before the foundation of the world. He is where the Father can see and hear Him. And the Father’s ear is open to the softest whisper of His once incarnate and glorified Son.

3. *His deep sympathy with our humanity.* The apostle, in the fourth chapter of this epistle says, “For we have not a high-priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin.” He took not on Him the nature of angels, but the seed of Abraham. Thus He has become closely allied to us—He is our “Elder Brother.” There is not a sorrow or trial of any sort to which we are called that does not strike a sympathetic chord in His great heart of love. In this nature He stands in the high and holy place, at the right hand of the majesty on high.

4. *The power of His mediatorial arguments.* “Gethsemane” and “Calvary” are the cogent arguments of our High-priest, in the court of Heaven. The bloody conflict in the garden, and the awful crucifixion of the cross, fill the mouth of our adorable Intercessor on high with unanswerable arguments. The celestial magazines—yea, verily, all the wealth of the Father’s kingdom—is at His command. The Father bids His Son ask what He will, and it shall be done unto Him. He hath “trodden the wine-press alone,” and “drank of the wine of the fierceness of the Almighty.” So He stands at His Father’s right hand, clothed with power. Our cause in His hands is safe—we shall be more than conquerors—in life and death. Take comfort, then, ye beloved of the Lord, from these important truths.

JESUS does not say, "Lo! I *will* be with you"—but, "Lo! I *am* with you" !—*Bishop Simpson.*

A CAMP-MEETING TOUR.

THE Associate Editor of *The Guide* opened his Camp-meeting work on Sabbath, July 24th, at Ocean City, N. J. After copious rains had descended on Saturday, and during the night, God was pleased to fold up the clouds at the opening of the holy day, and give us a favorable time for worship. A lovefeast was held at 9 A. M., under the direction of Bro. S. Townsend, and some very precious testimonies were given. At the hour of public service a respectable congregation assembled, and we enjoyed the privilege of preaching on the Pentecostal Enduement. In the afternoon, Bro. I. Lawrence, of Camden, preached an excellent sermon on "the fall of Peter," and in the evening Bro. McLaughlin, of Philadelphia, gave an earnest message on "Christ, a Saviour to the uttermost." In the afternoon and evening we had profitable altar services after preaching. We trust the seed sown on that Sabbath will bring forth fruit.

We had to leave on Monday morning, and so could not observe the progress of the work. Ocean City, in its natural position, has many advantages. Many improvements have been made, and "there remaineth very much land yet to be possessed." We were very pleasantly accommodated during our brief sojourn, at "The Aldine," a quiet house, under the excellent management of Miss Heisler.

AT DOUGLAS.

We have once more been privileged to visit this famed encampment, Douglas, Mass., on the ground of Deacon Geo. M. Morse. We arrived on Friday morning, July 29th, the Camp-meeting having been opened the night previous, with an appropriate sermon by Dr. Dougan Clark, on the Baptism of the Holy Ghost. Friday morning, Bro. Ballentine gave us a stirring sermon on "the Word of God not bound." In the afternoon, Dr. Clark brought us another glorious message on being "Sanctified wholly." The power of the Lord was present. In the evening it was our lot to speak for the Master, and we enjoyed Gospel

liberty. On Saturday, Bro. McDonald visited the ground and dropped upon our hearts a precious sermon on "The Rest of Faith." Bro. Wilson, of Baltimore, followed in the afternoon with a good discourse on "Delight in God's will." In the evening, Bro. L. N. Brown preached earnestly and pointedly on "Christ knocking at the door."

On the Sabbath, there was a spirited lovefeast at 8.30 A. M., led by Bro. Morse. Among the witnesses was a sister who is a cripple, who gave her testimony as she lay upon her carriage-couch—and it was said she has thus been the prisoner of the Lord for *fifty-one* years. She belongs to the *Bella Cooke* order. She said:

"I was born in Eastford, Conn., and was converted in early life. After that I was deeply convicted of inbred sin, and my need of a clean heart. I saw my heart as black as a coal, with all the roots of bitterness therein, roots of all manner of sins. Then I saw the fire of the Holy Ghost come down upon my heart like a sin-consuming flame. Then I could see my heart made whiter than snow. This perfect love has sustained my soul under the deepest trials through which I have been called to pass. I am the Lord's—body, soul, and spirit.

This dear sister is left to the support of charity, without father, mother, brother or sister.

Bros. E. M. Levy, Dr. Dougan Clark, and Bro. Irvine were the preachers of the day. God was with them, giving point and energy to the truth. May eternity show large fruit as the result. On Monday morning, Dr. Clark again opened to us the Scriptures, his subject being "Faith, the substance of things hoped for." In the afternoon we had a parting word with the people on being "filled with all the fulness of God," and it was a good hour. We had to take the boat in the evening for New York, and no doubt Bro. Gorham, the preacher appointed for the evening, was at work in the demonstration of the Spirit.

The Camp-meeting this year was in charge of Bros. Levy and Gill. Bro. Gill led the people in holy song, having around him a choice band of singers. The altar-work was well-sustained, and souls were saved, daily.

Douglas is a ground greatly favored of the Lord. Of many hundreds, and perhaps thousands, it may be said, "This and that man was born in her." God has honored it, we believe, on account of its intense spirituality—undenominational tone—and freedom from all speculative tendencies. May it so continue!

JAMESPORT, L. I.

On Wednesday, August 3d, we took train for Jamesport, L. I., to attend the meeting in charge of Bro. I. Simmons, Presiding Elder. In the evening we heard an impressive illustrative sermon by Bro. S. A. Sands, on "The Christian Altar." At the close a good altar-service was held, and souls were seeking to get the required offering on The Altar, Christ. On Thursday morning, it was our privilege to dispense the Word of life, the theme being "Perfect Love and its peculiar manifestations." God was graciously with us, and when the invitation was given quite a number came forward to seek the heavenly gift. After dinner we listened to an excellent Bible Reading by Mrs. J. H. Knowles, after which we took the train for New York. We trust that the results of this meeting will be seen far and wide.

THE ANNIVERSARY ENCAMPMENT.

We left New York on Thursday night at nine o'clock for Philadelphia, to attend the Meeting of the National Association at Pitman Grove. We had a short night in the city, and was on the train at 6.20 A. M. on Friday morning, en route for the holy convocation. Arriving in time for breakfast, we were soon in the midst of familiar faces, and received hearty greetings from former associates.

Friday had been set apart for anniversary exercises, commemorative of *twenty years* of work for the Master—memorable years indeed! At 8½ A. M., a lovefeast was held, and precious testimonies were given. At 10 o'clock, Bro. J. E. Searles preached an historic sermon. The reminiscences of the years that have passed away were full of interest, and elicited joyous responses. The afternoon was given to addresses. Bro. W. B. Osborn, the originator of the movement; Bro. McDonald, now President of the Association; and the writer who, by reason of his former connection with the Association, had been courteously invited to say a word on the occasion. He enjoyed the privilege greatly, and the revival of old-time memories stirred his heart to its depths.

In the evening, addresses were made by Bro. A. McLean and others, but being exceedingly weary, we could not be present, much to our regret.

Especially did remembrances of the heroic spirit and the mighty words of the illustrious leader of this movement, JOHN S. INSKIP, touch tender chords. In the latter part of his life he was full of love toward us, and used to draw us toward him, near his heart, and say with peculiar emphasis: "George, George—the Old Guard—nothing like the Old Guard—you have been right, George!" And more than this—words, however, which we will not now publish. These utterances were full of *significance*, under the circumstances. And, he "being dead, yet speaketh"! We cherish his name and work in our heart. And although not now a member of the Association, we love its members, watch with profound interest its movements, and from the heart say, *God give them greater triumphs!*

On Saturday morning, Bro. Pepper, our cotemporary of *The Christian Standard*, gave us a precious sermon from the text, "When I am weak, then am I strong." In the afternoon, Bro. W. R. Jones followed with a stirring sermon on the Doxology of the Apostle at the close of his wonderful prayer for the Ephesians. At night it fell to our lot to give a message on Gospel fulness—of this we may not speak, only to say God was with us.

Sabbath was a high day. A spirited lovefeast at 8.30 A. M., was led by Bro. J. B. Foote. Following this were three glorious Gospel sermons—at 10 by Bro. McDonald, on "The Blessedness of Heart-purity"—at 2.30 P. M. by Bro. Wm. Reddy, on "Our Glorious Calling"—at 7.30 P. M. by Bro. W. R. Jones, on "God's Method of purifying the heart." Bro. Watson was to have preached at this service, but on account of physical prostration was not able. We trust it is only temporary. May God give him new vigor!

Bro. W. C. Stockton headed the skirmish line out near the Depot, sustained by some valiant soldiers; and souls were saved there. The altar-services in the auditorium, and the social meetings, were well sustained, and the saving work moved grandly, quite after the fashion of other days. We had to leave on Monday morning, but the reports of the closing days will without doubt have the ring of conquest in them. There is a great field to be cultivated—let us be up and doing.

"If a man will make his nest below, God will put a thorn in it—and if that will not do, He will set it on fire."—*John Newton.*

USES OF SICKNESS.

RUTHERFORD says "Sure am I it is better to be sick, providing Christ comes to the bedside and draws the curtains, and says, 'Courage! I am thy salvation!' than to be lusty and strong, and never be visited by Christ"

Jesus our great High Priest makes frequent visits to the bedside of His suffering saints, and gives them tender and loving words. Nay, more; it is written, "The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in sickness." Some tell us there ought to be no sickness of the saints—that if there is they fail to grasp the full benefits of the atonement. We have not so read the Scriptures. Many of the purest saints that have ever lived have been sick, and they have enjoyed the loving ministries of their dear Lord. There are remarkable answers to prayer in the instantaneous healing of the sick—and always have been. In these cases He magnifies His power to save. But in other cases He does not raise them up, but magnifies thereby His sustaining grace.

"Nothing but a living, sensible communion with God can displace heaviness from the heart, and shed happiness over the life."

BE SURE TO TRUST.

MACDUFF says: "Trust Him (the Lord). Do not try to penetrate the cloud which He brings over you and to look through it. Rather keep your eye fixed steadily on the bow that is on the cloud. The mystery is God's—the promise is yours."

There is much time wasted by Christians in attempting to explain the inexplicable. There are mysteries all around us which no human mind can solve. The providential dealings of the Lord with us, are often very full of mystery. In this realm of the Divine administration, "clouds and darkness are round about Him"—but we may be assured "righteousness and judgment are the habitation of His throne." So, where we cannot trace we can trust. The foundations for our faith are strong—we may plant both our feet thereupon and rejoice.

"Those who think they have only a very small talent are often most tempted not to trade with it for their Lord"—*Havergal*

THE UNRULY TONGUE.

It will be noticed in our report of the Tuesday Meeting, this month, that a brother said that he had written a resolution on the fly-leaf of his Bible that he would never listen to, or be a participant in, conversation in which remarks were being made prejudicial to an absent person.

This is certainly a wise resolution. "Love worketh no ill to his neighbor"—neither as respects person, family, reputation, or estate. Tale-bearing is a great evil. Some people are very busy in this respect. They spend many hours in the spreading of evil reports. They set neighborhoods on fire by their untamed tongues. They are ready on the instant, without stopping to investigate, to seize upon the words of some idle tattler, and pass them around from one to another. No one who enjoys perfect love can consistently indulge in evil surmisings, or evil-speaking. Perfect love will surely tame an unruly tongue. If, therefore, any one professes perfect love, and does not give proof of such a tamed tongue, he is deceived, and needs another plunge into the all-cleansing fountain.

"How much better is the love that is ready to die than the zeal that is ready to kill!"

NOT THAT!

A CERTAIN writer says "Shall I come to His table (the Lord's) and take the sacramental bread, and say, 'It is His body, broken for me,' and then proceed to say, 'But as for Him, the crumbs which fall from my table—the odd shillings that can be spared, the things that are left after my own needs, present or future, have been met—these, these shall be payment for Gethsemane, and requital for the cross?' The question is not, What will be easy? but it is What are we bound to do, by honor, and duty, and love?"

If we want an answer to this question, it is given by the poet—

"Love so amazing, so Divine,
Demands my soul, my life, my all!"

Not simply what can be spared, after my own needs have been bountifully supplied—O, no! not that! That were a present far too small. Nothing short of a total surrender, a whole burnt-offering—all we have and are—will be a suitable response to the claims of the infinite love of Jesus.

BIBLE PUT-ONS.

"PUT ON, THEREFORE, AS THE ELECT OF GOD, HOLY AND BELOVED, BOWELS OF MERCIES."—Col. 3 : 12.

How precious are Christian relations—"elect of God"—"holy and beloved." And how plain the duty of such. Put on "*bowels of mercies*." This denotes a very tender, sympathetic disposition, not only toward our friends whom we love, but toward all men—even those who may spitefully use us—and so be like our blessed Christ.

OUR INQUIRY ROOM.

We again invite our friends to meet us for the study of God's Word, that we may be made wise unto salvation.

GENERAL TOPIC—*The Epistle to the Hebrews.*

"*Not laying again the foundation of repentance from dead works, and of faith toward God.*"

—Heb. 6 : 1.

This forcible language of the apostle presents us with the sorrowful life of many who are professors of our holy Christianity. Instead of pressing on to the goal, the mark of the prize of their high calling in Christ—*perfection in love*—they are full of instability, and by many acts of transgression they do lay a foundation, continually, for repentance and dead works. In doing so they suffer great loss, and the cause of Christ suffers great loss.

Canon Wilberforce, who recently visited this country, in one of his public addresses, said—"The greatest need of Christianity at the present time is, "*Christians!*" And this is true. Not Christian professors, simply—but *Christians*. Those who stand upright, with a bright countenance, stalwart, well-rounded, consistent *Christians*. But, if this demand of the times is to be met, there must be an end of the vacillation indicated in the language before us.

In all other departments of human life, progress is the law. The aim is to achieve new triumphs, or to enlarge the possessions. Much more should this law govern the Christian life. The incentives to advancement are many and great. Let us, therefore, "press toward the mark for the prize of the high calling of God in Christ Jesus." In so doing we shall approve ourselves unto God, be lights in the world, and contribute, steadily, to the extension of Christ's kingdom.

INQUIRIES BY LETTER ANSWERED

NOTE.—We do not answer *all* questions sent to us, so correspondents must not be disappointed. We select those which we think will be for edification.

1. A sister desires to know how to offer *acceptable prayer*.

Ans.—New Testament teaching is very explicit. The case of the Publican praying in the temple is instructive, showing that there must be a lowly and contrite heart in coming to God. Then this passage is important: "If I regard iniquity in my heart the Lord will not hear me"—that is, if we are cherishing in the heart anything offensive to God. Above all, we must come in faith in the name of Jesus. Hence the promise: "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."—(John 14 : 13.)

2. A sister in Canada inquires: Can a person engage in fashionable dressmaking for a livelihood and be a wholly sanctified Christian?

Ans.—Paul, in writing to the Ephesians, writes (chap. 5 : 11): "And have no fellowship with the unfruitful works of darkness, but rather reprove them." Now the question in this connection is, whether following the worldly fashions of the times is to be classed with "the unfruitful works of darkness"? We think it is. The reign of fashion is terrible in these times—and multitudes of Christian professors join hands with the world here, and love to have it so. There is a call for the wholly sanctified to be "*a peculiar people*"—and to be *reprovers* of "the unfruitful works of darkness." From the way our sister writes, it would seem as if the Holy Spirit was making this a *test question* with her. If so, she must respond to His call, if she would have a good conscience and walk in the light. We counsel her therefore to examine the Scriptures carefully, pray for the Holy Spirit's illumination, and when the way of duty is made plain, to walk therein, at whatever cost.

BOOKS AND TRACTS.—We are entering upon the fall season. We counsel our friends to be diligent in circulating Books and Tracts on Holiness. Send for our Catalogue. Note the advertisement of *New Tracts* on the third page of the cover. Consecrate your personal means as far as possible—then engage in canvassing, and get others to purchase books that will do them good.

HELPS TO CHRISTIAN DEVOTION.

BIBLE BRIEFS.—THE LORD'S SERMON

"BLESSED ARE THE POOR IN SPIRIT, FOR THEIRS IS THE KINGDOM OF HEAVEN."—*Matt. 5:3.*

The beginning of Christ's religion is in the dust of humility. The pride of man must be humbled. The soul must lie prostrate before the Lord, if we would have the honor that cometh from above. Hence it is written, "To this man will I look, even to him that is of a contrite spirit, and trembleth at my word." All such are "blessed," and to them belongs the kingdom of heaven, and all its riches of grace and glory by Jesus Christ.

I.—CLOSET STUDIES

NOTE.—Read the portion for the day each morning, early—commit the passages to memory—meditate upon them throughout the day.

DAILY BIBLE CALENDAR—SEPTEMBER

1. Eccl. 12; 1. Prov. 8; 17. Psa. 8, 2.
2. 1 Chron. 16; 8. Amos 5, 6. Psa. 16; 11.
3. 1 Tim. 2; 8. Jer. 29; 12, 13. Psa. 86; 5.
4. Jer. 7; 23. Prov. 2; 7. Psa. 57, 2.
5. Mark 11; 24. John 16; 24. Psa. 86, 15.
6. Eph. 4; 28. Acts 20; 35. Psa. 25; 7.
7. 2 Pet. 1; 10. 2 Pet. 1; 11. Psa. 65, 4.
8. Psa. 97; 12. Psa. 103; 17. Psa. 118, 14.
9. Heb. 3; 1. Matt. 11; 6. Psa. 104, 34.
10. Zech. 1; 4. Hosea 13; 9. Luke 15; 21.
11. Mark 8; 34. Mark 8; 35. Psa. 140, 6.
12. 1 Thess. 5; 14. Exod. 34; 6, 7. Psa. 119; 12.
13. 2 Pet. 3; 18. Hosea 14; 7. Psa. 119, 40.
14. Acts 8; 22. 2 Pet. 3; 9. Jonah 2; 4.
15. Lev. 10; 3. Psa. 72; 6. Phil. 1, 9.
16. Acts 11; 23. Rev. 3; 5. Psa. 91; 18.
17. Zech. 8; 16. Deut. 32; 4. Psa. 119; 128.
18. Prov. 4; 23. Psa. 34; 15. Psa. 94, 22.
19. Jer. 31; 6. Jer. 31; 12. Psa. 51; 18, 19.
20. Luke 12; 40. John 15; 14. Psa. 123; 2, 3.
21. Luke 12; 32. John 14; 2. Psa. 81; 9.
22. Ezek. 20; 19, 20. Psa. 19; 11. Psa. 138, 2.
23. John 6; 53. John 6; 35. John 6, 34.
24. Heb. 10; 23. Zeph. 3; 17. Psa. 119; 88.
25. Luke 12; 5. Jer. 32; 40. Psa. 85, 7.
26. John 1; 36. Rev. 7; 14, 15. Matt. 8; 2.
27. Isa. 35; 4. Psa. 128; 1. Psa. 30; 11.
28. Heb. 13; 9. Psa. 32; 8. Psa. 3, 3.
29. 1 Cor. 16; 13. John 8; 31, 32. Psa. 25; 1.
30. Psa. 2; 12. Psa. 2; 12. Micah 7; 7.

STUDIES IN ST. JOHN.

SIXTH CHAPTER.—*Jesus Walking on the Sea.* (John 6:15-21.) There was a disposition, in view of the mighty works of Jesus, to make Him a king. Hence, He sought retirement. His disciples went down unto the sea, but their Master was not with them. Darkness overtook them, but He came not unto them. 1. At length He was seen walking on the sea. 2. He gave them a cheering salutation (see v. 20). 3. They willingly received Him (v. 21).

Application.—1. Whenever Christ's presence is not distinctly apprehended by His disciples, it is a cause of disquiet. 2. Jesus knows the opportune time to reveal Himself. He is never absent, but His presence is not always clearly apprehended. 3. Such revelations give the greatest conceivable joy—they show that the blessed Master is not unmindful of our trials and perils.

II.—CLOSET PRAYER.

MOTTO FOR THE MONTH.—"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof."—*Rom. 6:12.*

GENERAL REQUEST.—*That Israel, unto whom blindness hath happened, may speedily recognize Christ as the true Messiah.*

WRITTEN REQUESTS

Canada, For a minister to be filled with the Spirit, and for a revival on the circuit. For a wicked young man to be saved and return home. Dakota, M—, for a sister to be filled with the Spirit; for two sons and son-in-law to be converted, and four daughters sanctified. Iowa, C—, for a sister to be sanctified. C—C—, two sons to be converted. Kansas, C—, for a husband to be reclaimed, and a sister converted. L—, for a son, two daughters and a boy to be saved. Maryland, H—, for a backslidden brother to be restored. Massachusetts, W—, for the salvation of a husband, and a wife to have grace in peculiar trials; for conversion of daughter, husband and children. P—, For an afflicted family. Michigan, For the salvation of children. Minnesota, M—, for one seeking holiness. For two brothers and three Sabbath-school scholars to be converted. Missouri, J—, For the sanctification of a husband and wife. Pennsylvania, For an aged sister to be sanctified, and children saved. Tennessee, D—, For a brother to be sanctified.

"He is a good wagoner that can turn in a little room. To live well in abundance, is the praise of the estate, not of the person. I will study how to give a good account of my little, rather than how to make it more."—*Bishop Hall.*

III.—CLOSET HYMN:

FATHER, I dare believe
Thee merciful and true:
Thou wilt my guilty soul forgive,
My fallen soul renew.

Come, then, for Jesus' sake,
And bid my heart be clean,
An end of all my troubles make,
An end of all my sin.

I cannot wash my heart,
But by believing Thee,
And waiting for Thy blood to impart
The spotless purity.

While at Thy cross I lie,
Jesus, the grace bestow,
Now Thy all-cleansing blood apply,
And I am white as snow.

IV.—WORK FOR JESUS.

4. Procure a good book to lend around.
2. Write a Christian letter to some unsaved friend.
3. Try to rescue one who is just commencing to backslide.
6. Speak a word of encouragement to some young convert.
5. Try to get some neglecter to accompany you to God's house.
1. Are there orphan children within your reach? Help them in some way.

"It is a poor relief from sorrow to fly to the distractions of the world; as well might a lost and wearied bird, suspended over the abyss of the tempestuous ocean, seek a resting place on its topmost wave, as the child of sorrow seek a place of repose amid the bustling cares and intoxicating pleasures of earth and time."—*Dr. Spring.*

OUR STUDY JOTTINGS.

AUTUMN WORK.—We are entering upon a new season of the year, autumn. It is a good time for earnest work in scattering holy literature. Our friends have had their summer relaxation—now let the return home be the signal for renewed activity in this department. The great adversary of souls was never so busy in scattering tares—shall we be indifferent to the necessity of sowing wheat in the inviting fields? We hope not. Push the circulation of *The Guide*—get every subscriber you can, and report the names promptly. Our friends should see that those who have been converted or sanctified at the Camp-meetings are furnished with it. *Be active!*

—**MONEY!** We have not said much about money in our columns—perhaps not enough. There are some of our subscribers who are in arrears. They will greatly oblige us by remitting what is due. If not convenient to pay all, a remittance in part will be helpful.

THINGS TO CONSIDER—

—1. *The Life of Mrs. Mary D. James*, by her Son, would be a beautiful ornament to your parlor table—but its perusal by every member of your household would do every one great good. Only \$1.00.

—2. We advise every one who can possibly spare seventy-five cents, to have a copy of the *Bible Holiness Wall Roll* to hang up in their room. It is beautiful, and very edifying.

—3. Now is the time to order our new book, "*Grace Magnified*," by Rev. W. G. Browning. It touches on many themes, and is very interesting. Embellished with a handsome portrait. Price, \$1.25.

—4. *Bella Cooke* is still confined to her couch of suffering, but rejoicing in the Lord. If you knew how precious the volume is, "*Rifted Clouds*," her life story, you would make a special effort to get it. Price, \$1.25.

—5. How much you are missing by not having "*The Beloved Physician*" in your home—the life of our late Dr. W. C. Palmer. Embellished with a fine portrait of the doctor. Many appreciate the opportunity, and are ordering it—follow their example. Price, only \$1.00.

—6. Have you heard of "*Fragrant Memories*"? It is a beautiful volume, with a sketch of the rise and progress of the "TUESDAY MEETING," the Semi-Centennial Anniversary, etc. Three portraits. Price, only 50 cents.

—7. *Rev. James Caughey*, whom God has so greatly honored in time past, still lingers here, in retirement. Who has ever read his works without being edified? We have a new edition of "*Earnest Christianity*," one of his best. Price, \$1.00. Order it soon.

—Secure a copy of "*Helps to Every-Day Holiness*," a beautiful pocket companion, by Rev. A. C. Rose. New Edition. Price, 35 cents.

—Organize *Young People's Methodist Alliances*, on the line of true holiness. Send for documents to Miss Lodilla Ambrose, Evanston, Ill. This is work for the times, to save the young people. Our business is, not to furnish amusements for them in the Church, but to set them to holy work for Christ. Awake, AWAKE!

—A collection was taken at the National Camp-meeting at Pitman Grove, N. J., to aid in sending Bro. Harden, of the Genesee Conference, and his family, to Africa, to engage in Bishop Taylor's missionary work.

—**THE PEOPLE SEE IT!** The people everywhere see that Bishop Taylor means business in the *Dark Continent*. They are learning more and more that he is not trying experiments, but laying the foundations, strongly, upon which to build up a line of missions that will tell mightily aid the extension of Christ's kingdom in the earth. Hence, they are willing to put their money into this practical sort of work. More recruits are called for this fall, strong reinforcements, and thousands of dollars are needed, at once, to pay their passage. Who will help? Send one dollar if you can do no more, but if able to give fifty, or a hundred, or a thousand, give it—not grudgingly, but joyously, as unto the Lord. Then will the blessing of "*those who are ready to perish*," come upon you and your households. Let us have the thousands, quickly!

—We have received a printed copy of the sketch of the life of our former Missionary Secretary, Dr. Durbin, by Bro J A Roche, with a handsome portrait. It will repay perusal.

—Sister L. A. Mains is conducting the *Michigan Holiness School*, as a training school. She says: "The Lord has, in answer to prayer, put into the institution, the past year, \$2,500 and, with an almost empty treasury we can look up to God to-day and say, Not a cent has, knowingly, been wasted." The promise for students this year is hopeful. This School trains its students to walk in the narrow way—no fashion or foolishness. Communicate with the principal, Lura A. Mains, Dutton, Mich.

HARVEST GLEANINGS.

"The Field is the world."

AT HOME.—The Summer Work.

OCEAN GROVE.—Since July 1st, the morning meeting in the Tabernacle, for the promotion of Holiness, led by Mrs. Palmer and Bro. J. H. Thornley, has been kept up steadily. The meetings have been growing in interest all the time, and precious souls have been entering into the rest of faith. We heard of a dear Congregational minister who attended recently, and who was much impressed by the truth which he heard. He expressed regret that his mind had not been drawn to this subject earlier in his ministerial life. Christians associated with different branches of the Church go to these morning gatherings, and are greatly helped in their spiritual life.

MOUNTAIN LAKE PARK.—The Camp-meeting opened at this place July 7th, and continued ten days. It was in charge of Bros. D. B. Updegraff and Dougan Clark (Friends), and John Thompson, of Philadelphia. Workers came from all parts of the country. The services are conducted differently from other Camp-meetings. There is no preaching at set hours each day, but those in charge wait on God, and are governed by the indications of His providence. Hence, the spirit of freedom is enjoyed, and the exercises are not of a set order, but flexible, and eminently spiritual. The Spirit, we learn, was poured out at this meeting, gloriously, and many sought and found the fulness of life and salvation as revealed in the Gospel.

OLD ORCHARD CONVENTION for Christian truth, life and work, under the leadership of Rev. A. B. Simpson, of New York, has been largely attended, and it is thought was full of spiritual results. Bro. G. D. Watson preached several sermons. Bro. John E. Cookman, and others, participated. All the services were followed by altar-services, marked by the peculiarities of the old-fashioned Methodist Camp-meeting.

THE WORK IN TEXAS.—Bro. J. H. Collins, in "*The Way of Life*," writes: "Bro. Smith and myself have been holding meetings in Texas for the past two and a half months. The Lord has been gracious unto us, and hundreds have been converted, and a few sanctified. We now return to Mississippi to hold a line of Camp-meetings that have been arranged for us there.

LOVELAND, OHIO.—Purity of heart and life were the object of every sermon, and the effect of the preaching was strikingly manifest, especially on Saturday evening, when the altar of the tabernacle was crowded with those seeking the blessing of sanctification.

ABROAD—

LIBERIA.—*Tidings from Sister Amanda Smith.* We received a letter recently from our sister, giving some interesting particulars. She writes:

"The Guide has been a source of blessing to my own soul, as well as to the souls of scores of others. Many who are personal friends have been enlightened and built up in faith and holiness through the reading of this dear book. Very many back numbers have been sent, and I have distributed them in all directions.

"Among the people of Cape Palmas, a number came into the definite experience of holiness last year, and some are being established therein. We started a Holiness meeting, which is held every Wednesday afternoon at three o'clock. I have often taken our lesson from *The Guide*, and as I have read the testimonies it has pleased the Lord to confirm the faith of many.

"Last year was one full of trials of various kinds, but it was the best year of victory I ever had—glory to the Lamb! I had known much of the saving and keeping power of God, but I realized it more last year than ever before, and still there is more to follow. I am His, and He is mine, forever and ever, Amen!

"Last year I was not able to do hard work, and was obliged to go for a little change, but the Lord set before me an open door, which I entered. I had prayed that the Lord would strengthen me, so that I might be able to stay in Liberia, until Bishop Taylor should start his self-supporting schools among the native tribes. The Lord has wonderfully answered prayer. I was present at the opening of sixteen stations. Pray that God may send forth men and women to fill these stations.

"I was so glad to see Bros. Critchlow and Matthews. I had prayed for them, but did not know that I should ever see them. I hope when Bro. Matthews is through with his work on the Steamer, the Lord will send him to Liberia. I think that he is just the man for a station there. May Christians everywhere pray for them. How they will need the sympathy and prayers of the Church.

"As I sat in council in one of the native towns, after they had heard from Bishop Taylor concerning his designs, one of the chiefs made an eloquent speech, which was interpreted. He said, 'We are glad you have come. We have been praying for some one to come and teach us. We believe God has sent you, and we are glad.' These poor people have longed for the gospel—they have not rejected it, for no one carried it to them. There never was a time when Ethiopia was stretching out her hands to God as much as now.

"The Bishop preached on the steamer. After the sermon he asked those to lift their hands who would like to know the Lord Jesus, and in a moment every hand went up. It was an affecting scene. I turned and looked at the Bishop, and saw the great tears standing in his eyes; and in soft and broken tones he whispered, 'Ethiopia is stretching out her hands unto God!'

"Dear friends, continue to pray for me. I will bless the Lord at all times, His praise shall continually be in my mouth. My address is Cape Palmas, Liberia, care of Mr. J. S. Pratt."

AFRICA.—Rev. E. A. Shoreland, Bishop Taylor's representative at Kimpoka, writes:

"Much of our time has been spent in manual labor up to the present, consequently our opportunities for acquiring the language have not been extensive; but the building of houses, clearing of ground, and many unexpected difficulties encountered by pioneer parties, having been in a measure overcome, will give us more time for study and improvement. Still, the end is not yet."

GUIDE HYMNAL

No. 135. TRUSTING IN MY SAVIOUR.

E. E. HEWITT.

JNO. R. SWENEY.

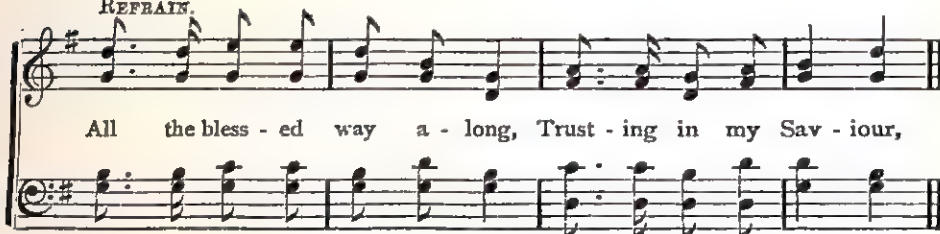


1. Com - ing with this on - ly plea, Trust - ing in my Sav - iour,
 2. Here my sins are washed a - way, Trust - ing in my Sav - iour,
 3. If the clouds o'er-spread my sky, Trust - ing in my Sav - iour,
 4. This my safe - ty, hour by hour, Trust - ing in my Sav - iour,
 5. Led on by his gen - tle hand, Trust - ing in my Sav - iour,

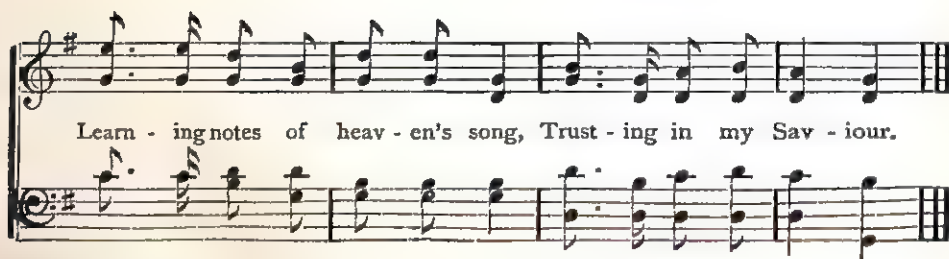


Life I find at Cal - va - ry, Trust - ing in my Sav - iour.
 Here my night is turned to day, Trust - ing in my Sav - iour.
 Still there's bless - ed com - fort nigh, Trust - ing in my Sav - iour.
 Safe - ty from the tempt - er's power, Trust - ing in my Sav - iour.
 Thus I'll reach the glo - ry land, Trust - ing in my Sav - iour.

REFRAIN



All the bless - ed way a - long, Trust - ing in my Sav - iour,



Learn - ing notes of heav - en's song, Trust - ing in my Sav - iour.



OCTOBER, 1887.

WORD FOR THE MONTH.—“And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else; and my people shall never be ashamed.”—Joel 2:27.

GOSPEL ARROWS.

BY REV. GEO. HUGHES.

—“And ye shall know that I am in the midst of Israel”—Joel 2:27.

MOST important knowledge! God taketh delight in His people. He has promised to dwell in them and walk in them. The tokens of His presence are unmistakable and joyous. They are palpable to the eye of faith. Just as the Lord Jehovah was, under the former dispensation, revealed to the outward eye by flaming signs, so now His spiritual presence is manifested so that we often rapturously exclaim, “The Lord is in his holy temple”!

—“And that I am the Lord your God”—(v. 27).

Here is a precious relation Divinely declared—“*I am the Lord your God!*” This is a vital, rapturous, witnessed relationship. It brings to us all the wealth of Divine love, guidance, and guardianship. In this holy keeping, who or what can harm us? With the Lord as our front and rearward we may surely defy all the assaults of sin and hell. Reader, are *you* in this relationship?

—“And none else” (v. 27).

Truly “there are gods many and lords many.” They are, however, dead gods. “Eyes have they, but they see not—ears have they, but they hear not.” Their blinded worshipers grope on in darkness, and have no comfort or hope. But our God is one Lord—beside Him there is none else. He will not give His glory to another. He demands our supreme homage and love. Shall He have it? Worship *Him*, and Him *only*—the one true and living God. Worship Him in the beauty of holiness.

—“And my people shall never be ashamed” (v. 27).

The people of God are in this respect highly exalted—appearing in bold contrast with the devotees of all false gods. “*They shall never be ashamed.*” If tested and tried—if called to severe conflicts—if assigned to arduous duties—on each occasion their resources are ample. The word “NEVER” is an emphatic word in this connection—“*never ashamed.*” Lift up your heads, then, ye people of God, and let perpetual joy be in your hearts. The reasons for this are abundant, and those in the passage are indeed strong.



SANCTIFIED WHOLLY.

BY DOUGAN CLARK, M. D.

[Outline of a Sermon preached at Douglas (Mass.) Camp-Meeting, August 6th, 1887.]

TEXT—“*And the very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.*”

—1 Thess. 5 : 23.

FROM the wording of the text we may at a glance infer several things: (1.) There is such a thing as being sanctified wholly—and there is such a thing as being sanctified to a less degree than wholly. Wholly is opposed to partially. All Christians are partially sanctified—and yet many very good Christians are not *wholly* sanctified.

The newly converted soul has received pardon for its actual transgressions. It has also been cleansed from the pollution acquired by a longer or shorter course of sinning—over and above its innate depravity. Such a soul is to all intents and purposes in the condition of the soul of a little child—and this is just what Jesus says about conversion, viz.: that it is to become as a little child. But the little child is not wholly sanctified. It is the subject of inborn depravity, but not under guilt or condemnation. And the soul of the child that dies is cleansed by the blood of Jesus from all inbred sin, and taken to heaven. The same thing precisely is true of the justified believer. But the justified believer is a responsible man or woman—the child is irresponsible. If the responsible Christian learns that God requires him to be holy and makes it his privilege, he is under obligation to seek and find holiness. If he refuses or neglects

to do so, he is disobeying God's will, and will soon come under condemnation. That is to say, he is in imminent peril of losing even his justification. Hence the obligation to “go on unto perfection” should be urged powerfully and persistently upon all newly converted persons—and indeed upon all converted persons who have not yet obtained the gift of heart-purity.

(2.) The text makes it evident that there is provision in the gospel of our Lord Jesus Christ for the entire sanctification of believers. Otherwise Paul would not have prayed for this blessing to be conferred upon the Thessalonian Church. We cannot for a moment doubt that the apostle prayed in the Holy Ghost, and the Holy Ghost would most assuredly never inspire a prayer for a blessing which is not included in the atonement of Christ.

(3.) We learn also from the text, that persons may be Christians, and even very excellent Christians, and yet not be sanctified wholly. The Thessalonian Church was one of the healthiest and most active Churches that Paul planted and watered. He has much to say to them in the way of commendation—very little in the way of censure. He approves of their “work of faith and labor of love and patience of hope in our Lord Jesus Christ, in the sight of God and our Father.” He does not rebuke them, as he does the Corinthians, for their dissensions, and their party spirit, and their immorality. He does not call them “foolish” as he does the Galatians, for going backward instead of forward. But good and faithful and fruitful as they are, he yet prays that they may obtain a blessing which it is evident they had not yet obtained, and that is, to be sanctified wholly. It is worthy of remark that the apostle addresses the Corinthians as “sanctified,” although they were not holy in their lives; while he prays that the Thessalonians may be “sanctified wholly,” although they were already

walking in the full light of justification, and bringing forth the fruits of the Spirit. The inference is unavoidable, as stated above, that all Christians are *partially sanctified*, and that many good Christians are not *wholly sanctified*. Beloved, which sanctification will you choose—the Corinthian or the Thessalonian—the partial, or the entire?

4. Another thing clearly taught by the text is, that entire sanctification is instantaneous, and that it is not to be postponed till death. The tense used here in the Greek verb "*sanctify*" is the aorist—and Greek scholars know that that tense designates a *definite* action, and nearly always an *instantaneous* one. Almost never is this tense employed to describe an action that is continuous, or gradual, or protracted. And since the apostle supplicates that these Thessalonians may first be sanctified wholly, and then be preserved blameless unto the coming of our Lord Jesus Christ, it is plain that sanctification is not an experience to be put off to any future period, but to be sought and obtained by the Christian *now*.

The expression, "sanctify you wholly," must involve the removal or destruction of inbred sin. This term is applied by many writers to what is called in the Pauline letters "the body of sin"—"sin that dwelleth in me"—"the flesh"—and "the carnal mind." Theologians usually call it depravity. It is the inherited sinfulness of the Adamic race. There is a *being* of sin back of the *doing* of sin. "A man is not a sinner," says an English writer, "because he does evil; he does evil because he is a sinner (that is, a sinner by nature). Train him as you will (in his unregenerate state) evil will come out of him, because it is in him." Since the fall of man, all the progeny of our first parents are born with inherent tendencies to evil—hearts inclined to say *Yes* to Satan, and to say *No* to God. And this is inbred sin. It is the *inward* sin of which all *outward*

sins are the result—the inward cause, of which our *sins* are the effects—the bitter *root* from which all sins spring forth as bitter *fruits*.

Inbred sin is not removed at conversion. "This infection of nature," says the creed of the English Church, "doth remain, yea, even in them that have been regenerated"—and this is true. The strong man is *bound* in conversion, but he is *cast out* only in entire sanctification. Entire sanctification does not extirpate our natural appetites, propensities and affections. It takes the *sin* out of them, so that they may be employed and gratified according to the will and purpose of God, and for His glory. He does not require us to cease to be men and women—but He does require us to be holy men and women. His object is not to eradicate our natural sensibilities, but to purify them.

Beloved, have each of you some "sin which doth easily beset?" Is it anger? The Holy Ghost's baptism will burn out all sinful anger from your heart, so that you will not only not "boil over," but not "boil" at all, even inwardly. Is it covetousness? Receive the blessing of entire sanctification, and you will be saved so gloriously—and in the very spot where you need saving—that it will be the luxury of your life to *give away* the money which God has entrusted to you, if only it be for His cause. Is it some sinful appetite—the love, for instance, of tobacco or alcohol? God can deliver you, *in a moment of time*, not only from the baneful habit, whatever it may be, but from all desire for the forbidden indulgence. Praise the Lord!

Brethren, may the very God of peace sanctify *you* wholly, and *now*! Amen.

THE Lord talks to us as if we now knew all about His goings and doings; and so we do as far as practical purposes are concerned. He has said, "Whither I go, ye know." He is not gone to a place unknown, remote, dangerous. He has only gone home—"whither I go, ye know."

EXPECTING FULL SALVATION IN THIS LIFE.

BY REV. JAMES CAUGHEY.



OUR attention, for a few minutes! Let me ask you a few questions. Give me your undivided attention, and may the Holy Spirit condescend to write the questions and answers upon your heart!

1. *Where was the sin of our race contracted?* There can be but one answer: In this world. And, besides, by our first parents, when in perfect health, and long before death. To our original sin we have added our own personal impurities, which bear the mark of years. Now, where is the impropriety of supposing we may be cleansed from them in this world? If our first parents sinned when in perfect health, why may not their posterity be cleansed from it in perfect health? If they lost their holiness long before death, why may not we regain it long before death?

If Satan has tempted and polluted every one of us, less or more, in health, why may not Jesus *cleanse* us from it in perfect health? Or, has Satan more power to *pollute* than the Son of God to *purify*? This would be curious theology, and Christ-dishonoring.

If Adam and Eve, and each of us, have been rendered guilty and polluted by believing Satanic promises, why, in the name of all that is good, may not we be pardoned and purified by believing Divine promises? That one, for instance: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1: 9.) Or, is Satan's veracity more to be depended upon than that of the Lord our God? Who of us has never credited Satan in his *temptation-promises*? Why, then, should we

distrust the veracity of our Lord Jesus, where He says, "If ye shall ask anything in my name, I will do it. And *whatsoever* ye shall ask in my name, that will I do, that the Father may be glorified in the Son." Does He not here solicit us to place unlimited confidence in His *veracity*, as well as in the *virtue* of His name? Ponder these things. Another question:

2. *In what world was the REMEDY for sin provided?* In this world, and both for *pardon* and for *purity*. Why not, then, have the remedy applied in this world? Where is the impropriety of expecting this, and urging others to expect it? That "we may be *pardoned* at any time we repent and believe," you seem not to question; but, why exclude *purification* with the same readiness on our part? Why thus *limit* the application of that precious blood? Again,

3. *May we be cleansed from all sin ONE MINUTE before death?* Yes, surely; for a moment after would be *too late*—it is then *eternity*! As to "the article of death, when the soul is neither in the body nor out of it; or an intermediate state, which is neither time nor eternity," it is simple nonsense. Death affords nothing of the sort. The soul stays in the body till the stroke of death severs her from it finally. It is time with the soul till the close of the last moment of the connection with the body; after that, it is broad eternity.

The soul, then, must be cleansed before death, or not at all, forever. A moment?—a *minute* before death? This is all we claim as a basis for our argument for purity long before death. Consider. What is a minute? It is the sixtieth part of an hour,—a small portion of duration, indeed; but it is *time*, nevertheless, as truly as the *hour*. Now, if the soul may be cleansed from all sin one *minute* before death, why not one *hour*?—a *year*?—or *years*?

Where, then, is the impropriety of insisting that we may be cleansed from all sin before death? On rational and Gos-

pel principles, none whatever. Let us abide by the Gospel and common sense. If "metaphysics" dig deeper than they, those may dive after them who please. But I know nothing in that respectable science which would go to teach or prove that the soul may effect its purification from indwelling sin merely by going out of the body. And, if it did, what becomes of the blood of Christ, the only revealed instrument of the soul's purification?

4. *Have we any promise that we shall be cleansed from sin when dying?* No: not one direct promise, from Genesis to Revelation—at least, I have discovered none, and I am going through the Bible the second time upon my knees. "But do you deny the possibility of it?" No, indeed! I believe the largest portion of Christians are cleansed from sin at that time. Not that they are necessitated to wait till then; but, from causes to which they voluntarily yield, they do wait till then. But that is not to the point. The Lord may save without a special "*death promise*." Inference is one thing; a direct promise is another. Where is there such a promise? But I could count you off promises by fives, and tens, and by scores, that we may be purified in health and life. Take that beautiful one, which shines in the New Testament like the sun in the firmament of heaven, pronounced by Zechariah (Luke 1:71, 75): "The oath which he swore to our father Abraham, that he would grant unto us, being delivered out of the hand of our enemies (our *sins* are enemies indeed), to serve him without fear in holiness and righteousness, before him, all the days of our life." Mark that—"all the days of our life;" not when we are just leaving the body a moment or two before *death*—no; but all the days of our life.

DR. ARNOT, in his own antithetic and pithy style, said: "Every family should be a little Church, and every Church should be a large family."

WORDS CONSECRATED.

BY REV. THOMAS CARTER,

[Of the New York Conference.]



OUR words are devoted to Christ. If we must give account before the throne of God for every idle word, shall we go on increasing the dark catalogue, so soon to confront us when we stand before the judgment seat?

In avoiding idle words, our Saviour does not mean that we shall always talk about religion, but that our motive in all that we say shall be to use the wondrous faculty of vocal expression which He has given us, for His glory. He did not mean that we should be gloomy, reserved, uncommunicative, afraid to open our lips, lest we should say something wrong, but that the intention of our lives should be by our words to please Him and advance His kingdom. So far removed from the gloomy state of Christians does He desire us to be, that it is His wish we should be happy and joyous, commanding us always to rejoice, and saying that the joy of the Lord is our strength. A professor of religion living, or rather trying to live, half-way between the world and God, may be heavy and taciturn because he does not know where he stands, and is afraid of stumbling at every step; but the joyous, buoyant Christian, walking in the light of God's countenance, feels that he has a sure guide in the motive which actuates him, and knows that his words are hallowed by the pure intention which prompts them.

A pleasant, agreeable conversation often recommends religion, and opens the way effectually for the introduction of the Saviour. We carry this idea into social visits, though we may not name the subject at the time at all. We call upon our friends for the very purpose of doing something for Christ; it may be

only to show a neighbor or friend that we wish to be courteous. We feel that it would be derogatory to our Master if we, as his representatives, should be otherwise. This motive governing us will prevent us from falling into scandal and evil-speaking, will give us power to say nothing of an absent person, unless it be something in his favor. This motive will prevent us from falling into "lightness, jesting, and foolish talking," as our Discipline expresses it, and of telling ridiculous stories to glorify ourselves instead of God.

His words thus consecrated, the Christian prepares the way, by a well-ordered conversation, to labor for Christ, and will speak on proper occasions, directly for Him. It is precisely from this point that St. Paul draws us upward toward the prayer for perfect love. His remarks are directed not to ministers, but to the members of the early Church of Thessalonica. He says: Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak." Warn sinners and disobedient brethren by speaking to them of Christ and of a judgment to come: tell the feeble and weak of a Saviour's love, of a Saviour's willingness to help. and as in all active work for the Master we must expect persecution, "be patient toward all men." Here is the ordinary Christian's work, exhorting, warning, comforting, as he mingles with his brethren and the world.

Shall we begin at once, then, by warning unawakened sinners and lukewarm Church members, and comforting the awakened, by pointing them to the Saviour, and thus consecrate our words to Christ? Shall we, from this hour, render an obedience which we have solemnly undertaken to the rules of our Church by doing good to men's souls, instructing, reproving, or exhorting all we have any intercourse with? It is related of Bishop Asbury, and this is but an illustration of the mode in which he labored for

God as he traveled for thousands of miles through the country, that in riding along a river his eye fell upon a poor, half-intoxicated negro, who was seated on the bank fishing. Addressing him, and finding that he was ignorant of the most rudimentary knowledge of salvation, he dismounted from his horse, sat down by his side, and in an extended conversation explained to him his need of salvation, the atonement of Christ, and his duty at once to come to the Saviour. Mounting his horse again he rode on. The negro did no more fishing that day, but drew in his line, put his rod upon his shoulder, and went home to pray. Ere long the peace of God dawned upon his heart, and he began to use his words for Christ. Years afterward the Bishop was within some score of miles of the place, and across the country tidings came to him of the result of that conversation on the river-bank. The negro had told his companions everywhere the story of the cross, and not less than a hundred were counted up as the trophies of his labors.

"In March, 1854," says the narrator of the following incident, "Bishop Simpson and myself were passing up the Columbia River from Portland, Oregon, to the Dalles. It was before the keels of noble steamers had vexed the waters of the Upper Columbia. Seventy miles from Portland, we took passage in an Indian canoe for the Dalles, about fifty miles distant. The whole country was a wilderness, unoccupied save by a small company of United States military at the Dalles, and few daring whites, and some of them men of dissolute habits and depraved morals. Our crew in the canoe were two Indians and three or four squaws. The passengers, besides the Bishop and myself, were two or three Indian dogs, and two white men more depraved than the dogs.

"Their mouths were full of cursing, bitterness, and obscenity. Their foul dialect, employed for the purpose of irritating their clerical fellow-passengers,

was very annoying. Once or twice a stern reprimand rose to the lips of the writer, and it was half uttered, but at a signal from the Bishop it was repressed. Shortly after one of the drunkards fell into a condition of insensibility. The other became silent. The Bishop, at length, very kindly inquired of him whether his mother was still living. He very eagerly answered that she was. 'Is your mother a praying woman?' O, yes.' 'Do you think she is praying for you every day?' With deep feeling the answer came, 'I have no doubt of it.' Finding that he had struck a chord that vibrated, the Bishop continued, 'Do you suppose your mother knows the kind of life you are leading?' The heart of the dissipated youth was stirred, the fountain of tears was unsealed, and with sobs and tears he replied that 'he would not have her know it for the world.'

"The subject was followed up by the Bishop with an earnest, warm exhortation, which was apparently well received. The day passed away. We lodged at an Indian camp, and the next morning parted with our whiskey-bloated fellow-passengers.

"In October, 1864, I was coming down the Upper Columbia in a splendid steamer, carrying, perhaps, a hundred passengers, when a well-dressed, fine-looking gentleman introduced himself to me, informing me that he was the young man to whom the Bishop had put those searching but kindly questions on the canoe in March, 1854, and that that interview had been made a life-long blessing to him, 'for,' said he, 'I have led a sober, industrious life; I have a respectable family, and I have amassed a competence, and I am trying to live a religious life.' He ascribed it all, under God's blessing, to the faithfulness of the good Bishop."

O, who can tell the effect of a single sentence spoken for Christ and sent home to the sinner's heart by the Spirit of God!—*All for Christ.*

THY CROWN.

BY MRS. PHOEBE PALMER.



OLD that fast which thou hast,
that no man take *thy crown*."
Yes! thy crown is now awaiting thee! It is *thy crown*—for at an infinite expenditure it was purchased for *thee*. If earthly crowns are valuable in proportion to the expenditure of wealth, toil, and blood which they have cost, who will attempt to estimate the value of *thy crown*? He who was rich—the proprietor of heaven and earth—became poor, in order that He might purchase this crown for thee. Not because thou wast His friend, for at the time the purchase was made thou wast His enemy. How wonderful! How glorious!

"O, Lamb of God, was ever pain,
Was ever love, like thine?"

Yet can this crown be lost? or may another take it? Why the admonition directly from the throne of God, "*Hold fast . . . that no man take thy crown*"? Ah, thy crown may be *lost*—it may be *sold*—another may take it! It will be lost if thou dost let go thy grasp on the promises, or dost cease to comply with the conditions on which the promises are made. It may be sold. Judas sold his for thirty pieces of silver. I knew a young lady who I believe sold hers for the strange satisfaction of being affianced for life to one who was out of Christ—consequently, a child of Satan—and for the privilege of thus spending her days, she sold her crown! I have known several who have sold it for the friendship of the world. I have known both men and women to lose it for the privilege of indulging in pride of opinion, love of reputation, for foolish talking and jesting, indulgence in some forbidden pleasures, or some carnal appetite—with many other things too numerous to mention. These did not intend at the time the barter was made, that it

should be final. But the moment they began to commute with Satan, he began to darken the understanding, and the crown seemed to depreciate in value, until it eventually appeared well-nigh valueless, and thus, though scarcely intending to make the barter, it was in effect made, and the crown costing the Redeemer's blood was sold for perhaps less than thirty pieces of silver!

And, alas, how many have I seen who have let another take their crown! Various illustrations, of which I have personal knowledge, come pressing upon my mind. I knew one who was often prayerful and earnest, and not intentionally insincere. If to give her goods to feed the poor, or her body to be burned, had been clearly presented as a Divine requirement, she might not have hesitated—but on the point of professing her faith in Christ with her mouth—coming out in open profession, or to stand forth as a mark before the world as an active Christian—these with other things of like nature were the stone of stumbling, the rock of offence, and for this cause she came near letting another take her crown. Yet she did not know that the fact of retaining her will on these points stood in connection with the reception of her crown. Nor is it probable that she ever would have known it, if she had not come to the point of entire surrender, involving her will on these and other points. Her fearless and unyielding resolve now was, "Though I die in the effort to do my duty, I will do it!" Duty was then made plain. "If any man will do his will he shall know of the doctrine." Abundant opportunities to labor and to testify for God were presented, and these efforts were blessed to the spiritual good of many. This unwillingness to confess with the mouth had stood in connection with an inherent shrinking from mingling in common with the mass, but when the *will* was given up to Christ, He took it, and caused that will to float out upon the world through the channel

of His own blessed will. And the very class of persons who heard the Saviour gladly, was the very class to which she now most loved to minister. Pride of character, or aristocracy of feeling, or of demeanor, now only enlisted her compassion for those who were so blinded as to be under such un-Christlike influences.

Opportunities to lay up treasure in heaven were more eagerly sought after and seized upon than the miser seeks after and seizes the gold that perisheth. For this, former opinions of etiquette, or mere ceremonious attentions, were often sacrificed; but by thus being "instant in season, out of season," stars were being added to her crown, and she felt that the dignity of her high calling far exceeded the loftiest aspirations of the high-born worldling. Often she sang:

"Of all the groveling things of earth
With pity I look down,
And claim, in virtue of my birth,
A never-fading crown."

Once, on an occasion soon after the entire dedication of herself to God, she had left her beloved home for a short time to labor for God. She had seen souls converted, and others wholly sanctified, through her instrumentality; but the enemy tempted her with thoughts of being away from home without her earthly protector, and other suggestions of like bearing. The Spirit at once said to her heart, "Pray that ye enter not into temptation." She had scarcely presented her case, before the Saviour said: "If you had not given that dear object up to me, and given me the highest place in your affections, you would not have been here to labor under these circumstances." She remembered those who had been blessed through her agency, and thought, would these souls have been left unblessed, and would the various work in connection with the salvation of souls which within these few days I have been called upon to do—would this work have been left undone?

No! said the Holy Spirit. God would have raised up another to do your work. Had you not given Christ the throne of your affections, resolved to love other objects subservient to Him, and only as precious gifts from God, the crown which you are now, by the aid of the Spirit, gemming with stars, would have been given to another. By the entire surrender you have made, you have just saved your crown, for God would have called another to do your work; and if another had done the work, another had taken the crown!

CHRIST IS COMING.

BY MRS. T. E. BURROWS.

CHRIST is coming, Christ is coming,
He will come to earth again,
Though no angel may announce Him
To the shepherds on the plain;
In no lowly Bethlehem manger
Shall the King of glory be:
Christ is coming
With a shout of victory!

Christ is coming, Christ is coming,
Not to bear our sin and pain;
Never as the "Man of sorrows"
Shall He tread our earth again.
Cruel men shall not deride Him,
Thorns shall never pierce His brow:
Christ is coming,
Earth before her King shall bow.

Christ is coming, Christ is coming,
To this painful world again;
Not in form a lowly servant,
As a King He'll come to reign;
Then His enemies will tremble
When they see their Judge appear:
Christ is coming,
Lo! the King is drawing near.

Christ is coming, Christ is coming,
Singing with joy the glad refrain,
To His chosen ones the Saviour
Soon is coming back again.
He our mansion is preparing,
Soon His voice will call us home—
Christ is coming—
Even so, Lord Jesus, come!

LOOKING UNTO JESUS.

BY REV. D. NASH,

[Of the New York Conference.]

THE name JESUS given to Christ at His incarnation, was His human title. There is a way of thinking of Christ which robs us of much precious help and consolation. We are too apt to think of Him as if He had left His humanity behind Him when He ascended into the presence of His Father. At all events, our conceptions of the ascended and glorified Saviour are often vague and undefined. One great aim of Christ's incarnation was that of bringing the Deity nearer to us, and us nearer to Him.

In what way are we to "look unto Jesus"? We are to look unto Him as having made a *perfect atonement for human sin*. The testimony of Scripture as to the atonement is very clear. It is just this—that whatever obstacle there was in the way of reconciliation to God, Christ has removed. "Jesus Christ by the grace of God hath tasted death for every man." If there be any barrier now in the way, it is our wilfulness and obstinacy. If one false idea stands out more prominently than another, it is the denial of the great truth of the atonement. The two fundamental errors of Popery are, in the first place, the denial of the exclusive authority of the Word of God; and in the next place, the denial, *practically*, of the sufficiency of the atonement of the Lord Jesus Christ. We have to insist upon this essential doctrine of Christianity more emphatically, and perhaps more frequently, than upon any other. As we run the heavenly race, we are to keep this thought in our mind. This is necessary in order to retain that "joy in the Lord" which is our strength.

We must look unto Him as a *living, present Saviour*, who has made atonement for our sins. It is not enough to look at the atonement as a sort of historical fact. What God is in His essential nature we do not know; perhaps the loftiest archangel is no nearer this conception than we ourselves. But we are to look to Jesus as a revelation of the spiritual attributes of God. We know something of His moral attributes from nature, but we must look unto Jesus as God's chosen mode of revealing to us His character. We must not fear to lay hold of all the consolation that is to be derived from the thought of a present Saviour. We must dwell upon the old story of the Saviour's love to us, until we truly apprehend Him in His saving relations.

We must look to Him as endowed with *human sympathy*. We are not apt to realize this fellow-feeling of our Saviour for us as we should do, for our consolation. We should understand that His human heart beats with the tenderest sympathy toward us. Let us be frank with our Friend above, and disclose to Him even those mysteries of grief which we would not make known perhaps to the nearest friend on earth. The mere act of telling Him our troubles will wonderfully ease our hearts.

We must also look unto Jesus as the *perfect ideal of saintly character and life*. The Christian ideal is the perfect character of our Lord Jesus Christ. I am sometimes jealous even of Christian biographies lest they should be led to take their tone from anything lower than the life of Jesus Christ. He is our Example, our Pattern, and the beloved disciple says, "He that saith he abideth in him,"—which is a durable state, a constant, lasting knowledge of and communion with Him,—“ought himself so to walk even as He walked,” in this world. Let Christ's life be a model for us!

We must also look unto Jesus in *His mediatorial right to reign over human hearts*. We are His by *creative* right, but we are

more especially directed to view Him in His humanity. He has a human right to reign over our race, given to Him directly by the Father. "Because he humbled himself and became obedient unto death, even the death of the cross; therefore the Father hath highly exalted him, and given him a name that is above every name, that at the name of JESUS every knee should bow." He has the right to reign over us because He has redeemed our race. It is when we look to Jesus, recognizing His right, that we have a proper regard to His kingdom on earth. There are two great motives which must prompt us to support His blessed cause. One is, compassion for the state of our fellow men. And this sort of motive is followed by another, even more elevated, which connects it with the Lord Jesus Christ Himself. We must have Him continually by our side, and look up from poor perishing humanity into the face of the Redeemer, and as we pity and pray for our poor fellow man, we shall realize that our perishing brother is brother also to Him who redeemed us—of the same nature. No matter how fallen, he is brother to Him who is the representative of our race, and who in that humanity appears now in the presence of God for us. And not only so, but that he has been redeemed by the precious blood of the same dear Saviour.

When we feel, through much contact with the world, that the beauty of holiness is lessened, we should be cheered and refreshed by keeping close to the God-man, Christ Jesus.

What the Scripture forbids, avoid; what it affirms, believe; what it commands, do; what it reproves, amend. As many as walk by this rule, peace on them, and on the Israel of God.—*Thomas Adams*.

It is hard to say whether God discovers more love in preparing heavenly mansions for the soul than in preparing the soul for heavenly mansions.—*Seeker*.

ENTIRE SANCTIFICATION OUR CHRISTIAN PRIVILEGE.

BY REV. CHARLES PITMAN.

[Formerly Missionary Secretary of the Methodist Episcopal Church]

IN order to guard against relapses, and secure to ourselves permanent health and vigor, it is essential that the seeds of spiritual disease and death should be extracted, or that our hearts be cleansed from all sin. If we would have the ground cleared of a noxious tree, it is not enough that we lop off its branches; we must pluck up its roots. Without this the reasons for the first operation will frequently recur. And we think we are Divinely warranted in saying, that here lies one of the most general causes of spiritual languor and debility, the frequent instances of apostacy and the superficial state of religious experience, for which the different Churches among us are so deplorably remarkable. I will not say it is impossible that even he whose disease has been radical may not again become the subject of disease and death; but I dare affirm that the probability would be much stronger where the restoration was only partial.

I am not ignorant that the possibility of an entire eradication of the most bitter roots of sinful depravity has been and still is disputed, and especially that this cannot take place before the hour of death; but the limit of this discourse and my present disinclination to debate forbid my entering deeply into a controversy which has already been carried to extremes in both sides. Suffice it therefore to say, that one "Thus saith the Lord" is a stronger demonstration of the truth of a proposition than a hundred passages of Scripture taken out of their proper connection or wrested from their true meaning, or than all the infer-

ences drawn from distorted passages or such as are of doubtful import, with which heated controversialists have been accustomed to defend their favorite tenets. We are not dependent upon wrested passages, nor such as are of dubious meaning, nor yet upon inferences drawn from assumed premises, to prove the possibility of being made spiritually whole.

These points are established by the Divine authority in most unequivocal language. God wills it: "I will; be thou clean." "It is the will of God, even your sanctification" (1 Thess. 4:3). He commands it: "Be ye holy, for I the Lord your God am holy" (Lev. 11:40; 20:7); "Be ye perfect, even as your Father which is in heaven is perfect" (Matt. 5:48). He has conditionally promised it: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9); "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you" (Ezek. 36:25). He has given us many bright examples of it. Job 1:1: "Job was a perfect and upright man, one that feared God and eschewed evil." Gen. 6:9: "Noah was a just man and perfect in his generation, and Noah walked with God." 1 Cor. 2:6: "Howbeit we speak wisdom among them that are perfect." Luke 1:6: "And," says the apostle, in speaking of Zacharias and his wife, "they were both righteous before God, walking in all the commandments of the Lord blameless."

Thus we are led to one of two conclusions—either that God wills, commands, promises and exemplifies that which is neither necessary nor possible to be enjoyed or practised, or that an entire deliverance from the seeds and effects of spiritual disease and death is both essential and attainable. The latter sentiment is perfectly rational and scriptural; the former, absurd and shocking."

A PRESBYTERIAN TESTIMONY.

BY REV. SPENCER S. FINNEY.

"HALLELUJAH ! I believe !

Now no longer on my soul
 All the debt of sin is lying—
 One great Friend has paid the whole !
 Ice-bound fields of legal labor
 I have left with all their toil ;
 While the fruits of love are growing
 From a new and genial soil."



MY SOUL shall make her boast in the Lord ; the humble soul shall hear thereof and be glad. O, magnify the Lord with me, and let us exalt his name together. I sought the Lord and he heard me, and delivered me from *all* my fears. *This* poor man cried and the Lord heard him, and saved him out of *all* his troubles."

I am called upon for my personal testimony and experience respecting "perfect love which casteth out fear." Gladly do I confess, as a witness of Christ's grace and faithfulness and power, that He has, by His Word and Spirit, given me to know in my happy experience, the blessed truth of "perfect love" and freedom from all fear that hath torment, as the present privilege of every soul that trusts in Him fully. I had some glimpses of this fulness of salvation, under the aspect of "full assurance of faith," soon after my conversion, which gracious favor God gave me through the personal experimental testimony of a dear saint, and through the perusal of that evangelical old work, "Marshall's Gospel Mystery of Sanctification." But it was about thirteen years afterwards, when my soul was weary, very weary, in long and vain attempts to keep and sanctify myself by watchfulness and the means of grace, and when God's service seemed to become hopeless, because I knew not how to "wait on the Lord, and mount up with wings as eagles, and run

and not be weary, and walk and not faint," that He revealed His fulness to me. In the valley of affliction and humiliation the Lord visited my soul. Blessed be His name forever ! "I will bring her into the wilderness, and speak comfortably unto her ; and I will give her her vineyards from thence ; and the valley of Achor (trouble) for a door of hope."

The reading of Boardman's "Higher Christian Life" gave me, by the blessing of God's Spirit, the first glimpse of "full assurance of faith," as an *abiding blessing*, in its proper connection with the experience and state of entire sanctification to the Lord, in soul, spirit, and body, in all things and at all times, by full consecration and full faith. This is the "adoption of sons" in its full and constant realization. This happy experience the Lord gave me a few days afterwards, by the aid of dear saints, in the meeting for holiness held at Dr. Palmer's, in New York ; the Holy Spirit using their testimony to make His Word plain, and to encourage and guide me in giving myself at once, wholly, without reserve, and for ever to Christ, and to God through Christ, a living sacrifice, and to believe on the ground of His own Word that He had received me in Christ "without spot or wrinkle or any such thing." No tongue can tell the rest and sweetness and peace of the soul which truly and fully and, every moment, embraces Christ and abides in Him, "as of God made unto us wisdom, righteousness, sanctification, and redemption."

It was but a few days until the Lord gave me a few among my own dear people, as the sharers of my joy. Then in public and private my soul made her boast in the Lord, and I told what He had done for me. And while for years the fellowship of the saints, in the meeting where first the Lord taught me the way of holiness by simple faith in Him, was as a foretaste of heaven, the little band, whose hearts God opened to re-

ceive the truth of full salvation, in my own Church, were my crown and my joy, amidst coldness, misrepresentation, and opposition. In my present field God has helped me; and some of my flock, some theological students, and one or more ministers, have acknowledged the truth of entire sanctification by faith in a living, present Saviour.

Eternity alone will suffice to tell the whole story. Thanks for this and every opportunity to witness for Jesus, as a Saviour from all sin, for it is not only an important duty, but a delightful privilege to "boast in the Lord;" a *boasting* which exposes, and forever abandons self, as utterly bankrupt and vile, and receives and enjoys and rejoices in Christ as "all in all; not merely in theory and doctrine, but in actual, personal experience. O, for this baptism of power upon all God's people! Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion, for ever and ever. Amen!"

CHRIST THE BURDEN-BEARER.—In an old German city there is a sight that attracts every traveler as he passes through, and brings out a very urgent and curious inquiry from him. Away up on the peaked roof of one of those old German houses, as you look up you will see a marble statue of a lamb carved and lifted up. A traveler in passing through that village two or three years ago, inquired of an old resident what it meant, and he said, "There is a curious story connected with it. When the first owner of the house was building it, he was working away up just where you see that object, and suddenly slipping and losing his balance he fell from the roof and would have been dashed to pieces except from the strange fact that just at that moment his pet lamb happened to be on the green grass, and he fell with all his weight upon the lamb. It was crushed, but when he arose, unharmed, not a bone broken, and unbruised, he found his lamb lying there crushed beneath the weight of his fallen master. That is why he reared the statue of the lamb, that it might be a perpetual memorial that his life had been saved by the intervention of this innocent being."—*Dr. Gordon.*

GEMS OF PRECIOUS TRUTH.

Pray—Watch—Praise.

BY ARBIE MILLS.

PRAY on; it is your Leader's word;
 Pray when the sun is bright;
 Pray when the tempest winds are heard,
 And darkness hides the light.
 Pray on, with watching while you pray;
 Pray for the coming One;
 He hastes to such without delay,
 And as they will, 'tis done.
 Then pray and watch, with thankfulness,
 Thanksgiving follows prayer;
 No praying one shall, comfortless,
 Be left with loads of care.
 Then ever pray, and watch, and praise;
 'Tis God hath joined the three—
 That so all good may crown thy days,
 Whilst thou His own shalt be.
 Pray, watch, and praise—this three-fold
 Shall never broken be; [cord
 It is His own unfailing Word,
 Who fills eternity.

From *Quiet Hallelujahs.*

They must keep close to the throne of grace
 who would win the throne of glory.—*Trail.*

The Meek Lifted Up.

"The Lord lifteth up the meek."—Psa. 147: 6.

THE meek are they who have consented to receive the knowledge of themselves. Self-detection has led to self-spoliation. Their wardrobe has turned out to be a pirate's chest. The more richly they went arrayed, the more they exposed their own dishonor. They now gladly sink down to their proper level, and find no place too low for them. Perhaps they occasionally shrink back from some deeper humiliation. But the Spirit of God and His providence convince them, and they take that step too. They lose at length their reluctance, and are content to be last of all and servant of all.

O, how few, how rare, are those meek ones! Am I one of them, O Lord? Am I content to be quite overlooked in the

day when Thou distributest honors on the earth? Am I willing to be despised by all, and made of no account? Is my chief ambition to be useful, eminently but not ostensibly useful? And if I get this spirit one day, does it abide with me? Do I not find myself coming into new circumstances where my mean estate troubles me? And through some insidious suggestion does there arise impatience of God's depressing providence? Thou that art meek and lowly of heart, teach me to be meek; give me a meekness that shall pass through every ordeal.

The meek shall be lifted up; they shall be exalted very high. But in their utmost exaltation they will lose nothing of their meekness. In the highest or in the lowest situation, they are at home; they are blessed. The idea of their own merit has been ground out of them by the wheel of God's government; and their whole being is pervaded and beautified by God's love.—*Bowen.*

I will live with all my might while I do live.
—*Jonathan Edwards.*

The Lord's Seal.

AFFLICTION is the seal on the Lord's elected ones. I remember a story told of Dr. Mack, who was a Baptist minister in Northamptonshire. In his youth he was a soldier and, calling upon Robert Hall, when his regiment marched through Leicester, that great man became interested in him, and procured his release from the ranks. When he went to preach in Glasgow, he sought out his aged mother, whom he had not seen for many years. He knew his mother the moment he saw her; but the old lady did not recognize her son. It so happened that when he was a child his mother had accidentally wounded his wrist with a knife. To comfort him she cried, "Never mind, my bonnie bairn, your mither will ken you by that when you are a man!" When Mack's mother would not

believe that a grave, fine looking minister could be her own child, he turned up his sleeve and cried, "Mither, mither, dinna ye ken that?" In a moment they were in each other's arms. Ah, brethren, the Lord knows the spot of His own children. He acknowledges them by the mark of correction. What God is to us in the way of trouble and trial is but His acknowledgement of us as true heirs, and the marks of His rod shall be our proof that we are true sons. He knows the wounds He made when exercising His sacred surgery.—*Dr. McLaren.*

"The religion which costs its owner nothing, is worth about its cost."

Belonging to God.

"BEHOLD, we are all thy people!" Where could we find a stronger plea?

A lady whom I met when traveling in the South, told me a story of the slave times there, which seems to me to illustrate in a wonderful manner this idea of God's ownership. She said she once had occasion to give one of her slaves a piece of work to do, which required him to stand outside the window on a plank, which was held steady by some one inside sitting upon the other end. The man was a little afraid, but said, "Well, missus, I'll go, if you'll sit right dar all de time, you' own self." The man's wife was also present, and the mistress said, "Won't it do if Mandy sits there? She won't let you fall." "No, missus," he replied, "I doant trust Mandy; she's only my wife, and she'll just done forgit, and git up. But you'se my missus, and I 'longs to you, and in course you'se gwine to keep me safe."

The responsibility of ownership is an inexorable Divine law, which is only another name for the eternal nature of things. And if we can realize this, it will make the fact of our being owned by God one of the most comforting and peace-giving facts in existence.

From H. W. Smith's *Open Secret.*



A SABBATH SCENE IN THE AUDITORIUM, OCEAN GROVE, N. J.

OUR BIBLE STUDY

"Thy Word is truth."—JOHN 17: 17.

"How precious is the Book Divine,
By inspiration given!"

HOLINESS LESSONS

BY REV. N. VANSANT.

FIRST WEEK.—Lesson I.

Topic—QUALITIES OF HOLINESS.

SCRIPTURE LIGHTS.—Deut. 28: 47, 48. Psa. 2: 11.
John 15: 11. Rom. 5: 2.

STATEMENT.—Prominent among the fruits of the Spirit enumerated by Paul (Gal. 5: 22), is *joy*. Strictly speaking, however, this is not promised as a certain immediate fruit of the Spirit at conversion. The Divine rule is rather suggested in the statement, "Therefore being justified by faith, we have *peace* with God through our Lord Jesus Christ" (Rom. 5: 1). Peace meets the Divine assurance to the seeking penitent, though more than peace is often given even at the outset, and always without long delay; hence "the kingdom of God" in the full justified and regenerate state, is fitly described as "righteousness, peace, and joy in the Holy Ghost" (Rom. 14: 17). But in the more advanced state of entire sanctification or perfect love, joy rises to a higher plane, and takes on a holier type of unselfish purity and habitual constancy.

I. JOY DEFINED. Natural joy, which lies at the foundation of moral and spiritual joy, has been described thus: "When it is moderate it is called *gladness*; when raised on a sudden to the highest degree it is *exultation* or *transport*; when we limit our desires by our possessions, it is *contentment*; when our desires are raised high and yet are accomplished, this is called *satisfaction*; . . . if our joy arise from considerable opposition which is vanquished in pursuit of the good we desire, it is called *triumph*: when joy has so long possessed the mind that it is settled into a temper, we call it *cheerfulness*; when we rejoice on account of any good which others obtain, it may be called *sympathy* or *congratulation*."—McClintock and Strong.

All these elements enter into true religious joy. This joy in the beautiful setting of perfect love, is "a gem of purest ray serene," which never ceases to shine, and which not unfrequently flashes forth in sparkling brilliancy.

SECOND WEEK.—Lesson II.

SCRIPTURE LIGHTS.—Psa. 4: 7. Cant. 1: 4. Isa. 64: 5. Rom. 15: 13.

II. JOY AS A CHRISTIAN PRIVILEGE. In its truest conception it is neither joy without sorrow, nor joy alternating with sorrow, but joy in sorrow.

1. *Joy without sorrow would be a perversion of natural law*. It would be the stoic's joy, if, indeed, joy might be ascribed to him. In fact, however, an insusceptibility to sorrow would also involve an insusceptibility to joy; so that the perpetual absence of sorrow, were this possible, would mean a necessary perpetual absence of joy. In the heavenly state it is otherwise. There probation is past, and the natural law of this mixed earthly state is absorbed in that higher law of destiny which forever excludes all sorrow, and insures "fulness of joy forevermore." In perdition this same law of destiny is operative in the inverse order.

If the sinless Saviour when on earth was "a man of sorrows and acquainted with grief," may His followers expect exemption from these? See Him at the grave of Lazarus; and witness His burning tears (John 11: 35). Hear His lamentation over Jerusalem, and from the language of His lips infer the deep anguish of His spirit (Luke 19: 41, 42). Behold Him in Gethsemane, and imagine the poignancy of that sorrow which caused the bloody sweat, and the thrice-uttered prayer for deliverance (Matt. 26: 36-44; cf. Heb. 5: 7). Is the disciple above his master, or the servant greater than his lord? "In the world ye shall have tribulation" (John 16: 33). Occasions for sorrow will certainly come to the purest and best of earth, as to all others; must the natural instinct of sadness and tears be stifled, lest expressions of sorrow, however moderate, should seem to be inconsistent with Christian joy, or give proof of a defective piety? By no means. Holiness in whatever degree was not intended to dehumanize us, but the rather to sanctify, refine, and render more delicate all the tender sensibilities of our being.

2. *Joy alternating with sorrow comes short of the highest Christian privilege*. Yet does not this alternation fairly represent the experience of most Christians? They have joy, even great joy at times, but it is intermittent, coming and going as the waves on a strand, or rising and falling as the inconstant tides, now flooding, and now ebbing, till there is

nothing left but bare, naked, perhaps dark, muddy flats—fit emblem of the sadness without cheer, of the sorrow without joy, which too often comes to many Christian hearts. Has He who once said, "He that cometh to me shall never hunger, and he that believeth on me shall never thirst" (John 6:35)—has He nothing better for His followers than such experiences?

THIRD WEEK.—Lesson III.

SCRIPTURE LIGHTS.—*Ps. 28:7; 117:1, 16; Hab. 3:17, 18; Col. 1:11; Jas. 1:2.*

III. JOY AS A CHRISTIAN PRIVILEGE (continued).

3. *Joy in sorrow expresses the true idea.* The Scripture teaching at this point is luxuriant and most assuring. Jesus bade His disciples "Rejoice, and be exceeding glad," even under the bitterest persecutions (Matt. 5:11, 12). This was the key-note of all the future teachings of the apostles, and future experiences of the early Church. Immediately following the baptism of the Pentecost, they "did eat their meat with gladness and singleness of heart, praising God and having favor with all the people" (Acts 2:47). Soon after this Peter and John, having been imprisoned and then arraigned before the council, on being released "departed . . . rejoicing that they were counted worthy to suffer for his name" (5:41); and this jubilant spirit was shared by the whole company of believers. (Cf. 4:23-33). Paul and Silas had a similar experience at Philippi (16:25). These personal instances of joy in sorrow only give weight to the teachings of these same apostles. "Who comforteth us in all our tribulation." "As sorrowful, yet always rejoicing." "I am filled with comfort; I am exceeding joyful in all our tribulation." (2 Cor. 1:4; 6:10; 7:4.) "Believing, ye rejoice with joy unspeakable and full of glory" (1 Pet. 1:8). "These things write I unto you that your joy might be full" (1 John 1:5).

The New Testament is thickly studded with these sparkling gems of joy; joy in sorrow, for those were troublous times such as we can have but a faint conception of. Is this fulness of abiding joy less a Christian privilege now? This fulness of joy is "what Paul styles 'the joy of faith,' and is as permanent as faith itself. But above this occasionally roll the great tide-waves of ecstatic joy deluging the soul for days in succession."

—*Dr. Steele.* Let every sanctified soul claim

this "joy of faith" as one of his great vested rights in Christ Jesus!

FOURTH WEEK.—Lesson IV.

SCRIPTURE LIGHTS.—*Ps. 32:11; 88:3; Rom. 15:13; Phil. 2:17, 18.*

IV. JOY AS A CHRISTIAN DUTY.

The command of Jesus to "rejoice," already quoted, and the numerous other exhortations in the same line, left by Him and His apostles, stamp this exercise as a high Christian duty. "Let not your heart be troubled." "But be of good cheer; I have overcome the world" (John 14:1; 16:33). "Finally, my brethren, rejoice in the Lord" (Phil. 3:1). "Rejoice in the Lord always; and again I say, rejoice" (4:4). "Rejoice evermore . . . in everything give thanks" (1 Thess. 5:16, 18). But rejoice, inasmuch as ye are partakers of Christ's sufferings" (1 Pet. 4:13). Thus while Christian joy is a glorious privilege to be embraced, it is also a sacred duty to be cultivated.

John Howe, in giving what he calls "a few subordinate directions" on this subject, wrote thus: "Possess thyself with the apprehension that thou art not at liberty in this matter, but that there is a certain spiritual delectation which is incumbent on thee as indispensable duty. Some, whose morose tempers do more estrange them from delights, think themselves more especially concerned to banish every thing of that kind from their religion, and fancy it only to consist in sour and righteous severities. Others think it arbitrary or indifferent; or that, if they live in a continual sadness and dejection of spirit, 'tis only their infelicity, not their fault; and apprehend not the obligation that is upon them by a Divine law, otherwise to manage and order their spirits. But what, then, are such words thought to be spoken at random? 'Her ways are ways of pleasantness: The Lord is the portion of mine inheritance,' etc. Do such precepts carry no sense with them? 'Delight thyself in the Lord; Rejoice in the Lord always;' with many more? Do all passages of this kind in Scripture stand for ciphers, or were they put in by chance? . . . Settle this persuasion in your hearts, that the rational, regular, seasonable exercise of delight and joy is matter of duty, to be charged upon conscience from the authority of God; and is an integral part in the religion of Christians."

HOLINESS AT HOME

"At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people."

—JER. 31 : 1.

"And cottages, possessing
Thy blessedness, are blest."

"CHRIST FIRST is the motto of the holiest and happiest of His servants."

EVERY-DAY PROMISES.

"Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid."—Matt. 14 : 27.

THESE words are connected with a very interesting Gospel incident.

Jesus had been constrained to get into a ship, and go before them unto the other side. He went up into a mountain apart to pray, and was there alone. The ship in which the disciples were was tossed with the waves, the wind being contrary. At the fourth watch Jesus went unto them, walking on the sea. When the disciples saw Him they were troubled, saying, "It is a spirit." But straightway Jesus spake unto them, saying, "Be of good cheer; it is I; be not afraid."

Now this incident teaches us very plainly, that in the time of trouble and peril, Jesus is nigh. We have not to ascend up on high to bring Him down, nor descend into the deep to bring Him up. He has perfect knowledge of all our circumstances, and He will show Himself, at the opportune moment, give us encouraging words, and put forth His power for our deliverance. The "Be of good cheer; it is I; be not afraid!" is sure to be spoken when it is needed, and the troubled soul will be at rest.

This is an inspiring truth to be cherished in Home-Life. There are many perplexities in our domestic life—times of trouble, threatening perils. Earth fails to give adequate relief. But the assuring presence of Christ gives ample security. We know that He will not leave us comfortless. Let the mother under the pressure of her multiplied cares, take courage. The burdens at times may be very heavy, and threaten to overwhelm her frail nature, but the Lord is at hand—a very present help in trouble—and He will assuredly uphold with the right hand of His righteousness. Blessed be His name!

"A CHURCH OF GOD is a visible Beatitude for joy and happiness, and a lexology for gratitude and adoration."—*Spurgeon*.

LETTER TO THE CHILDREN.

BY LELIA H. WATERHOUSE.

My dear Children :

DID you ever try to help save a soul? Do you know it is the grandest work you can do? Will you begin *now*? I will give you a few lines to help you.

First, go away entirely alone with God, and tell Him you wish to help Him save a soul. Ask Him to select one for you. Do not forget when you pray to Him that you really pledge yourself to do *all you can* for that soul. As you come out from your private talk with the great King, be patient, cheerful, and quiet-hearted as you think you are now God's *little assistant* to help make a soul beautiful. But O, my darlings, listen! Never, *never* forget that God is the One who is to *save* the soul. It is God who plans the work for you to do. God, the great God of power, is more intensely interested in having that soul saved than you can possibly be.

He will never sleep, never tire, never leave this soul, while *you* will need to sleep, to rest, and to be away from the soul many hours, perhaps days, weeks, months; but you must do what He bids you, and just at the moment when He bids you—and you *must not fret* when you are obliged to wait.

Do not forget that you and God will suffer together many times if the soul is far away from Him. You will think every day: "*O, that soul has lost a day away from God! It will be poorer all through eternity, and its influence has been on the wrong side.*"

Will you read very carefully the words I will copy for you now? They were written by a good man who has tried to explain to us how Jesus feels for those who are not saved: "It is His love for man; His pity for the misery of a man lost; His sense of the wrong when a man throws himself away; His perfect sense of the joys wasted, and His even keener sense of the ever-deepening wretchedness of an evil-doer; His sympathy is so perfect that He feels the full measure of what another feels, and so bears on His own breast all the woe of humanity, and treats as His own all this poverty and hunger of sin. Here is the spring of Christ's passion for saving lost men."

Jesus grieves over every soul which will not come to Him. You will be grieved, also, to see a

never-dying soul wilfully cheating itself of so much light and comfort; but you must be very tender, and patient, and firm, and thoughtful, and loving.

I will not explain more to you now, for I wish you to think of what I have told you the whole month; then we will talk more about saving souls.

THE UNFAILING HAND.—A traveler, following his guide amid the awful Alpine heights, reached a place where the path was narrowed by a jutting rock on one side and a terrible precipice on the other. The guide held on to the rock with one hand, extended his other hand over the precipice for the traveler to step upon and pass around the jutting rock. He hesitated, but the guide said: "*That hand never lost a man.*" He stepped upon the hand and passed on safely. The child of God who takes the Saviour as his Guide in this world of darkness and danger, has the help of an unfailing hand.

THE TRY COMPANY.

WORD OF PROMISE.—"The angel of the Lord encampeth round about them that fear him, and delivereth them."
—Psa. 34: 7.

The beautiful autumn month of October is here. How good the Lord is! We recognize His gracious hand in the roll of the seasons. Let us improve the season. Boys and girls of the Try Company, what can you do for your blessed Saviour this month? Look around! Set before you some good piece of work—to help or bless some one—and look to Jesus to help you.

ANSWER TO BIBLICAL ARITHMETICAL PUZZLE in September No. :

Length of Noah's Ark.....	525 feet.
Breadth.....	87 "
Height.....	52 "

Years Absalom dwelt in Jerusalem 2) 664

Subtract the years of Terah's life.... 332
205

Add years Isaiah walked barefoot... 127
3

Add years of famine in Egypt..... 130
7

The age of Amram, 137 years.

Answer sent by C. M. Gould, Colborne, Canada.
Also to Enigma in August No. : Name of boy, Samuel.
His mother, Hannah.

BIBLE QUESTION FOR OCTOBER— A CROSTIC.

1. A family noted for their temperance principles.
2. A priest.
3. A word signifying "light or fire."
4. A daughter of Herod Agrippa.
5. A word meaning to reverberate.
6. One healed of a loathsome disease.

The initials and the finals give the names of two patriarchs.

LOVED ONES GONE BEFORE.

GORDYCE WILBUR closed his earthly pilgrimage at the residence of his son, Royal P. Wilbur, Lowville, N. Y., May 24th, 1887. He was born in Washington, Mass., August 9th, 1799. His father was one of the pioneer settlers in the town of Lowville, in 1801. Gordyce Wilbur was married Sept. 4th, 1829, to Mary S., daughter of the late Rev. Royal Phelps. He united with the Congregational Church in 1823, and was ordained an elder in the Presbyterian Church of Lowville in 1834, serving continuously since that time. In 1836, he was licensed to preach by the Black River Association, but was unable to pursue the holy calling. He had, however, been actively engaged in Christian work, holding services in the County Poor House for fifteen years, and in other ways serving the Master. His end was peace.

REBECCA ANN EWING, of Cumming Co., Neb., entered her heavenly rest February 25th, 1887. She was converted Feb. 7th, 1869, under the pastorate of Rev. F. M. Esterbrook. She had a variable experience, as is common, until June, 1883, when, under the labors of Bro. Otto Wendel, an evangelist, she experienced entire sanctification. From that time she entered upon a thorough and active Christian life. She set up a family altar, a duty from which she shrank, her husband not being a Christian—this led to his conversion. She was ready for every Christian work and many will, doubtless, in the final day, rise up and call her blessed. In class-meeting she often referred to her former half-hearted condition, and rejoiced that she had entered "Beulah Land." Her last days were full of suffering, but she triumphed in the Lord, and reached her heavenly home with songs of rejoicing.

MRS. MARY J. DENHAM, wife of Robert Denham, of Florin, Cal., passed from earth to heaven June 10th, 1887, in her 41st year. She was converted at twenty, and united with the Methodist Episcopal Church, continuing a consistent member thereof until her departure. Her health had been poor for some time, but in physical weakness she did not murmur, but was full of praise. One evening she called her husband and family into her room and said, "Let us have a prayer-meeting." After others had prayed, she earnestly plead for the salvation of her brothers and aged father. She then sang, in a clear voice: "Praise the Lord, O my soul! praise ye the Lord!" She was very happy, and said, "Am I at Beulah Park Camp-meeting? O, I must be! There's no pain now. O, the Lord is everywhere! Praise the Lord!" Her husband and six children expect to meet her in glory.

THE WITNESSES

"Ye are my witnesses, saith the Lord."—ISA. 43: 10.

"Make we mention of His love.
Publish we His praise below.

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON at 2.30 o'clock,
at the residence of Mrs. Dr. W. C. PALMER, 316
East Fifteenth Street, New York.

(OCEAN GROVE BRANCH.)

The meeting held in The Tabernacle, Ocean Grove, each morning during the summer, conducted by Mrs. Palmer and Bro. J. H. Thornley, is considered to be a branch of the Tuesday Meeting, so we present to our readers this month a report of one of these meetings.

THE meeting was opened by singing No. 113, from the Epworth Hymnal, commencing—

"God calling yet! shall I not hear?
Earth's pleasures shall I still hold dear?

Prayer was offered by Rev. E. R. Young, of Canada.

Singing, "*Now is the accepted time.*"

Mrs. Palmer read portions of the 5th chapter of Acts, commencing with the 29th verse. She said, You will remember how the apostles were arrested for preaching the gospel, beaten, and commanded to speak no more in the name of Jesus—but Peter and the other apostles said, "We ought to obey God rather than men."

In reading this chapter, I was particularly impressed with these words: "We are his (Christ's) witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." This took me back to the blessed promise of Jesus, "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of me." I was also much affected by the first hymn sung this morning—God calling us by His Spirit. Let us all listen—not only the sinners outside, but the dear children of God—they hear His gentle voice, but do they always obey, and accept Christ as revealed by the Holy Ghost? This is His work, to reveal Christ. Have we seen Him as we should? Then shall we hear the blessed promise from Jesus, "If any man thirst, let him come unto me and drink, and out of him shall flow rivers of living water. And this he spake of the Spirit which they that believe on Him should receive."

O to have the blessed Christ so revealed this morning that we may accept Him! Shall we review our consecration and see if it is complete, and if not, have it so? "Light is come into the world, but if the light within us becomes darkness, how great is that darkness"! This summer I have felt peculiarly for that class—how great is their darkness! I do ask all the dear children who abide in Christ to pray for them. If they ever come to the light they will be astonished at their long delay.

At one time in my early life my heart did shrink from some steps that I thought I ought to take. It was all between God and myself. I thought if I only knew what was just right I should be satisfied. Well, I was enabled to come to a decision. But in making it it seemed as if I should forfeit the friendship of loved ones. Bishop Waugh preached a sermon on the text, "Choose life that ye may live,"—which helped me in forming my decision. And I then said, Lord, help me, and every intimation of Thy blessed will shall be obeyed, if it costs my life. I will walk alone with Jesus. And when the decision was made, I thought how could it be possible that I ever hesitated or questioned whether I should obey the Lord. We must sell all if we would get the pearl. How illuminated was that blessed text: "If any man will do his will, he shall know of the doctrine, whether it be of God." Satan told me I should lose every friend that I had, but I gained them by the hundreds. My heart is still fixed, praise the Lord!

Singing, "*Why do you wait?*"

Bro. Thornley.—Let us ask ourselves, "*Why do we wait?*" See if you can give any reason that will satisfy your intelligence.

He called on Bro. Conner to pray at this point.

Singing, "*There is a fountain filled with blood.*"

Prayer was offered by Rev. Bro. Kerr.

Mrs. Palmer.—I want to ask Bro. Kerr a question: Would it not have been very strange if those who brought their sacrifices to the altar in the olden times should have doubted whether they were received?

Bro. Kerr.—I believe as I lay my sacrifice on the altar that it is accepted. But I have desired a clearer witness of its acceptance. I am like Abraham watching his sacrifice and endeavoring to drive off the birds. I do want to be all the Lord's, to be abandoned to Him—emptied of self and filled with God.

Bro. John C. Rose.—The Lord is more willing to give than we are to receive. Instead of coaxing the Lord, we need to entreat the people to accept

what He is ready to bestow. I know of what I am speaking, that the Lord is more willing to give than we are to receive—yea, to give before we ask. I love Him with all my heart.

Singing, "*Take my poor heart.*"

AN ENTIRE CONSECRATION.

A Sister.—I cannot be satisfied to render to God a half-way service—He wants all I have. God's word is beautiful to me.

A Sister.—I received a bright evidence of my acceptance. I was about five years seeking the blessing of holiness, but I longed for a clear evidence as at conversion. I love the means of grace, but I desire the unmistakable witness of heart-purity.

THE ALTAR SANCTIFIETH THE GIFT.

Rev. E. R. Young.—Years ago, when Dr. and Mrs. Phoebe Palmer came to Canada, a minister at one of our Camp-meetings was panting for the witness of entire sanctification. He was very candid in his expressions of desire, showing his intense feeling. Mrs. Palmer presented to him the case of an old Jew coming with his offering to the altar, and asking whether it was accepted. Why, when laid on the altar it was in that instant accepted, and there was no ground for questioning or doubting. So now, if we come with our sacrifice to the altar, Christ, "the altar sanctifieth the gift." The brother stood up before the congregation, while this conversation was going on, and he consecrated himself, unreservedly, and O, what a blessing he received; and so did others. It was a memorable service. My heart has been feasting on the passage, "The fire shall ever be burning upon the altar"—and I desire that in my heart it shall never go out, but be fed with fuel constantly. I came here especially for these meetings. I love the ocean and other beauties of nature, but this year I have a large and important charge, and I desire more than ever to be filled with the Holy Ghost, for this is the great power of the ministry. God has been blessing me in my work since Conference, and wife and myself purpose returning home to work for God more earnestly than ever.

ALL FOR JESUS.

A Sister.—A dear young brother who purposed to enter the ministry, hesitated because, as he said, he had given all to Christ but had not the witness of his acceptance. A brother pointed out the way, earnestly, and the young brother received it. And I said, "O, Bro. H— does not need to be told that he has the blessing—his face shows it."

When I came here I locked the door and left no one in charge. Jesus was with me—and He is here. He will go with me when I return. All my friends are gone, but Jesus is with me. He walks and talks with me while I am engaged in missionary work.

Singing, "*I've reached the land of corn and wine.*"

A CONGREGATIONALIST TESTIMONY.

A Sister.—I am a Congregationalist. I find Jesus very near. I was converted when very young. I was wonderfully saved, and have never doubted. As I passed along, I did not know of this richer grace, but my soul thirsted for God. I felt like carrying unconverted ones in my arms to Jesus. Years passed on and I had many severe conflicts. Some years ago I came to Ocean Grove to spend one day. They were holding an "*All-Day Prayer-Meeting.*" I wanted to stay longer. Four years ago I stayed during the Camp-meeting. I knew nothing of holiness. Bro. Inskip preached, and for the first time I learned what holiness was, and I wished that I had it. In the Tabernacle they were inviting persons to come forward as seekers. I was afraid that God would call me to do some wonderful thing. But, at length I said, "I will go anywhere and do anything"—but I did not want to let any one know. Then I said, "I will go forward and dedicate myself to Him," and was blessed—and the work is going on yet. I love to send the *Ocean Grove Record* to those who never come. God can and does help me, and the fields "are white unto the harvest." Last year I came for a greater baptism, and it did not make any difference what people said. God has blessed me wonderfully. Dear friends, have you done your part—or, like Ananias, are you keeping back part of the price? If you want your children to be blessed, do what God calls you to do—no matter what it costs. The night cometh when no man can work.

AN ARTESIAN WELL.

Sister Abbie Mills.—Praise the Lord for His wonderful salvation! There is an artesian well in my soul. And He is willing to do this for every obedient soul. If souls do hunger and thirst after righteousness, He will feed them with the finest of the wheat, and with honey out of the rock will He satisfy them. The question is asked, "What profit is there if I be cleansed from my sin?" There is profit in every way. He commands, and I don't know how we shall get along if we do not obey. Let us say,

"Take my poor heart, and let it be
Forever closed to all but Thee."

There is profit, if the Holy Ghost puts the seal on the heart.

A VOICE FROM CANADA.

Rev. Bro. Wilkinson, of Toronto, Canada.—I cannot keep quiet in a holiness meeting! I think the Lord wants me to speak. The earlier part of my Christian life and ministry was very much on the line of *duty*. I went out of the ministry and entered into business. God brought my lovely child to the gates of death. I prostrated myself before Him, and said, that if He would raise him up, He should have my life, without reserve. God heard my prayer, and I told my wife the child would live. My consecration was complete. I was sent to a charge that was run down, and the Lord gave us over 200 souls the second year. I have reached the land of corn and wine, but this is not to say that I am satisfied—my soul is still reaching after God. I am now pastor of Agnes Street Church, in Toronto, and there have been 490 conversions at our Sunday-night meetings. We have fifteen or twenty every Sunday night. There is nothing I love so much as revival work.

How did I get into this experience of holiness? I was like my sister, I wanted it to make me happy and useful. But I had to get down and say, "*I want it for its own sake.*" I sought it for three months on the wrong line, and I saw selfishness was involved. But when I came to God aright, I received it, and I have it to-day. I am entirely given up to God. I think Jesus is satisfied with me—and I am surely satisfied with Him. I do nothing until I have asked God about it—and before I rise I know what God wills. We have a Holiness meeting every Tuesday night, and *two hundred* of my members enjoy this blessing. The Lord be praised!

BLIND, YET SEEING JESUS.

Rev. Bro. Cummings, of Florida.—I was about to say something after Sister Abbie Mills. She handed me a book when I came on the ground, but I could not see it. She is walking in a *quiet* world, not being able to hear—I am walking in a *gloomy* world, not being able to see. But in her soul she hears music—the sweetest music on mortal tongue or in seraph's song, *the name of Jesus*. So to me He is life's most precious sunbeam. He brightens my day and my night. I was on the same line with Bro. Wilkinson. I was not of much use in the ministry until I went to the National Camp-meeting at Manheim. Some friends there pledged me, in a quiet way, that they would pray for me. I wanted to be absorbed in Christ, the inward consciousness of the presence of the Almighty God. After that Camp-meeting, at a smaller meeting in Talbot Co., Md., on the 11th of September, I went into the woods to wrestle for a personal realization of the text on which I

was about to preach. I wrestled until the hour for preaching. I preached as best I could, and Bro. Myers arose to exhort. In a moment supernatural light came into my soul, in answer to the prayers of the thirty who had united to pray for me. I was filled with all the fulness of God. On that very night I saw 135 prostrated at the feet of Jesus, and God gave me the pleasure of reporting to the pastors in Baltimore the names of 1,000 persons converted and received into the Churches. I am now down in Florida, am still working, expecting to hold a Camp-meeting there where God will glorify Himself in the salvation of many precious souls.

A very blessed Divine influence rested upon the people at the close of the exercises.

OCEAN GROVE CAMP-MEETING
LOVEFEAST.

The people began to assemble at 6.30 to secure a place at this heavenly feast.

Bro. Sweney led in sacred song, and thousands of hearts were filled with gladness as they sang the joyous hymns, very much like the saints around the throne.

President Stokes gave out the first hymn,
"Blest be the tie that binds."

Rev. Geo. Hughes led in fervent prayer.

Rev. President Stokes, in opening the lovefeast, said—I was born in New Jersey, and am bound for glory. My parents were Quakers, but I am a Methodist. I am traveling on—the way is delightful—and am nearer my home to-day, than ever I've been before. I hope to meet you there!

Rev. Geo. Hughes—"I have a communication from heaven, and I must hasten to give it to you. It came quicker than any lightning flash: 'Fear God and give glory to him, for the hour of his judgment is come, and worship him that made heaven, and earth, and sea, and the fountains of waters.' My soul says, from its profoundest depths, I will give glory to God! I am fully saved through the blood of the Lamb."

Prof. Sweney said—I left the city of destruction sixteen years ago. I am now living in the land of Beulah.

"I have been living on borrowed time, and the borrowed time is the best of my life."

"I was a Roman Catholic, but I am no longer a stranger to salvation. To live is Christ; to die is gain."

"I belong to this band, hallelujah!"

"Glory to God, I am out of Egypt and living in the land of Canaan. Glory to God!"

"I'm a child of a King. Praise the Lord, O my soul!"

Rev. A. Atwood, in much brokenness, said—“I have been in the habit of testifying in this meeting for many years. I have still the disposition to speak. Jesus Christ is a full Saviour. I left Philadelphia somewhat under a cloud, but God has made His grace all-sufficient.”

Mrs. Inskip said—“My soul is bathing in the ocean of God's boundless love.”

Singing, “*I'll be there,*” etc.

“I have been a Methodist for seventy years. My feet are still standing on the Rock of ages.”

“I am saved through and through, soul and body.”

“I love Him that redeemed me, and washed me in His own blood.”

“Nearly fifty years ago, Jesus came to be a guest with a man that was a sinner. He has lived with him ever since.”

Rev. E. Davies rose and sang—

“*Joy to the world, the Lord is come.*”

“I have almost reached the celestial city.”

“Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.”

“I have a perfect and complete Saviour.”

“If the streams are so sweet, what must the fountain be?”

Bro. Kynett—“Three weeks ago I called upon Dr. Curry. He said: ‘I have not only the promises, but I have the promises fulfilled.’ He is now in heaven. I wish he could be here to tell us of the other promises that are now fulfilled to him.”

Bro. John A. Cookman—“Some seven years ago I took Christ in a more perfect sense for my justification, my sanctification, and the healer of both soul and body.”

“O, the vacancies! I am thinking not only of Dr. Curry, but of many others whom I have met on these grounds. My whole nature is stirred to think of the great cloud of witnesses who have gone on before.”

“I belong to the grand army of the redeemed ones.”

“I have been to the bank this morning, and have had my check cashed. I have been doing business in this bank for many years, and never knew it to fail.”

“I am rejoicing in the God of my salvation, with my whole family saved.”

Singing, “*Shall we meet beyond the river?*”

“Twenty years ago I was converted—fifteen years ago I was wholly sanctified.”

“This poor man cried, and the Lord heard him!”

Mrs. Lizzie Smith—“I can say with our Bro. Pepper, I am living in the land of everlasting content.”

“Fifty years ago I heard Rev. Geo. Cookman, the father of John Cookman. He said, ‘The world is my parish.’ He went to heaven by water.”

“Glory to God in the highest; on earth peace, good will to men. And let all the people say, Amen!”

Singing, “*The Light of the world is Jesus.*”

“I am on my way to heaven, washed in the blood of the Lamb.”

“I thank God I am a free man in Christ.”

“If our faith were but more simple, we would take Him at His word.”

“I am dead unto sin, but am alive again.”

Mrs. Dr. Palmer—“For sixty-eight years I have been following the Lamb.”

“Jesus came into the world to offer sacrifice for me.”

Rev. E. M. Levy—“I never was so fully saved from all desire to appear good and wise.”

Bro. Evans—“Thirty-eight years ago I took passage on the old ship Zion. There have been many head winds, but I am now rounding the cape, and the city is in sight.”

“I realize that I am saved through the blood of Christ when I am in the blacksmith's shop. Every stroke on the anvil seems to say ‘glory!’”

Bro. L. R. Dunn—“Saved, fully saved, by the blood of the Lamb.”

“If this is such a blessed foretaste, what must heaven be?”

Sister Grace Weiser—“In my poor heart He deigns to dwell; He came to save me.”

“I was born a Hicksite Quaker but I became a Methodist.”

Bro. Stokes said, You did not follow the teachings of Elias Hicks—to which the brother responded, “No, I backslid from that.”

Samuel Halstead sent the following testimony in writing: “I have enjoyed religion for sixty-five years, and I enjoy it now.”

These are a part of the 304 testimonies that were counted. God heard many more. Mr. Yatman came forward to exhort sinners to come to Christ, and fifteen persons arose for prayers. It was a season of great power.

“As a man thinketh in his heart, so is he”; but the thoughts of his heart are often begotten by the things he has been doing. Our works shape our thoughts. What we are employed in we are apt to think about. “Commit thy works unto the Lord, and thy thoughts shall be established.” Obey God; be godlike in your deeds, and your thoughts will be godly.—*Cumberland Presbyterian.*

EDITORS' STUDY

MOTTO : PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

BIBLE BRIEFS—FROM THE PSALMS.

"I CALLED UPON THE LORD IN DISTRESS ; THE LORD ANSWERED ME, AND SET ME IN A LARGE PLACE."—*Psa.* 113 : 5. The first member of this passage indicates wisdom : "*I called upon the Lord in distress.*" Some gloomily brood over their distresses—others vainly seek human counsel and aid. The Psalmist's course is wisest. "*The Lord answered me*"—just as might be expected. His ear is ever open to the cry of the needy, and His hand is full of blessing. "*And set me in a large place.*" This indicates infinite love and power—"a large place" of purity, joy, strength. Praise the Lord !

AN INSPIRING HOPE.

PAUL, in writing to Timothy, says : "The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom ; to whom be glory for ever and ever. Amen."

This passage suggests three things. 1. A great deliverance. 2. A gracious preservation. 3. An appropriate doxology.

1. *A great deliverance.* "The Lord shall deliver me from every evil work." The world is full of "evil work"—thousands of busy hands are thus employed—the promises of high remuneration are very captivating, and as delusive as captivating—the real fact is, that "*the wages of sin is death* !" It is, however, the great aim of Satan, the arch enemy of mankind, to blind human eyes, and to lead men into all "the deceptableness of unrighteousness." And such is his power to transform himself into an angel of light and so full of subtlety are his approaches, that it often takes a quick discerning eye to detect his deadly advances. He can, indeed, so disguise *evil work* as to make it assume a positive aspect of goodness, so that even very excellent Christians are victimized.

But here is a promise of Divine deliverance made to the saved people of the Lord. It has a

wide compass—"deliver from *every* evil work." It proposes opportune, swift, mighty relief in the trying hour. How is this deliverance effected ? By imparting to us a nature having in it a profound hatred to evil in every form—by timely warnings of Satan's approaches—and more than all, by His personal indwelling in the soul, fortifying it against all the combined forces of evil. It is the high privilege of those who are made holy to be thus fortified.

2. *A gracious preservation*—"preserve me unto his heavenly kingdom." There is a heavenly kingdom—high, vast, glorious. There the Eternal King has His exalted throne—His scepter has a mighty sweep—the laws governing the kingdom are holy, just and good. It embraces millions of loyal subjects.

Now the promise is, complete preservation unto that kingdom. Despite worldly allurements, and hellish combinations—preservation, entire preservation unto that kingdom. Thus preserved, we shall come to the gates of light, and find them not "*ajar*," but widely opened, and we shall have an entrance abundantly into the everlasting kingdom of our Lord Jesus Christ—every sail set and filled with a favoring breeze. We see therefore, in the light of such Divine assurances, that we do not run uncertainly—nor "fight as one that beateth the air." We are on the line of glorious certainty and sublime conquest. Of all the intelligences in God's universe, the saints have the sublimest swing of conquest—

"They see the triumph from afar,
By faith they bring it nigh !"

3. *An appropriate doxology.* "To whom be glory for ever and ever. Amen." The apostle deals liberally in doxologies. He presents Christianity in its conquering aspects, and then breaks out into lofty strains of adoration, love and praise. Now these doxologies of the epistles are not merely for reading and admiration—they are for Christian use—daily use. We do not strike these high notes enough. Nothing will so effectually dispel gloomy shades from the brow, or more certainly drive Satan from the field, as to break forth into praise, lofty praise, Divinest praise. Here the apostle has a great subject, measureless in interest, covering time and eternity. O, ye beloved, ring out the high praises of your Deliverer !

The meetings on the line of Holiness, in the early morning, led by Bro. Andrews : at 9 A. M., conducted by Mrs. Palmer and Bro. Thornley ; and at 1.30 P. M. by Mrs. Lizzie R. Smith,—did effective service. At the close of the Encampment, over 2,000 partook of the sacrament, and it was reported that over six hundred had been converted, more than three hundred sanctified, and thousands specially helped. Unto God be the glory !

"If we would bring a holy life to Christ, we must mind our fireside duties, as well as the duties of the sanctuary." *Spurgeon.*

GOD'S WORKMANSHIP.

IN the writings of Theo. Monod, we find the following illustration of what Paul says, in writing to the Ephesians : "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." A writer says :

"If a piece of iron could speak, what would it say? It would say, 'I am black, I am cold, I am hard.' Perfectly true. Put that piece of iron into the furnace and wait awhile, and what would it say? 'The blackness is gone, the coldness is gone and the hardness is gone'—it has passed into a new experience. But if that piece of iron could speak, surely it would not glory in itself, because the fire and the iron are two distinct things that remain distinct to the last. If it could glory, it would glory in the fire and not in itself—in the fire that kept it a bright, molten mass. So in myself I am black, I am cold, and I am hard, but if the Lord take possession of my soul, if I am filled with love, if His Spirit fills my being, the blackness will go, and the coldness will go, and the hardness will go ; and yet the glory does not belong to me, but to the Lord, who keeps me in a sense of His love."

All self-glorying is thus excluded by the operations of grace. If we glory it must be in the Lord. We are His workmanship, from first to last, and the design of this new creation, as the apostle expresses it, is unto good works—works which will glorify God, and demonstrate the genuineness of our faith. Reader, are you thus exercising and bringing glory to God ?

"God is a shower to the heart burned up with grief ; God is a sun to the face deluged with tears."

THE AUTUMN QUESTION.

THERE is a question which we would earnestly commend to the attention of our readers at this time. It is this : "*Lord, what wilt thou have me to do ?*" It is not to be propounded under a momentary impulse, and lightly dismissed. It is a solemn, wide-reaching question. You need to go before God in the stillness of the closet, shutting out all world-voices, and merely human reasonings. You must get on your knees if not on your face—in lowly prostration, in entire submission, and readiness to execute any sort of commission. He who goes before GOD with such a question must be in a very loyal attitude, with every power eager to obey the Divine behest.

The answer may be a genuine surprise—it may shatter some well-conceived plans and expectations. It may place upon your shoulders some very heavy crosses to bear which will involve self-abnegation, expenditure, conflict, peril. It may result in an assignment to a very narrow or a very wide sphere. It may call for years of isolation, away from the observant eye of the gaping multitudes—or it may thrust you into great prominence where solemn responsibilities are to be borne, and where the eyes of many curious spectators will be upon you. It may relate to the Church—the community—the nation—home or foreign work. It may demand the sundering of tender ties, the consecration of much property—the sacrifice of life !

Well, in view of all these possibilities, and a deep pondering of the situation in all its solemn and tremendous aspects, we urge the propounding of this autumnal question : "*Lord, what wilt thou have me to do ?*" Put special emphasis on the "*me.*" Safety lies along this track anyhow—you will be safe in any event in God's hands. You may be sure that there will be adaptability in God's ordination, whatever it may be—and you will have access to unbounded helps in executing the commission, however difficult. Get into your closet—shut to the door—be low enough to hear God's voice—and, *obey at any cost !*

"It is a mercy to have that taken from us which takes us from God."

A WELL-BEHAVED TONGUE.

THIS is one of the prominent signs of personal holiness. The apostle declares, "If any man offend not in word, the same is a perfect man." The possibility of "a perfect man who does not offend in word," is plainly implied in the language of the apostle: But the difficulties in the way of securing it are very great. He says: "The tongue is a fire, a world of iniquity—it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell!" What a description! What a sharp, piercing, deadly weapon, when it is "*set on fire of hell.*" This single weapon has destroyed families—produced general havoc in communities—and set kingdoms in a blaze. A jestful word, an indiscreet word, an insinuating, a vindictive, a slanderous word—how terrible and wide-reaching is the destructive force of a word rashly spoken!

There is a great evil in these times, in reference to which we cannot speak too strongly. It is this: *Trifling with reputation in little circles where friends meet in familiar converse.* Two or three are together in the parlor, or on the street. The name of some absent person is mentioned. One of the number proceeds to speak quite freely about him. Some good qualities are referred to, "but"—"*but,*"—"BUT"! Ah, that "BUT"—that is the poisoned arrow—swift, sharp, malignant as hell can make it! Then the other parties join in, making the "BUT" a little more emphatic—some new points are made, which strike the individual vitally. And the saddest part of the business is, that the parties thus engaged are *professing Christians*, professed followers of Him in whose mouth was no guile. Shame on them! They are surely doing the devil's dirty work, and they will lose their souls if they do not repent, professing Christians though they may be.

Shall we say some professing holiness dare to *speak disparagingly of an absent person*? We fear it is so. But if it be so, we say, brother, sister, whoever you are, stop professing holiness—go to the fountain, and get there the cleansing that will give you a *well behaved tongue*!

"How many labor for God, *without* God—without His inspiration!"

PRAYER AND PRAISE BLENDED.

"EACH Amen becomes an anthem,
For we know He will fulfil
All the purpose of His goodness,
All the splendor of His will:
Only trust the living Saviour,
Only trust Him all the way,
And your springtide path shall brighten
To the perfect summer day."—*Havergal.*

Prayer and praise delightfully commingle in Christian experience. And not unfrequently the outbreathed petition of the heart is wafted heavenward on a tide of praise—the Amen, sealing the prayer of the hour swells into a loud Anthem. The holy heart is ever attuned to these lofty exercises. Those who live in such an atmosphere live quite on the verge of heaven.

There are cogent reasons for the Amen becoming an Anthem. We know that "Our Father" will "fulfil all the purpose of his goodness." How do we know? By the testimony of His Word, and His Word abideth for ever. The great matter for us is to have a firm reliance upon the Divine Word—to "trust the living Saviour"—to trust Him all the way! Have you such a trust?

"A good conscience is the best opiate."—*Knox.*

A GOOD TEST.

Can you bear to be smitten? There are two kinds of smiting—with the hand and with the tongue. Jesus, our great Exemplar, had an experience of both. They smote Him with the palms of their hands, and with their tongues. In either case the action was cruel and malignant. His patient endurance of these indignities is on record.

Are we imitators of Jesus? Can we bear the rebuke of a friend? The sacred writer says, "Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head." Is that your experience, beloved? Then, how about the keen, sharp smittings of an adversary? Does it set you in a flutter—is your equipoise disturbed? If so, your salvation is incomplete. You need to have such thorough cleansing that perfect quietness shall reign, *inwardly and outwardly.*

"All we want in Christ we"

BISHOP TAYLOR'S WORK.

THE reports coming to us from Africa show that Bishop Taylor is steadily extending his mission lines. Advantageous positions are being occupied, both in Liberia and Central Africa. Tracts of land are being taken up and brought under cultivation, so as to furnish sustenance to the missionaries. Of course there cannot be much direct evangelistic work done among the natives until the missionaries acquire the language—to this they are earnestly devoting themselves. Thus the foundations are being laid strongly, upon which there will be the upraising, as we believe, of a great missionary superstructure.

Many more laborers could be employed at once if the means were on hand to send them out. The Committee in New York is arranging to have about thirty to go forth this month. Money is needed to furnish the outfit and pay the passage of these devoted ones, who are ready to engage in the Master's service. Who will furnish it? Bro. Grant has lately made this appeal:

Bishop Taylor writes: "Why cannot my people, my dear people in America, my Methodist people, in large numbers, give themselves to God for the redemption of Africa? Why should those blood-bought souls continue to sit in darkness, when we can reach them so easily?" This has gone out to the world, and a great many applications have been received, eighteen of which have been accepted for the next company of thirty-two that will sail from New York October 1st. We shall continue to accept suitable persons as they shall come recommended. We have not at present the funds to defray their expenses. The Bishop never stopped because the money was not in hand, yet never was short on sailing day. We depend upon the friends of the work to send us the amount (17,000) to place this company in Africa. Be kind enough to send your donations to the paper in which you see the call, or to the Treasurer, Richard Grant, 181 Hudson St., N. Y.

We lay this matter before our readers, entreating them to go before the Lord in their closets, asking, "Lord, what wilt thou have me to do?" Can you, by economizing a little, contribute one, five, ten, fifty, one hundred, or one thousand dollars for this work? Some are insuring their lives for this object. This is well, but there is a present necessity to be met. We beg the readers of *The Guide* to send every dollar possible to our office this month.

"The blue of heaven is larger than the cloud."

OUR CAMP-MEETING TOUR.

WE have a few more Camp-meeting notes that may be of interest to our readers.

ORCHARD BEACH, ME.

We attended the meeting held under the name of "THE FELLOWSHIP OF HOLINESS," conducted by Rev. Alex. McLean. Some inquire, what is meant by "*The Fellowship of Holiness*"? Well, Bro. McLean, and those associated with him, believe that Holiness is a very practical thing—not for a parlor ornament—but for energetic service. This meeting is therefore designed to promote this object—in a simple way to encourage Christian union among the friends of Holiness in all denominations—to unite for prayer and Christian sympathy—and to suggest modes of practical service in the vineyard of the Lord.

The meeting this year was much larger than the one held last year. Quite a number of ministers were present, and God gave them power. A number of the daughters of Zion, evangelists, participated. The preaching was in the demonstration of the Spirit, and many were saved. The social meetings were instructive and edifying. Next year the meeting will be held earlier, and continue at least ten days.

OCEAN GROVE, N. J.

We were privileged to spend a few days at this now noted encampment. We were there on Monday preceding the opening, and two preparatory prayer-meetings were held that day, which were very encouraging. Then we were present from Friday night until Monday. We heard some sermons that were full of the Spirit.

Sabbath was indeed a high day. The lovefeast at 9 A.M. was a marvelous occasion. We give a report elsewhere—but no printed report can adequately represent the spirit of the hour. About 4,000 were present. The sermons of the day were by B. B. Hamlin, of Central Pennsylvania; J. Jackson Ray, of London, Eng.; F. S. Idlehart, of Newark, N.J. In consequence of the great crowds in attendance—larger than ever before—it was impracticable to do much effective altar-work in the auditorium.

BIBLE PUT-ONS.

"PUT ON, THEREFORE, AS THE ELECT OF GOD, HOLY AND BELOVED, KINDNESS."—Col. 3 ; 12.

Kindness is said to be love in action. Love does not lie dormant in the heart. Whenever it comes into the heart to have sway, it will demonstrate its existence and power in a thousand ways. Every day we find occasions for such exercises, and they have a double benefit—helping those in whose behalf they are performed, and blessing those who perform them.

OUR INQUIRY ROOM.

It is pleasant to gather together to inquire after the truth as it is in Jesus. May God bless us in the Inquiry Room this month!

GENERAL TOPIC.—*The Epistle to the Hebrews.*

"But, beloved, God is not unrighteous to forget your work and labor of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister."

—Heb. 6 : 10.

This is a most cheering declaration, calculated to encourage us in the prosecution of the work of our holy calling. We are enjoined, as Christians, to maintain good works. This is the evidence, indeed, of the possession of a living faith. Faith without works is dead.

But in the performance of our "work and labor of love," we meet with many discouragements. Our toil is not always as immediately productive as we desire. Those on whose behalf we labor not unfrequently fail to show becoming gratitude. These are unfriendly circumstances, and have a dispiriting influence.

Now, this apostolic assurance comes in to give wonted inspiration—to nerve our arm, and to animate us with hope. There is an unslumbering eye upon us, the eye of Omniscience. However men may regard us or our work—however they may requite us—God holds it in remembrance, and especially the motive which governs us, our work is "*shewed toward his name*"—that makes an ineffaceable record in the Book of Divine remembrance, and shall surely receive its appropriate reward. Even a cup of cold water given in His name shall not pass without His notice.

Work on, then, ye beloved of the Lord, in cold and heat, in sunshine and shade—ye shall in due time "reap if ye faint not."

INQUIRIES BY LETTER ANSWERED

NOTE.—We do not answer *all* questions sent to us, so correspondents must not be disappointed. We select those which we think will be for edification.

1. A brother in Minnesota asks: Is it right for a minister of the Methodist Episcopal Church to meet in a liquor hotel, with others, to enjoy a supper and have a good sociable time, when equal accommodations could be had in a temperance hotel?

Ans.—It is right for ministers as well as other members of the Church to mingle in social gatherings, under proper circumstances. But, to do so in a hotel where liquor is sold is not to be commended. It is extending patronage to the *whiskey trade* in a way that no minister of the gospel, or member of the Church, should participate in. The smell of whiskey should be, everywhere, an offense to Christian nostrils. And again, we deem it improper to be thus pandering to the appetite, as being contrary both to the Bible and to the Methodist Discipline, which forbids "*needless self-indulgence.*" Can we justify the payment of a dollar, the price of the supper above named, to gratify appetite, when the demand for dollars to prosecute the missionary work of the Church is so great? We think not. Far better put the dollar to the Master's account for benevolent work.

2. A brother in Canada wishes to know if the description on page 246 of the August number, of a justified state as a wilderness state is correct. Is it the highest experience of a justified person, or is it a Christian experience at all? Would not the first verse of the eighth chapter of Romans better describe a justified state.

Ans.—This inquiry has reference to an experience given in the Tuesday meeting. In this meeting the utmost freedom of expression, consistent with Christian charity, is allowed. And, as the gathering is composed of members of various denominations, some things are said at times which, if tried by our Methodist standard, would be adjudged faulty. This is one of those examples. We have always held that justification was an exceedingly glorious spiritual state. The Israelites in the wilderness were not a type of the justified. They were unbelieving, murmuring, disobedient. The first verse of the eighth chapter of Romans truly describes justification. The seventh chapter has been considered, justly as we think, descriptive of the struggles and groanings of an awakened sinner—the eighth shows his triumph by believing in Christ.

HELPS TO CHRISTIAN DEVOTION.

BIBLE BRIEFS.—THE LORD'S SERMON

"BLESSED ARE THEY THAT MOURN, FOR THEY SHALL BE COMFORTED."—*Matt. 5:4.*

One of the gracious offices of the Messiah is to give to those that mourn in Zion "a y for mourning" (*Isaiah 61:1-3*). Here He promises the fulfilment of ancient prophecy. There are two classes of mourners—1st, Penitential mourners. 2d, Christian mourners. To each of these Christ gives comfort. To *penitents*, the comfort of forgiveness. To Christian mourners, amid life's sorrows, the comfort of the Holy Spirit, cheering and lifting them up.

I.—CLOSET STUDIES.

NOTE.—Read the portion for the day each morning, early—commit the passages to memory—meditate upon them throughout the day:

DAILY BIBLE CALENDAR.—OCTOBER.

1. *Psa. 4:4; Jer. 31:34; Psa. 26:11.*
2. *Psa. 31:23; 1 John 4:9; Psa. 9:10.*
3. *Phil. 2:12; Phil. 2:13; Psa. 6:2.*
4. *Rom. 13:11; Rom. 10:8, 9; Prov. 85:6.*
5. *Mark 14:38; Matt. 14:27; Psa. 25:15.*
6. *Matt. 6:20; Phil. 4:19; Psa. 116:8.*
7. *Jer. 13:16; Heb. 9:26; Job 23:3, 4.*
8. *1 Thess. 5:19; John 16:14; Psa. 51:11.*
9. *Phil. 4:4; Deut. 12:7; Psa. 33:21.*
10. *Psa. 105:1; Psa. 30:5; Psa. 57:11.*
11. *Luke 21:19; Rom. 8:28; Psa. 40:5.*
12. *1 Thess. 5:6; Rom. 16:20; Psa. 6:4.*
13. *Ecl. 5:2; Psa. 145:18; Psa. 130:4.*
14. *Deut. 5:32; Deut. 7:9; Psa. 25:6.*
15. *Col. 3:9; Eph. 5:9; Psa. 119:121.*
16. *Matt. 5:44; Matt. 11:29; Psa. 119:135.*
17. *Psa. 32:11; Psa. 125:2; Psa. 90:1.*
18. *Rev. 2:16; Psa. 111:4; Job 42:5, 6.*
19. *Psa. 99:5; Psa. 102:17, 18; Psa. 139:14.*
20. *Prov. 6:6; Prov. 13:4; Psa. 25:3.*
21. *Psa. 2:11; Psa. 34:7; Psa. 51:17.*
22. *John 13:34, 35; 1 John 4:12; Psa. 119:77.*
23. *Rev. 8:2; Jer. 30:17; Psa. 119:176.*
24. *1 Cor. 10:12; Psa. 40:4; Psa. 33:22.*
25. *Prov. 23:26; 1 Cor. 1:30; 2 Thess. 2:16, 17.*
26. *Psa. 96:8; Psa. 48:3; Psa. 118:19.*
27. *John 4:24; Psa. 1:6; Psa. 35:24.*
28. *Jer. 9:23; Isa. 57:15; Psa. 62:7.*
29. *Psa. 149:2; Psa. 94:14; Deut. 9:26.*
30. *Joel 2:12, 13; Psa. 126:5; Psa. 42:9.*
31. *Heb. 10:24, 25; Joel 2:27; Habak. 3:2.*

STUDIES IN ST. JOHN.

SIXTH CHAPTER.—*The Multitudes following Jesus.* (*John 6:22-65*.) They would not allow Jesus to remain in retirement. The people sought Him out, and "when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?" 1. In reply He rebuked their selfishness (see vs. 26-27). 2. They propounded an important question (v. 28). 3. Christ's answer (v. 29). 4. Their unreasonable demand (vs. 30, 31). 5. His answer in following verses, and discourse on *the bread from heaven*.

Application.—Note 1. It is possible even to follow Christ selfishly. 2. If so, it will in some way be brought home to us. 3. The true bread is Christ sent down from heaven. Let us eat of this bread, and so be spiritually alive.

II.—CLOSET PRAYER.

MCOTTO FOR THE MONTH.—"Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God."—*2 Cor. 9:11.*

GENERAL REQUEST.—*For a special blessing upon the new recruits going this month to re-inforce Bishop Taylor's missionary work in Africa, and upon all who are in the field.*

WRITTEN REQUESTS

California, B—C—, for a sister to be sanctified. For an intemperate friend to be saved. Canada, For a satisfactory business settlement; for a young man to be employed as a preacher; for two members of a Church at variance to be reconciled. Kansas, B—, for a husband to be converted. For a mother and daughter to be filled with the Spirit, and daughter-in-law to be converted. Maine, A—, for an aged sister to have a home; for the restoration of a backslidden son; for a daughter who is lukewarm to be aroused, and her husband converted. Michigan, P—, for a mother and daughter to be sanctified, and husband converted. New Jersey, L—, for a sister to have her sight preserved. New York, N—, for a sister to be sanctified, and to have bodily healing. Ohio, M—, For an invalid sister to have a clear evidence of her acceptance, and to have bodily healing. For a sister to be made holy. Texas, P—F—, For a niece to be restored to health; for the restoration of an aged brother; for a sister to be filled with the Spirit.

There are too many Christians now who dwell just inside the dividing line, so to speak, who are Christians, but of such a lame and feeble sort that they must be continually upheld, instead of helping others.

III.—CLOSET HYMN.

ARE there not in the laborer's day
Twelve hours, in which he safely may
His calling's work pursue?
Though sin and Satan still are near,
Nor sin nor Satan can I fear,
With Jesus in my view.

Light of the world! Thy beams I bless;
On Thee, bright Sun of righteousness,
My faith hath fixed its eye:
Guided by Thee, through all I go,
Nor fear the ruin spread below,
For Thou art always nigh.

Ten thousand snares my path beset,
Yet will I, Lord, the work complete,
Which Thou to me hast given;
Regardless of the pains I feel,
Close by the gates of death and hell,
I urge my way to heaven.

IV.—WORK FOR JESUS.

1. Ask your pastor for some autumn work.
2. Distribute Holiness Tracts the coming month.
3. Visit some sick person, read the Scriptures, and pray.
4. Get children who do not attend, to come to Sabbath School.
5. Visit a hospital or prison.
6. Do some missionary work in your County Poor House.

NEW TRACTS! NEW TRACTS!

We are publishing several series of STANDARD TRACTS. The following are new Tracts, just from the press. We hope our readers will order them by the dozen, or hundred, and scatter them broadcast. Here is the work for the times, to counteract the pernicious issues of the Satanic press—and further, to arouse lukewarm or dead Churches. Pour in your orders freely.

PHOEBE PALMER SERIES—	each.	doz.
1. Her Experience of Entire Sanctification, 3 cts.	30	
2. What is Gospel Holiness?	30	
3. The Longer and Shorter Way Tested, 2 "	20	
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1. The Doctrine of Justification. By Rev. William Reddy.....	2 "	20
2. Christian Doctrine of Self-Denial. By Rev. Pres'dt J. R. Jaques.....	3 "	30
3. Servants of God and their Privilege. By Rev. Pres'dt J. A. McCauley	3 "	30
REV. JAMES CAUGHEY SERIES—		
1. Is Sanctification Gradual, or Instantaneous? (Others to follow).....	3 "	30
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1. Our Inheritance in Christ.....	2 "	20
2. God's Broken Things.....	2 "	20
3. At the Gates of Death.....	2 "	20
THE CARTER SERIES—		
1. Holiness a Doctrine of Methodism.....	2 "	20
2. Holiness an Instantaneous Blessing	2 "	20

OUR STUDY JOTTINGS.

THE NEW YEAR.—It is now time to give attention to the canvass for 1888. All subscriptions will now date from January 1st, and the numbers for November and December yet remaining of this year will be sent free. Let Agents look well after the renewal of old subscribers. We desire large additions of new subscribers to our list. Be active, and make thorough work in your several neighborhoods.

SPECIAL PREMIUMS.

1st. For two new Subscribers and \$2.00 remitted—one of the following beautiful works, as the person selects: The Beloved Physician, Life of Dr. Palmer; The Life of Mrs. Mary D. James; or, the following two books as premium for the two subscribers: "Fragrant Memories of the Tuesday Meeting," and "Faith and its Effects," by Mrs. Phoebe Palmer.

2d. For three new Subscribers and \$3.00 remitted—one of the following: "Rifted Clouds; the Life-Story of Bella Cooke;" "Grace Magnified," by Rev. W. G. Brown; or, if preferred, the following for the one premium for three subscribers: "Fragrant Memories of the Tuesday Meeting," "The Way of Holiness," by Mrs. Phoebe Palmer, and "Helps to Every-Day Holiness."

3th. For five new Subscribers and \$5.00 remitted—\$2.50 in books selected from our Catalogue.

4th. For ten new Subscribers and \$10.00 remitted—\$5.00 in books selected from our Catalogue, or one of the FIVE DOLLAR LIBRARIES described on the last page of cover.

—Get "The Beloved Physician," "Life of Mrs. James," "Rifted Clouds," "Fragrant Memories," and "Grace Magnified" into your Church and Sabbath School Libraries. See advertisement on the second page of cover.

—We have a good book on our shelves, "Christ Crowned Within." Paper covers, 50 cts.; cloth, 75 cts. Order it.

—As this number goes to press we have just returned from a Camp-meeting held in the Baptist Tabernacle at Crescent Beach, Conn. Had a good time—will refer to it again.

SOMETHING TO BE OBSERVED! We have lost considerable money by our agents putting bank-notes in letters. This is not safe. Letters containing money are being stolen constantly. We have been ready to credit up subscribers where money had been lost, but this involves too much loss. Hereafter parties remitting must not expect us to do this. We prefer that remittances be made to us (when possible) by Express Money Orders, which are absolutely safe, and can be obtained at any office of the American, United States, or Wells, Fargo & Co., at the following rates:

	5 cts.	12 cts.
1c. to \$5.00	5 "	Over \$20 to \$30
Over \$5 to \$10	8 "	\$30 to \$40
" \$10 to \$20	10 "	" \$40 to \$50

Over \$50, proportionately. Where these Companies have no offices, or if more convenient, remittances may be made by Bank Draft, Post-Office Order, or Registered Letter. Postage stamps for small sums. Always make payable to order of PALMER & HUGHES, Publishers of *Guide to Holiness*, 62 and 64 Bible House, New York.

—A GOOD THING FOR HOLINESS.—Rev. Wm. McDonald, the President of the National Association, has declined the honor of the title of Doctor of Divinity tendered to him by the Upper Iowa University. His chief reason is, as he conceives, its unscriptural character as seen by reference to Christ's injunction: "*Be ye not called Rabbi,*" or *Doctor*, as scholars say. We rejoice that our brother has taken this course.

—*Quiet Hallelujahs*, by Abbie Mills, is a book that you should have. We have it on sale. Price, 75 cents.

—Organize Young People's Alliances (Holiness) and send to Miss Lodilla Ambrose, Evanston, Ill. for documents.

—Bro. E. Davies has revised and enlarged his work on Africa, adding a chapter on Liberia, and embellished with a handsome portrait of Bishop Taylor. It is bound in cloth, price, 50 cents. The one in paper cover, 25 cts. is still on sale.

—The second edition of the *Life of Mrs. James* is out. Orders constantly coming in. Who will go to work and specially canvass for it? Write for terms. We want one hundred or more special agents at once. Read notice from *Christian Advocate* on second page of the cover.

BOOKS AND AUTHORS.

LIFE, LABORS AND SERMONS OF REV. CHAS. PITMAN, D. D. By C. A. Malmesbury. With an Introduction by Rev. Chas. H. Whitecar, D. D. A handsome volume of 350 pages, and containing important and interesting memorials of this eminent servant of Christ, formerly Missionary Secretary of the Methodist Episcopal Church. It is embellished with a handsome portrait. Bro. Malmesbury has done a good work in reviving the memory of this most eloquent preacher. We have the book on sale. Price, \$1.50.

BEYOND; or, Day by Day in the King's Country. By Hervey Newton. It is dedicated to all who, with love to the King, look away to the Land that is afar off. A volume calculated to encourage Christian hope. Published by J. H. Earle, Boston. Price, 60 cents. We can furnish it.

ENTIRE SANCTIFICATION a Second Work of Grace. By Rev. C. B. Whittaker. Another contribution to the literature of Holiness, calculated to instruct and edify those desiring to know the truth. Published by S. B. Shaw, Grand Rapids. On sale by us. Price, cloth, 35 cts. Profits for the Holiness work.

PLEADING FOR PRAYER, and other Sermons. By Rev. C. H. Spurgeon, London. This is another of the excellent series of volumes of Spurgeon's Sermons. Full of good and inspiring thoughts. Published by Carter & Bros., New York. Price, \$1.00. We can furnish it.

HARVEST GLEANINGS.

"The Field is the world."

AT HOME.—The Camp-Meetings.

LAKESIDE, OHIO.—Bro. Oliver, writing to *The Witness* says this meeting was one of unusual spiritual power. Bro. Baker's daily Bible Readings were wonderfully blessed to the people. The Young People's meetings were clearly run on full salvation lines, and many were sanctified wholly—over 100 conversions.

MURDOCK, ILL.—Bro. Hancy writes: "Bro. J. H. Smith, of the Philadelphia Conference, and Bro. Dodge of Georgia, were present. Their ministries were accompanied with gracious power, and a host of souls were led to the fountain of cleansing. With fifty years of observation, we have rarely seen a service in the West which equaled this in power and results. Over 200 were saved, and impressions were made for holiness from which Satan's kingdom will never recover."

CADMAN'S NECK, MASS. (Aug. 5 to 14.) Under the direction of evangelists Noah McLean and Geo. W. Willis (Friends), with a band of workers, male and female, The gospel was preached in the demonstration of the Spirit and with power, not only showing the Christian privilege to be justified through faith in the atoning blood of Jesus, but to be sanctified by the Spirit. Many availed themselves of this privilege, and sought and obtained the blessing of the Lord. On the closing Sabbath it was estimated that 5,000 persons were upon the ground, yet perfect order prevailed.

BENNETT, N. B. (Aug. 3 to 12.) This was a remarkable meeting. From the very first the Holy Spirit was the great Leader, and all felt His glorious presence. At the closing service, there was a gracious manifestation terminating, it is said, the most profitable meeting ever held on this ground.

SING SING, N. Y. (Aug. 8 to 16.) This was the 56th Annual Meeting, and was a grand success. Eighty were reported as converted, or reclaimed. Thursday was *Old Folks' Day*, commencing with a lovefeast—many testified to over fifty years of experience, and the shouts of victory, and the old hymns that were sung, with the testimonies of many to the power of Christ to save to the uttermost, reminded many that the Methodist Episcopal Church is yet true to her mission of spreading Scriptural holiness over the land.

EMORY GROVE, MD.—This was one of the best meetings that has been held on that ground. It was reported that 110 were converted, some entered into the definite experience of entire sanctification, and very many were strengthened in their faith. Not only were there the special meetings for the promotion of holiness held daily, but the subject was made prominent throughout. The teaching was in full accordance with Methodist theology.

HOLLOW ROCK, OHIO.—Sister Lizzie Kenney reported to *The Standard*, that this was a successful meeting. Bro. W. C. Stockton, Sisters Kenney, Nettie Van Name, Lizzie and Clara Boyd, were there as workers. God was with them in power. Sanctification was held up definitely, and many accepted the truth. Sinners were converted, backsliders reclaimed, and believers were sanctified.

—In *The Christian Standard* we find the following: New Haven, Mich., is at present all aglow with religious enthusiasm, created by a Holiness Camp-meeting held in a grove north of Comma City. Bro. S. B. Shaw and his band are here, blessed with a remarkable outpouring of the Holy Spirit. Sister Lura A. Main is the most prominent co-worker; she is a lady of extraordinary spirit and culture.

ABROAD—

AFRICA.—The friends of Bishop Taylor's African Missions, which are not supported by any missionary society, have, in the past eighteen months, contributed nearly \$46,000 to maintain them, besides supplying \$25,000 to build the Bishop's steel Congo steamer, which has cost \$30,000. Many of the stations in Angola are now raising much of their food supplies and are thus largely self-supporting. Seven missionaries have died, but seventy remain in active service. This does not include the children, of whom a considerable number are with their parents. Bishop Taylor is supposed to have joined the last party that left this country in Liberia, and to be now with them on the Congo, which they will leave before long, to travel hundreds of miles up the Kassa affluent to the rich Baluba country.

—The Salvation army, says Mr. William M. Noble, is doing a real, sterling work in Melbourne, Australia, and one cannot speak too highly of the influence it exerts. The Rescue Brigade, Homes of Hope, indeed all the various depots, corps, and associations of the work are in full swing—exercising a most wonderful power for good.

—Since 1852, seventy-five Sandwich Islanders have gone as foreign missionaries.

—Last year the English Methodists spent nearly \$200,000 on Church property.

—Mrs. Mary Clement Leavitt writes that all the American missions in Burmah have incorporated total abstinence in their work.

—The home Sunday school of Mr. Spurgeon's Church has 108 teachers, all members of the Church, and 1,428 scholars. In all the schools connected with the Tabernacle, there are 7,677 scholars.

—Nine young Norwegian missionaries who have been studying at the mission school at Stavanger for six years, and also having medical training, are about to leave for fields in Africa and Madagascar.

—While the Church of Christ has been gathering in not more than three millions of converts from the heathen world, the natural increase of that world has been twenty millions! Must not a tremendous advance be made somewhere along our lines of work?

—If to-morrow there were to be one school to every million of women in India, 269 lady teachers additional must land on its shores to-morrow. China's women are far more destitute; and Ethiopia is stretching out her hands as never before to God—and to us.

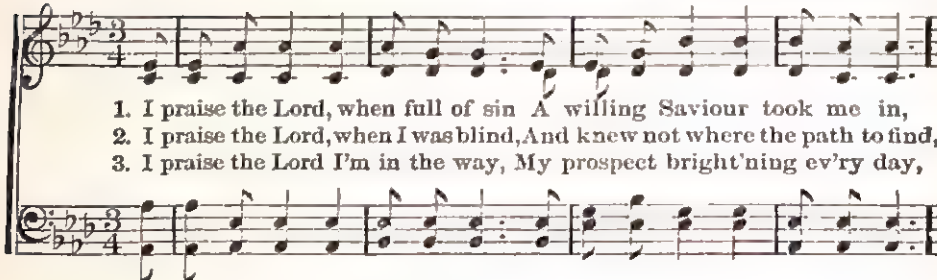
—The *India Witness*, of Calcutta, says: The prime minister of Indore, a cultured yet orthodox Hindu, has been talking of infant marriage. He bemoans the backwardness of many educated natives "to emancipate their sisters," and this gives him "keen disappointment." He holds that Hindu civilization is doomed, unless the women are lifted out of their "present bondage of ignorance and superstition." He says, "child-marriage is no marriage at all, and that the existence of the child-widow is one of the darkest blots that ever defaced the civilization of any people, and it is the necessary consequence of the system of infant marriage, a system which is a gross libel on the pure laws of the Aryans." He concludes by saying, "Let us give up our debasing, infernal and abominable customs." This scholar does not think the present social customs of Hindus are anything less than an "infernal" caricature of pure Aryan habits and life. This view may be correct, and it is certain that infant marriage will soon be classed as a Hindu heresy. Not only have Hindus made void the commandments of God by their traditions, but all the dictates of reason, and all the rights of woman besides. The priest-ridden, paralyzed millions of India will soon be emancipated by the truth that makes free.

GUIDE HYMNAL

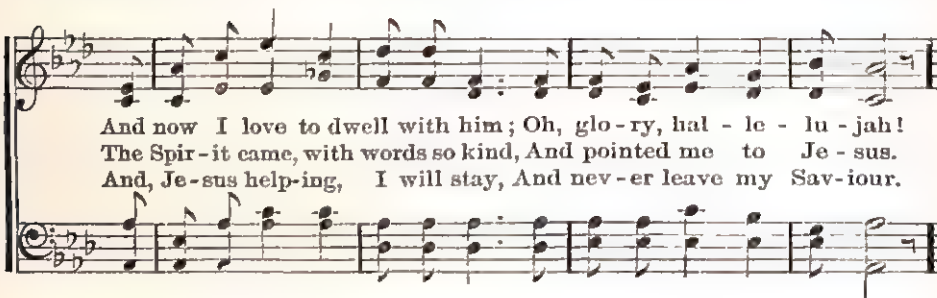
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I Praise the Lord.

H. L. G.

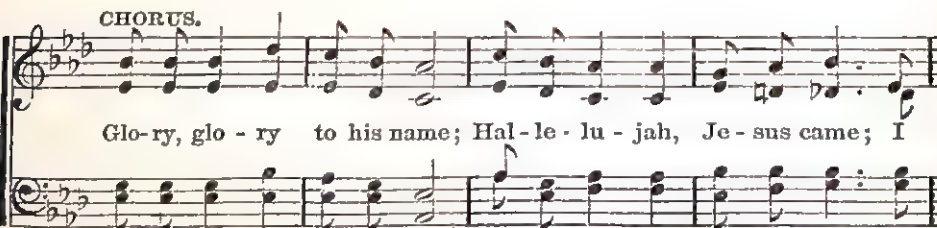
Dr. H. L. GILMOUR.
Har. by MAMIE P. GILMOUR.


1. I praise the Lord, when full of sin A willing Saviour took me in,
2. I praise the Lord, when I was blind, And knew not where the path to find,
3. I praise the Lord I'm in the way, My prospect bright'ning ev'ry day,

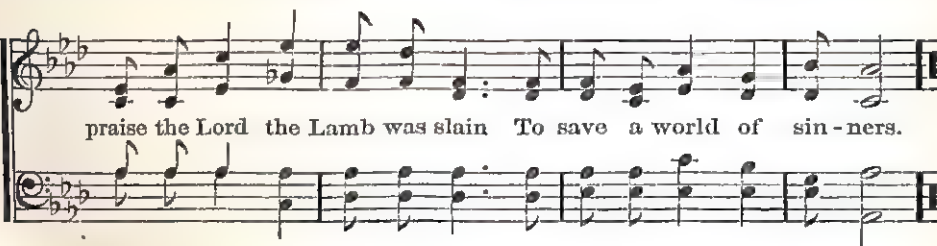


And now I love to dwell with him; Oh, glo-ry, hal - le - lu - jah!
The Spir - it came, with words so kind, And pointed me to Je - sus.
And, Je - sus help - ing, I will stay, And nev - er leave my Sav - iour.

CHORUS.



Glo-ry, glo - ry to his name; Hal - le - lu - jah, Je - sus came; I



praise the Lord the Lamb was slain To save a world of sin - ners.

4 I praise the Lord, I follow on,
Obedient to the heavenly call;
I rest in Christ, my all in all,
A perfect, loving Saviour.

5 I praise the Lord, 'mid raging storm
My soul has refuge from alarm
By resting on the mighty arm
Of Jesus Christ my Saviour.

6 I praise the Lord for sweet repose
From inward fears and outward foes;
A peaceful stream of pleasure flows
When leaning on my Saviour.

7 I praise the Lord for peace within;
I praise the Lord I'm cleansed from
I praise the Lord I'm free in him; [sin;
Oh, glory, hallelujah!

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From "SONGS OF REDEEMING LOVE," by Permission of John J. Hood, Philadelphia, Pa.



NOVEMBER, 1887.

WORD FOR THE MONTH.—“Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them.”—Deut. 11 : 16.

GOSPEL ARROWS.

BY REV. GEO. HUGHES.

—“Take heed to yourselves”—Deut. 11 : 16.

HOLY people need to be cautious. So long as they are here in this world they will be subject to temptation, and liable to fall. Satan makes them a special target—he employs his deadliest weapons. The Bible recognizes, distinctly, their peril, and gives needed cautions. Here is one: “Take heed”—that is, *consider*. Be on your guard—leave no unguarded place. Remember, “your adversary, the devil, goeth about as a roaring lion, seeking whom he may devour.”

—“That your heart be not deceived” (v. 16).

Here is the point of greatest danger—the heart. “Out of the heart proceed evil thoughts”—“out of it are the issues of life.” Here is the centre—the centre of all that is good and of all that is evil. Hence, it is to be under guard, day and night—constantly. It is liable to be deceived—sadly, *fatally* deceived. The counsel of Revelation is to be ever regarded—“Take heed”—keep thy heart with all diligence.

—“And ye turn aside” (v. 16).

If the heart be deceived, the great Deceiver having woven around it his network of subtlety, then the feet will surely be turned aside into forbidden paths. The heart and the life are in intimate connection. And if the steps turn aside from God, into what labyrinths of error and dangerous paths does the individual wander! How great the darkness—how appalling the consummation—ruin here, and eternally hereafter.

—“And serve other gods, and worship them” (v. 16).

Strange, indeed, that God’s people, accustomed to holy worship at the footstool of the one true and living God, should become idolaters. Yet, the history of ancient Israel reveals the fact. The record is mournful. And we are in like danger, even the holiest. Some who were once living quite on the verge of heaven have become *mammon-worshippers*. Beloved, “take heed,”—keep yourselves in the love of God. The times in which we live are perilous. Strange doctrines are being promulgated, and seductive influences are turning many aside from the narrow way. Let us take heed.



THE SANCTIFICATION OF BELIEVERS.

BY REV. CHARLES PITMAN.

"And for their sakes I sanctify myself, that they also might be sanctified through the truth."

—JOHN 17 : 19.

THE text forms a part of that most admirable prayer offered by our Lord and Master, at the conclusion of a sermon commencing at the 13th verse of the 13th chapter of this book.

The sermon itself is inimitably grand, and, in one respect at least, is superior to the Sermon on the Mount. In the latter the reader sees a strict morality which he fears he will never be able to perform; in the former he sees all things possible to him that believeth; for that very God who made him shall dwell in his heart, and enable him to do all the pleasure of His will. The passage is in no respect inferior to the sermon. Why should it be? They were both from the lips of Him who "spake as never man spake." But did the blessed Redeemer pray? Yes. If some of you can live without prayer, He did not. "In the days of his flesh he offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared."

In sacred history we often read of His praying, but the Holy Ghost has more fully recorded and signalized the prayer contained in this chapter than in almost any other case. It was delivered in the open air, just as He was going to suffer. He had left the communion chamber and was approaching the garden of Gethsemane. He passed near Cedron. The hum of the adjoining metropolis was di-

minished. It was towards midnight. The moon was walking in brightness, and was at its full. He was now to take an affectionate farewell of His immediate disciples, who stood around Him, weeping. He considered them as the depositories of His truth, and the representatives of His Church in all ages. "And lifting up His hands to heaven," He commends them to the blessing of His Father, and our Father; His God, and our God. And now behold the principal argument upon which His intercession rests: "All mine are thine, and thine are mine, and I am glorified in them; and for their sakes I sanctify myself, that they might also be sanctified."

In the further illustration of this most interesting subject, let us make a few remarks on the twofold sanctification spoken of in the text, with the two distinct applications of the term and their intimate connection, the one being derived from the other. According to this plan we inquire: 1st. What is the sanctification of Christ? Here the word *sanctify* evidently means to *consecrate*, set apart, or, as Dr. Clarke renders it, "to devote to death." It could not mean, in his case, to purify, for He was not impure or depraved. As under the law, persons and things dedicated to God were considered as hallowed, or holy, so Jesus, when He says, "Lo, I am come to do thy will, O God," consecrated Himself to be an atonement, to make reconciliation for the sins of the people.

Observe, 1. The voluntariness of this consecration. He does not say, I am sanctified, but "I sanctify myself." He "made himself of no reputation," etc. He was not passive in the business, neither was He compelled. His life was not taken from Him: "I lay it down of myself." It was, therefore, a matter with Him of the freest choice and fullest purpose. He assumed our nature and entered our world for that very end. "The Son of man came not to be ministered unto, but to minister," etc.

2. The relativeness of the consecration—"for their sakes," not His own. He had no sin of His own to expiate. He was, therefore, cut off, but not for Himself. He was "stricken, smitten of God and afflicted," but He "was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him, and by his stripes we are healed." Here preach Christ as the sinner's substitute.

3. The expensiveness or priceless worth of the dedication. This is not in our power to estimate. We must possess the same feelings and bear the same load before language or imagination, however lively, can do anything like justice to the sufferings He endured. Here examine His history and describe His sufferings.

4. The unworthiness and vileness of the objects of this consecration. "When we were without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Contrast His love with the noblest of earth's benefactors.

"O for this love, let rocks and hills
Their lasting silence break;
And all harmonious human tongues
The Saviour's praises speak."

Secondly, What is implied in the *sanctification* of Christians?

This differs much from the former. It not only implies consecration, but purification. It includes in it:

1. Universal renovation and purification. Having the blood of Jesus Christ to cleanse from all sin.

2. Universal obedience. Walking in all the ordinances of the Lord's house, blameless.

3. Universal submission. Casting all your care upon Him. Committing all to His disposal, and calmly acquiescing in all His dispensations.

4. View these two sanctifications in their intimate connections: "For *their* sakes." What an estimate He places on our sanctification! For its accomplishment He died. (See Gal. 1:4; Titus 2:14; Psal. 130:8.)

Inferences:

1. Learn the deception of those who seek, from the death of Christ, hope and not holiness.

2. Of those who substitute a lifeless devotion for an obedient faith.

3. That as Christ is the source, so is He the means of sanctification. (See Gal. 2:20.)

THERE is for every one of you a vast supply of conferred ability which you may have and use if you will. Brethren, let every man wherein he is called, therein abide with God—that is to say, in constant communion with God—and in that you shall surely find perpetual, perennial ability.

—Hoyt.

DIVINITY ON EARTH.—Henceforth, earth may no more know Christ after the flesh. But has He left no representative of Himself? Is His image to fade away from the earth? No; He died to restore the lost image of God to man. While in heaven, He represents man; He leaves man here to represent Him. "As he was, even so are we in this world." His very imprints He hath left indelibly marked; and now, if we say we abide in Him, we must walk even as He walked. Do you wonder, when I say that the responsibilities of the Christian seem to my mind so high, that my spirit labors for power to express its weighty conceptions?

Little daughter said to me, a few days since, "Ma, what is it to have the mind that is in Christ?" I replied, "If your mind were in me, I should act just as you act; and if the mind of Christ is in us, we shall act just as Christ acted, if placed in circumstances similar to ours; for it is the mind that moves to action." Were all who are called by the name of Christ actually to possess His mind, and reflect His image, and to exhibit their living realizations of that faith which says, "I can do all things through Christ which strengtheneth me," it would be an every-day sight to see one chase a thousand, and two put ten thousand to flight. And if we may thus speak of the calling of Christians, where shall we find words to speak of their responsibilities?—*Mrs. Phæbe Palmer.*

THE PROPRIETY OF EXPECT- ING FULL SALVATION IN THIS LIFE.

BY REV. JAMES CAUGHEY.

(Continued.)



ANOTHER question I desire to ask: 5. *Is the necessary union between soul and body an INSURMOUNTABLE BARRIER?* No! for St. Paul prays, "The very God of peace sanctify you wholly; and I pray God your whole spirit, soul and body, be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." (1 Thess. 5:23).

Indeed, the believers in a death-bed purification virtually yield that point. Because the soul, if ever cleansed from sin, receives that salvation in connection with the body. The term "*sinful body*" is frequently used, we are aware, and with no very determinate meaning. I never use it myself, doubting its Scriptural propriety, or, indeed, whether there is any such thing. It is an absurdity to suppose matter can be sinful. Mr. Wesley was of the same opinion, and he inquired of such as used the term in what part of the body sin is lodged. "It cannot lodge in the skin, nor in the muscles, or nerves, or veins, or arteries; it cannot be in the bones, any more than in the hair or nails." Where, then? In the soul; the seat of sin is there. The spirit alone is capable of sin.

Let me entreat you to beware of this, and other phrases, which have been urged against this doctrine again and again. For instance, that sentiment of St. Paul, "They that are in the flesh cannot please God." Now, this I believe; but not as our opponents receive it, because they say it is equivalent to "they that are in

the body cannot please God, because while in the body they cannot be holy." Indeed! Where is the soul, then, when it is cleansed in death? Where was Enoch's soul when he had this testimony that he pleased God? (Heb. 11:5.) The same may be said of that host of worthies recorded in the same chapter. What does it mean, then? It means that those who are in their *natural state*—those who have the carnal mind, which is enmity against God—as you may see by consulting the passage and the context (Rom. 8:5-7). It certainly does not mean that those who live in the body cannot be holy. Listen to Mr. Wesley upon this very theme: "But let us attend to the reason of this thing. Why cannot the Almighty sanctify the soul while in the body? Cannot He sanctify you while you are in this house, as well as in the open air? Can walls of stone or brick hinder Him? No more can these walls of flesh and blood hinder Him in a moment from sanctifying you throughout. He can just as easily save you from all sin in the body, as out of the body." The union of soul and body, then, is no obstacle in the way of your sanctifying Lord.

6. *May we not be PARDONED long before death?* This, I think, you have allowed already. But why not *purified* also? If He can pardon all sin, and save us from all *outward* sin, why cannot He cleanse us from all *inward* sin also? Did He not insinuate as much in that memorable appeal to the Pharisees, "Woe unto you Scribes, Pharisees, hypocrites! for ye make clean the outside of the cup and platter, but within they are full of extortion and excess. Thou blind Pharisee! cleanse that which is *within* the cup and platter, that the outside of them may be clean also." What did He mean? That they might be pure in heart. This, surely, was His meaning; for our Lord used no mere rhetorical flourishes. But if Christ knew that He was requiring of these Pharisees an inward perfection that

His own followers never could attain to, what are we to think of His candor or sincerity? Let us away with the suspicion! It is an aspersion on our Saviour's character!

The Lord promises us a new heart in Ezek. 36 : 25 : 26. But, lest we might suspect that when He takes away "*the stony heart*" and puts the "*new heart*" in its place, sin was conveyed in the transfer, He inserted this sparkling gem in the promise: "*And ye shall be CLEAN!*" Behold, then, and acknowledge the propriety of the doctrine you have heard enforced. Blessed be God, we can give a reason for the hope that is in us. We have no fears in making our appeal to the Scriptures, and to plain common sense. Another question—

7. *Does not sin in the heart check growth in grace?* But we are commanded to "*grow in grace.*" Can Christ, then, will the presence of what would retard it? Satan wills it, doubtless. He fosters it there for that purpose; nay, glories that it is there. Is Christ also the minister of sin? God forbid. (Gal. 2 : 17.)

But is Satan more desirous to retard our growth in grace than Christ is to advance it? With as much propriety we might suppose a gardener indifferent to the weeds which threaten to outgrow and dwarf his vegetables. Let us away with the notion of Christ's indifference, also. Would that we were all as willing and desirous to be cleansed as Christ is to cleanse us! What scenes of salvation we should witness! Let us cry out, with the poet:

"Make our earthly souls a field
Which God delights to bless;
Let us in due season yield
The fruits of righteousness.

"Make us as trees of Paradise,
Which more and more Thy praise may
Deeper sink, and higher rise [show;
And to perfection grow!"

8. *Does not the honor of Christ require we should be pure within?* If unholy within, are we likely to be holy without? If the

fountain be impure, can the streams be pure? If the water be foul in the well, can it be clean in the bucket? If inconsistent in heart, is consistency of life to be expected? If Christ and Satan divide the heart, will they not divide the life also? Division within and division without,—is that for the honor of Christ, or His cause? Nay, verily!

On the contrary, if we are holy within, we shall be holy without. If the fountain be pure, so will be the streams. If the water be pure in the well, it will be pure in the bucket. If the heart be pure, so will the life. If all be Christ-like within, all will be Christ-like without. These maxims are so self-evident they need no further argument. Aaron had a holy heart, and a visible breast-plate, on which was inscribed "*Holiness to the Lord.*" The outward represented the inward. When we have a holy heart within, "*Holiness to the Lord*" will be written legibly on the breast-plate of our outward character. When the king's daughter was all glorious within, her clothing was of wrought gold, and her raiment of needle-work (Psa. 45 : 13, 14). God Himself is said to be "*glorious in holiness.*" When we are inwardly holy we are made "*glorious within*" also; and our outward morality of wrought gold, bespangled with the golden graces, works of love and faith and purity, with all the fruits of the Spirit. O, who can doubt whether this doctrine of immediate holiness be of God? It comes to us bearing its heavenly credentials as truly as the visible breast-plate upon the person of Aaron!

I shall trouble you with but one more question:

9. *Is not Satan able to make his servants PERFECT SINNERS?* Aye! perfect sinners, and perfectly graceless before death. Did he not succeed with Judas, even under the eye and ministry of our Lord? "Jesus said, "Have I not chosen you twelve, and one of you is a devil?" (John 6:70). Do you think that was the last of his fin-

ished specimens under the Gospel ministry? We have reason to fear that such transmutations are going on daily around us. And is Christ not able to make His servants perfect saints—*perfectly sinless*? Or, has Satan more power than Christ? Has he more power to destroy the works of Christ than Christ has to destroy his works? Take care, all of you! that would be bad theology—*blasphemy*, in fact, against Christ. For what purpose, but to destroy the works of the devil, was Christ manifested in this world? (1 John 3: 8.) Read that chapter again, and you will find *that* to be the great Gospel pivot upon which His argument turns, that “whosoever is born of God [in the highest sense] doth not commit sin.”

You will not say that Satan is a better *transmutationist* than the Lord of heaven and earth; or, that he has more power to *finish off* our poor humanity after his likeness and image than God Himself; that he can “turn off” his finished specimens sooner, at least, by many a year, than Christ. “*O, tell it not in Gath! publish it not in the streets of Askelon! lest the daughters of Philistia rejoice.*” Let no Protestant think so, or say so. Let him look at that glorious declaration of St. Paul, and *look and believe*: “But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.”—(2 Cor. 3: 18.)

A glorious and sudden transformation this, depending, doubtless, upon the degree of our *faith*, and the steadiness and intensity of the look—as *quick*, often, as the formation of your own image in the mirror into which you daily look.

“WHATEVER be the frame of our minds, and whatever service we render to God, we are invariably to fix our thoughts on the atonement of Christ as the only means whereby our persons or our services can find acceptance with God.”—*Bush*.

AN ERROR IN SEEKING HOLINESS.

BY DR. SHERIDAN BAKER,
[Evangelist, Coshocton, Ohlq.]

IT IS sometimes said by religious teachers, that the best way to seek holiness is to work for the conversion of sinners; and, no doubt, while this is well intended, and has some show of truth, it is evidently delusive. Some of the objections to this teaching are as follows:

1. It diverts the attention of the seeker from his own spiritual wants to that of others. The inspired direction is to seek *with all the heart*—and consequently a divided heart must meet with failure. In nothing, so much as in seeking internal purification, is there a necessity for the concentration of all the powers of our being upon this one specific object.

2. It is calculated to mislead the seeker. The believer, conscious of remaining carnality, and seeking its extirpation, will doubtless be blessed and made happy in leading sinners to the Cross; and if told by his religious teacher that this is the best way to seek such extirpation, he may mistake this happiness and elevation of feelings for the great interior work sought. And some of the spurious sanctifications that vex the Church to-day have sprung from this error.

3. It affords an opportunity to evade the question and not face the issue. There are many Church members who will accept this teaching, because it gives them a chance to keep among the forward workers without committing themselves either to the doctrine or experience of entire sanctification. Hence, those who avowedly oppose the holiness movement respond heartily, and emphatically say, “we believe in that kind of sanctification,” when they hear this error advanced from the stand.

4. It is at variance with general, if not universal, experience. Generally the Christian, seeking internal purity, becomes so sensible of his own vileness that he feels totally unqualified for any religious work except incessant pleadings for personal deliverance. When the writer got into the furnace of desire for a clean heart, it would have appeared the height of absurdity to have received such counsel; he had already, for many years, been calling sinners to repentance, and witnessing their conversion; but all was fruitless in the sanctification of his own soul.

5. It is an artifice of the enemy to defect the seeker. Satan has a victory, for the time, over the sincere seeker of religion, when he influences him to postpone the matter in any way, or for any length of time. So he defeats, for a time, the Christian seeker after purity, when he induces him to get from his knees, and go after others. There is nothing so disastrous to Satan's kingdom as the entire sanctification of a believer. Hence he will resist the event with fiendish persistency, and delude the seeker in every way possible, and this has been one of the most fruitful.

6. It involves an absurdity. It supposes a person seeking moral purification can be guilty of seeking the salvation of others with the low motive of benefiting self. If it be said that this is a misapprehension of the teaching under consideration, and that the meaning is, that the seeker may, with great advantage to himself, seek the salvation of others while he is groaning after personal deliverance, it may be replied then, that such meaning involves a misapprehension of the conditions upon which heart-purity may be found—for these conditions demand an intent and an exhaustive reaching of all our powers after the one specific thing.

7. It has no Scripture warrant. There is no passage in the Bible that can be made to teach, by any fair construction,

that we should seek either pardon, regeneration, or entire sanctification by looking after others. But on the contrary, as samples of Bible teaching on this subject, the Psalmist prays, "Create in me a clean heart, O God; and renew a right spirit within me. Then will I teach transgressors thy ways, and sinners shall be converted unto thee." It is, however, the clear teaching of Revelation that these blessings once attained, can only be retained and matured in working for the salvation of others. And it is possible, by a confusion of thought just here that the error in question has originated.

The only safe and Scriptural teaching is to urge the seeker to persistent and unflinching wrestling with the Angel of the Covenant, undisturbed by the interests of others, until, Jacob-like, he comes face to face with God, and alone with Him, receives His new name, and calls the place **PENUEL**.

It is clear from this prayer of David, that he had no thought of reaching a clean heart and a right spirit by teaching transgressors the ways of God, and getting sinners converted. On the contrary he looked upon this inward work of the Holy Spirit as a necessary preparation for leading others from sin to holiness. And it must be remembered that this is an inspired prayer, and does not mistake the order of God in the matter.

So also Jesus ordered His disciples to tarry in Jerusalem until they were endued with power from on high. They understood this to mean to remain together in prayer till the fiery baptism came on them. This is evident from their tarrying in the upper room and not going out through the city in evangelistic work. Had they done this, the phenomenon of the Pentecost would never have taken place; nor does the pentecost of any individual Christian take place in efforts to save others. By remaining in the upper room till the promise of the Fa-

ther was fulfilled, three thousand were added to the Spirit-baptized laborers in one day. Strange that the error combated in this article could ever find an advocate among New Testament readers!

LORD, SHUT ME IN.

"And the Lord shut him in."

"With Thy strong arm, Lord, shut me in
Thy ark of grace;
Withdraw me from the power of sin
And folly's wild, incessant din,
To more let earth my spirit win
From Thy embrace.

"Safe shut me in with Thee and Thine,
Apart from wrong;
Conform my heart to Thy design—
My soul a branch, and Thou the Vine,
And of the fellowship Divine
Shall be my song."—*Havergal.*

A CHRISTIAN who had had a very joyous experience in a meeting, came to the minister the next day looking very downcast and said, "In your meeting yesterday I was filled with joy, and I thought I should never be sad again; but now it is all gone and I am in the depths. What is the matter with me—has God forsaken me?" "Did you ever pass through a tunnel?" asked the minister. "Certainly I have," replied the man; "but I do not see what that has to do with it." "When you were in the tunnel did you think the sun had been blotted out and existed no longer?" continued the minister. "No, of course I did not," said the man. "I knew the sun was in the sky just the same, although I could not see it just then. But what has that to do with my experience?" "Were you very much depressed while you were going through the dark tunnel?" "No, I was not; I knew I should get out into the light again soon." "And did you get out?" asked the minister. "I am out now!" exclaimed the man joyfully. "I see what you mean. The facts are just the same, no matter how I feel, and I am to rejoice in the facts and not in my feelings. I see! I see!"

Let us then reject the clamorings of our feelings which declare that God's facts are but dreams of the imagination, and let us take our stand without wavering on the unalterable verities of "God's record," receiving His "witness" with at least as much confidence as we accord to the witness of men, and resting our souls absolutely on "that which He hath testified."—*H. W. Smith.*

SEEING SPIRITUAL THINGS.

BY REV. JOHN SCARLETT,

[Of the Newark Conference.]



HE pure in heart shall see God." The experience of holiness imparts the power to discern and appreciate the Divine attributes. The love of God shed abroad in our hearts by the Holy Ghost given unto us, qualifies us to apprehend Divine love. Aside from partaking of the Divine nature, we can never "escape the corruption which is in the world through lust." "God is a Spirit;" and "God is love." "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."

We cannot love God without loving Christ, and we cannot love Him unless we trust Him for our salvation. Jesus, in spirit, is not seen but by His own light. The "eyes of our understanding," given to us in the grace and truth which came by Jesus Christ, are the medium of our spiritual discernment. The Jews, who crucified Christ, did not apprehend Him. The disciples of our Lord had a clearer view of Him after His resurrection and ascension than when they were associated with Him in His bodily presence, prior to His crucifixion. "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." The true believer has better evidence of God than if He were visible to mortal sight. Faith is in "things not seen," that trusting God the powers and faculties of the soul may be drawn out in holy exercise. God saves us in the use of infinite things, and infinite things are invisible, and without color, shape, or parts. Reason cannot reach their power, aside from grace-begotten faith. Faith has an "Author and Finisher," who is infinite. We are, spiritually,

united to the Infinite, in the witness of our salvation, Jesus, "whom having not seen, we love." He said, "If I go not away, the Comforter will not come unto you."

The properties of the doctrine of grace are such that we must partake of their nature, to some degree, in order to discern and appreciate them properly. God must come into the soul, to save it from sin. A proud heart cannot understand humility. A heart full of hatred cannot feel love. A corrupt heart cannot conceive holiness. When we rest in God, through the atonement of Christ, by a faith unmarred by doubt, having the witness of the Spirit to our justification, regeneration and adoption, we will realize our hearts to be made "whiter than snow." The believing "new heart" is a clean heart. The Holy Ghost, "who takes of the things of Christ and reveals them unto us," makes this fact plain to such as harbor no doubts concerning the Word of God.

And the Holy Ghost is "the Spirit of Truth." Without Him we have no spiritual eyes to see. "O, taste and see that the Lord is good." To see the glorified body of Jesus would not be as well for us, as we do now see Him. This truth was exemplified at Pentecost. "The Light of the world is Jesus."

HOLDING UP THE LIGHT.—During a voyage to India, I sat one dark evening in my cabin, feeling unwell. Suddenly the cry of "Man overboard!" made me spring to my feet. I heard a tramping overhead, but resolved not to go on deck, lest I should interfere with the crew in their efforts to save the poor man. "What can I do?" I asked myself; and unhooking my lamp I held it near the top of my cabin and close to my bull's-eye window; that its light might shine on the sea and as near the ship as possible. In half a minute's time I heard the joyful cry, "It's all right, he's safe"; upon which I put my lamp in its place. The next day, however, I was told that my little lamp was the sole means of saving the man's life. It was only by the timely light which shone upon him that the knotted rope could be thrown so as to reach him.—*Rev. S. Compton.*

ALL THE FULNESS OF GOD.

BY REV. JOHN PARKER.

(Of the New York East Conference.)

To the readers of THE GUIDE:



WE will suppose the editor, Rev. George Hughes, to be absent, for he is very busy just now arranging for the departure of his beloved daughter within a few days as missionary to South India. She goes entirely consecrated to God, and under the direction of the Women's Foreign Missionary Society of the Methodist Episcopal Church. She is burdened with conviction, brightened with hope, and wonderfully borne up by the assurance of the Divine approval. Happy daughter! Highly honored parents! I covet no man's gold or silver, but I do covet the pre-eminent distinction God has put upon them!

During the month just past I heard our esteemed editor preach an inspiring sermon at the Douglas Camp-meeting, on the theme, "That ye might be filled with all the fulness of God." The subject, the preacher, and the audience, were all in harmony. We were told *what soul-fulness is*—that the thought would be inconceivable apart from God; that outside of Him the universe were too small to fill a soul; that the result of this fulness of soul would be, *a life redeemed from drift*. God would be known. God would be enjoyed. God would satisfy without supplementary objects. He would be suggested in the life, and men would desire His love.

The Holy Spirit wrought and deepened convictions, then rapturous emotions, then flowing tears of joy. Then came the fusing of all these into holy purposes. It was a dating hour in the life of many present, to which they will look back in eternity with thankfulness. Amid the fervors of the occasion, I sat and penned

the following lines, which I have been urged to publish. How could I help writing them? My conceptions of the Christian life were elevated and enlarged. Its certainties and possibilities were larger and more inspiring to my thought because of the sermon. So it was with hundreds more.

Pardon the personal allusion, but I can best illustrate my meaning by the following incident: When I was chaplain in the army, my regiment was encamped at Chalmette, above New Orleans. I had occasion to visit the 20th New York regiment, which was also encamped near the same city. Being known by many of the officers and men, I was asked to preach to the regiment. It was Tuesday afternoon, but I consented, and the regiment, one thousand strong, was soon mustered in hollow square, and with two drums for a pulpit, I preached from the text, "Ye know the grace of our Lord Jesus Christ," etc. The men were encouraged and helped very much by the service. One of the officers wrote home, saying: "Had our regiment been called to immediate action, that sermon would have been worth a thousand men—it made every man so strong and hopeful."

So I thought of our editor's sermon—it gave every one who heard it a better, braver, and more hopeful conception of life and its possible consolations and victories. Blessings on the man or woman who, uttering a great truth, makes earth brighter and brings heaven nearer. He is one of God's heralds, and man's best helper!

The lines I wrote were—

O, royal heritage Divine,
For all the Godhead's wealth is mine;
A child of dust, a worm of earth—
But heir of God by second birth.

Exalted from a groveling life,
From sin and hate—from self and strife;
Within my heart a temple-throne,
The kingship of my soul His own.

My soul's response, a glad amen
To all His will—again, again;
Emptied of self, and filled with God,
Made and kept clean thro' Jesus' blood.

My life a glad, free victory song;
Redeemed from fear and saved from wrong,
The fulness of His life I know,
A foretaste of His heaven below.

Thus would I have the world to see
Its heritage of hope in me,
And by the fulness of His grace
Be brought from sin to see His face.

From emptiness, and want, and woe,
From all the fruits of sin below,
His fulness will my soul restore,
And save and fill forevermore.

Prayer is the outlet of the saints' sorrow, and the inlet of their supports and comforts.

VICTORY THROUGH CHRIST.—At the close of the Franco-Prussian war, the triumphant victors came to Berlin for a reception of welcome. Three years ago, when standing at the magnificent Brandenburg gateway, and looking along the Broadway—the main street—of the great German capital, imagination could reproduce the scene. As each regiment approached the city government from the Thiergarten, it was halted by a choir, demanding by what right it would enter the city. The regiment replied in a song, recounting the battles it had fought and the victories it had won. Then there broke from the admiring choristers the joyous acclaim, "Enter ye the city!" And so the next came up recounting its deeds, and so another and another challenged, was welcomed. They marched up the Linden, between rows of captured cannon, and with the banners they had borne and the banners they had taken, they saluted the mammoth equestrian statue of Frederick the Great, the creator of Prussia, and the windows of the palace where stood old William, the creator of Germany, and Bismark. So methinks when the warfare of earth shall have been accomplished, and the kingdom of Christ opened, the phalanxes of the Church shall go up to the city with songs and tokens of victory. We belong now to different regiments. We vary a little in our colors, like the soldiers from the diversified principalities of which the consolidated Fatherland is made up. But we even now feel as they, that we have one cause, one Captain, one glorious Emperor, who has, on His vesture and thigh, the name written—King of kings and Lord of lords."
—*T. De Witt Talmage.*

INFIRMITIES NOT SINS.

BY REV. B. S. TAYLOR.

[Evangelist, Dakota, and author of a new work, "Full Salvation."]

PAUL teaches us plainly in 1st Cor. 12th chap. what are our *gifts*; in the 13th chap. what is our *perfection*, love (blessed charity chapter); and in 2d Cor. 12th chap. what about *infirmities*. And from a careful study of these three famous chapters, we may learn many things:

1. Infirmities and sins are not identical. *Sin* may be cleansed, cured, healed by our blessed Saviour; while *infirmities* are not to be removed or cured, but "helped."

"My grace is sufficient for thee, for my strength is made perfect in weakness." Most gladly, therefore, will I rather "*glory in my infirmities*, that the power of Christ may rest upon me." Now, if all infirmities were sinful, Paul would *glory in his sins*, which is an absurd theory. "Therefore I take pleasure in infirmities" (Gk. *asthenas*), literal, without strength; "in reproaches" (Gk. *ubressin*), literal, insults; "in necessities" (Gk. *anagka*), being pinched; "in persecution" (Gk. *diognos*), literal, chased about (like hawk a dove; in distresses for Christ's sake" (Gk. *stenochoria*), literal, cooped up in a narrow place for Christ's sake—"for when I am weak, then I am strong"; literal, when I am without strength, then I am *dynamite*.

From this passage and its analysis, we see that there are many troubles, infirmities, errors, and such like, that beset this saint, for which he besought the Lord thrice in vain for removal, but instead received the promise, "My grace is sufficient for thee." Not that the Lord proposes to remove these things, but will give abundant grace to bear them. Let us examine further what they are and are not.

2. *They are not sins, depravity, or transgressions.* God can tolerate ten thousand defects, errors, and imperfections of head and hand, intellect and physique, mind and body, but not one single sin against purity, not one disloyal utterance of lip or heart against Christ, not one thought of unbelief, not one taint of depravity, not one vile smirch for which the blood of Jesus is offered for cleansing. The heart must be *perfect* toward God, the will must be *fully submitted* to Him; all must beat in loyalty toward Christ.

3. *These five items in which Paul took pleasure, and from which he was never freed until death, were in no respect sinful, depraved, or evil.* He rejoiced to suffer in them, and under them, because Jesus came with such a full sufficiency of grace to help him, that it were a greater blessing to be weak, and get strength for his need, than never to have needed strength. It were a greater glory to be chased, hawk-like, about, by enemies and deceitful friends, "in perils by land and sea, in perils among the heathen and among mine own countrymen," that "the power of Christ might rest" in wonderful blessing upon him, than to be "carried to the skies on flowery beds of ease." He found greater delight, according to the will of God, in being pinched by necessities of food, and home, and friends, than to enjoy the pleasures of worldly fame and wealthy luxury. He enjoyed reproaches and insults, because they brought the smiles of Jesus o'er his sky. He knew how to abound, and how to suffer want; how to be exalted and how to be abased. Jesus evened up all the ill-balanced scales of life by loading in heavy tons of grace; by ballasting Paul's storm-tossed soul with a weight—"an eternal weight of glory!"

THE TENDER words and loving deeds which we scatter for the hearts which are nearest to us are immortal seed, that will spring up in everlasting beauty, not only in our own lives, but in the lives of those born after us.

LEAVING FIRST LOVE.

BY REV. JAMES HARRIS,

[Of the Wesleyan Church, Canada.]

"Thou hast left thy first love."—Rev. 2 : 4.

IT was an angel that had done this. Not an angel of heaven, but an angel of earth—the angel of the Church at Ephesus. Gospel ministers are all “angels” as being ambassadors for Christ. (2 Cor. 5 : 20.) They should be angels in holiness; for in heaven the angels are called “the holy angels.” Angels in power—for “in heaven the angels excel in strength” (Psa. 103 : 20). And the promise is to us: “Ye shall receive power after that the Holy Ghost is come upon you” (Acts 1 : 8). Angels in happiness—always enjoying the smile of God’s face, for “in heaven their angels do always behold the face of my Father in heaven” (Matt. 18 : 10). Was this angel, Timothy? for Paul had left Timothy in charge of the Church at Ephesus (1 Tim. 1 : 3). Some have thought that he was at this time bishop of the Church. But there is no evidence by which it can be proved that it was he—it might not have been. We cling to the belief that it was not. We sympathize with the sentiment that it could not have been he, who in his youth had been chosen companion, the adopted son, the most trusted associate of St. Paul, of whom he wrote: “I have no man so dear unto me” (Phil. 2 : 20, margin). Yet is it not possible that even Timothy, first and brightest star in that glorious constellation of Churches which shone as flashing gems of light in the right hand of Jesus as he walked amidst the golden candlesticks.

Timothy, eminent even yet for his labor, and patience, and power of discernment, and fidelity to duty—may have been the angel here addressed. May not the burnished gold have lost some of

its former brilliancy? May not years of prosperity, during which he ruled with undisputed authority the foremost Church in Asia Minor, and held in the highest esteem and love by the whole body of Christians, have caused even a Timothy, unsuspected by himself, and only discerned by Jesus, to have left his first love, and in his older years to have needed the admonition.

Has it not been, alas, a too frequent experience in the history of the Church? We remember, perhaps, the burning zeal and glowing piety of the young evangelist as he entered upon his ministry—his gifts and enthusiasm gained for him applause and success—and with these came promotions and honors, unsolicited at first but afterward agreeable, and even courted. Then certain stations *only* where the emoluments were of a worldly rather than of a spiritual character, would be accepted by him. Then the temporal prosperity of the Church occupied more time and thought than the spiritual. The pulpit became more respectable but less powerful. His congregations more fashionable, but less loving and zealous of good works. The press flattered him, and the universities acknowledged his gifts by bestowing upon him eminent titles. The Church did him homage. But insensibly he had been leaving his first love.

Thank God, all do not lose their first love with the growth of years! Why should any? Wesley did not. At eighty years of age he was as empty of the world and self, and as full of zeal, as when he began his labors at Oxford. No one can read his journals at this period without feeling the inspiration of his more than youthful enthusiasm. I am tempted to give some extracts. Writing of the death of the venerable Perronet, he says: “So ended the holy and happy life of Mr. Vincent Perronet, in the ninety-second year of his age. I follow hard after him in years, being now in my eighty-second year. O, may I follow him

in holiness, that my last end may be like his." And truly it was like his, when in the eighty-eighth year of his life he quietly exchanged time for eternity. On the same page he writes: "Wed. 4th.—At five in the morning the court-house was thoroughly filled at Youghal; in the evening preached at the Mall. Thu. 5th.—Drove to Cork, and preached to a large congregation. Fri. 6th.—Made an exact inquiry into the state of the Society. I found the number about four hundred, many of whom were greatly in earnest. Many children, chiefly girls, were indisputably justified, and some were likewise sanctified, and were patterns of all holiness," etc. (Jour., vol. 4, p. 292.) What an example of first love do these extracts exhibit! A love for God and souls that burned with ever brightening glow until he swept in a chariot of praise into the presence of that God whom he loved with a zeal so steady and for so many years.

Of Asbury (his son in the gospel) it is said: "Forty-five years of incessant toil in cities and villages, and in the log-cabins and wildernesses of the far west and south—traveling around the continent with but few exceptions every year, subject to every kind of itinerant hardship and privation, which bore heavily upon his physical constitution; but undismayed by the approach of death, he urged his weary way from appointment to appointment. And, when he could no longer walk to the house of God, he was borne in the arms of his brethren, for "He left not his first love."

John Fletcher, who died at the age of fifty-five, was as full of enthusiasm for Christ in the last years of his life as he was at thirty, when he refused the living at Dunham, saying, "Alas, sir, Dunham will not suit me—there is too much money and too little labor!"

Charles Simeon at twenty-five was full of faith and zeal. "When he went to Madeley to visit Fletcher, they were two kindred souls," says Wesley, "much resembling each other in fervor of spirit

and in the earnestness of their address." Fletcher was translated, while Simeon lived for fifty years, a recluse in Oxford, yet full of the holy fervor of his first love to the last. His zeal aided the formation of the Bible Society, laid the foundation of the Church Missionary Society, kindled the enthusiasm of Martyn and Thomas, its first missionaries to India, and gave the first impulse to the missionary revival in Scotland, which led to Dr. Duff's father and mother being converted, and Dr. Duff himself becoming the foremost missionary of modern times.

Martyn, dying at thirty-one, at Tocat, in Persia, among strangers, alone but not alone, during his brief life placed portions of the Scriptures within the reach of all who could read over one-fourth of the habitable globe.

Duff's ardor sustains him to the last. In his old age he appeared on the platforms of England, Scotland and America, kindling such an ardor of love to Christ by his addresses and sermons that no pen can describe—the throb of it is felt to-day to the utmost bounds of the missionary field.

Dwight L. Moody hears him in Edinburgh, and is so thrilled by his eloquence that his own soul catches the fire and has burned ever since with intense ardor to save souls.

O, is there a sadder sight than to see a minister of Christ who has left his first love! Once his whole soul on fire, he counts no sacrifices too great, and glories only in the cross. Now, he is calculating for the world—his usefulness sacrificed to a fear of exposing his health—and his zeal expended in laying up treasures upon earth.

Reader, would you "leave your first love"? then seek that that love may be made perfect. "Perfect love casts out all fear."

There may be times when silence is gold and speech silver; but there are times, also, when silence is death and speech is life.—*Muller*.

AN OLD-TIME TESTIMONY.

BY DR. GEO. C. M. ROBERTS.

[Formerly of Baltimore, Md.]

IT pleased Almighty God to bring me to a knowledge of the truth as it is in Christ Jesus, when only about sixteen years of age. I do not purpose in this communication to say anything in reference to this eventful period of my life, further than that I was united in class-meeting with a band of faithful, holy men of God, who clearly indoctrinated me by their experience in the necessity of going on to perfection. At that time there was in this (Father A. Russell's) class, George Krebs (a blind man), John L. Rees, Quincy Maynard, Job Guest, and many others who were giants in their day. Soon after I, on account of my being attached to the Sunday-School, with some others, were set off to a class meeting at night, under Quincy Maynard as the leader. Being in the enjoyment of perfect love himself, he fully explained and insisted upon its immediate enjoyment by the members of his class. I was soon brought to feel the necessity of it, and as a consequence gave up myself wholly to the Lord thus early in my Christian life, being about eighteen years of age.

At that time all were clearly taught this doctrine on every hand, from the true Wesleyan standpoint, consequently there were very few indeed who had any misgivings whatever upon it, and were saved from falling into many of the errors of the present day. After seeking this grace for some short time, I was brought to apprehend it by naked, simple faith alone in the all-atoning merit of the precious blood of Christ. I then saw that *that* blood was shed *for me*, to save me not only from the guilt of my past offenses, but from the power and pollution of sin for the time to come. Through

the mercy of God I was enabled to cast my soul on it fully, and realize its immediate efficacy in my own case. I was then and there permitted to enjoy the assurance that Christ Jesus was mine and "fully" in this sense. I continued to grow in this grace daily, and became more and more fully absorbed in Christ. I have been enabled to maintain my integrity in this grace from that to the present time.

Since I enjoyed this blessing, being called of God to the ministry, I have again and again preached it in its simplicity to others, whenever the opportunity was afforded me, first as an itinerant Methodist preacher, and then in the local ranks. As I have grown older in this hallowed work, I have been brought to make it almost wholly the principal topic of my ministerial labors, and am now more than ever confirmed in it, in my own personal enjoyment of it, and more than ever convinced that this should be the case with every preacher of the Gospel, if he desires to see the pleasure of the Lord prosper in his hands. Such evidently was the view of it entertained by our fathers. They always kept it before the people, without any fear of its being misunderstood and misapplied. The people were taught by them that they were to be regenerated by the power of the Holy Ghost with the design and purpose of going on to perfection of love. When converted they then felt the necessity of this deeper baptism of the Spirit, and went forward to the attainment of it. Some in a few days after their conversion, and others at a later period of life.

I am fully convinced that, in this way, and because of the truth thus early enforced, they were able to preserve to the Church many, very many more of those who entered it, than we have been of late years. Our fathers were pre-eminently men of two books, the Bible and Hymn-book, in both of which are clearly set forth the doctrine in all its phases. They

preached it, and they sang it, wherever they went as heralds of the Cross, and our people were saved generally from falling into any error on the subject. The older Methodists were, in this particular, more generally and more fully given up to God, than those of the present day, and were much less liable to be led astray by the vanities of life. They have nearly all passed away, and unless we, their children, are much more fully and entirely devoted to God, those blessed days will never return. It is to be hoped that we shall see and feel the importance of it to us as a people, and that we will speedily come up to the help of the Lord against the mighty.

This grace is the same now as then—its effects are the same, and it is not possible to attain it but by the same simple *present, immediate* faith in Christ. I thank God that it is so. Its gracious results I know and feel at the present moment. Through its power I have been graciously preserved from every anxious care. Not one doubt or fear has arisen to darken my sky, or hide for one moment the Saviour from my eyes. At times my peace is so full, that I have felt myself to be as a mere mote floating in an ocean of light and glory. The will of God is *my* will; I desire to be governed altogether by it.

I attribute this state altogether to the enjoyment of perfect love, which now pervades my whole being. To God be all the glory. O, that His people would suffer the Divine Being thus to fill and rule them! I have no desire to make a choice between life and death, but for my will to be entirely lost in that of God. Death to me has no sting. The grave has no desolation. I presume that I have written enough to show all who love our Lord Jesus Christ, that I enjoy Scripturally and indubitably the Divine assurance that "I have a house not made with hands, eternal in the heavens," whither I am bound, where finally I shall find everlasting repose.

RESTING IN JESUS.

BY ALVAN F. GIBBENS.

SITTING by the open window
As the sun fades from the west,
Once again my spirit, musing,
Dreams of other days, and—Rest.
Still I watch the sunbeams chasing
To the Oriental sky
Gold-tipped clouds, forever seeking
Rest amid their home on high,
Ever Seeking
Rest amid their home on high.

Fleecy spirits of the ether,
Roaming in the sun-lit sky,
Ye are like a heart of sorrows,
Restless, never knowing why;
Not a spot in all the heavens
Where your weary wings may rest,
Yet impelled forever onward
On the airy current's breast,
Fleecy spirits,
Still ye never, never rest.

But while years have stole their shadows
O'er the dial-plate of Time,
This proud heart has found its haven
In a calmness sweet, sublime.
Resting on that loving Saviour
Whose bright feet trod forms like thine,
I have learned to love and trust Him,
And I know that He is mine.
Yes, I know
The Christian's hope and rest are mine.

Gone are all those aspirations
That enfever life's dark path;
Fled are all those restless searchings
For a shield from Heaven's wrath.
In the storm I see God's power,
And His glory in the calm,
And His goodness for earth's sorrows
Gives a healing, heavenly balm—
Yes, His Spirit
Fills this heart with healing balm.

What have I to fear of sorrow,
Reconciled, at peace with Thee,
Thou, the King of kings, and Ruler,
And a Friend, to even me?
Fade the clouds, and dawn the starlight
Through the windows of the west,
And my spirit dreams of Heaven,
And my soul is with the blest—
Spirit weary,
Thou canst have the Christian's rest!



"Thy Word is truth."—JOHN 17: 17.

"How precious is the Book Divine,
By inspiration given!"

HOLINESS LESSONS.

BY REV. N. VANSANT.

FIRST WEEK.—Lesson I.

Topic—QUALITIES OF HOLINESS.

SCRIPTURE LIGHTS.—*Matt.* 5: 29, 30; 16: 24. *Luke* 21: 34. *Eph.* 5: 18.

STATEMENT.—Paul's enumeration of the fruits of the Spirit closes with *temperance* (*Gal.* 5: 23). This is not found by name in the "spiritual constellation of gracious stars" under which Mr. Fletcher describes "Christian perfection," but its equivalent appears in the phrase, "perfect self-denial." Two other compound words are often used in the same sense, namely, self-restraint and self-control. This important quality of holiness relates to the life or external character and conduct, as they are shaped and regulated by a sanctified mind, and will, and heart.

I. WHAT IS THE TRUE SCRIPTURE DOCTRINE OF TEMPERANCE? Mr. Webster defines temperance as "habitual moderation in regard to the indulgence of the natural appetites and passions; restrained or moderate indulgence; moderation"; which plainly accords with the Bible idea. In our times the word has acquired a restricted sense which connects it specifically with the use of intoxicating drink; but this, in fact, is only one branch—a very important branch, indeed—of the whole subject. The Greek word is used in several different forms by the New Testament writers, in one of which it means to be strong, powerful, whence to be master of oneself; continent, temperate, abstinent; as Chrysostom says, "One having his passions, tongue, hands, and eyes at command."

The true conception of temperance is that which makes it both prohibitory and regulative—prohibitory as to all unlawful things, and regulative as to all lawful things. Adam before the fall is a sufficient illustration (*Gen.* 2: 16, 17). Here the fruit of one tree is expressly forbidden, and the eating of it declared to be unlawful; hence the duty of total abstinence as to it. The greatest possible moderation in the use of this unlawful

fruit would have been culpable and ruinous intemperance, as the sequel proved. As to the other fruits, the true temperance was in their free use within the limits of intelligent moderation.

The only true Christian temperance on the one hand is total abstinence from forbidden, harmful things, together with those of evil tendency as to either ourselves or others; and on the other hand the temperate use of all necessary and lawful things.

SECOND WEEK.—Lesson II.

SCRIPTURE LIGHTS.—*Rom.* 13: 13. *Titus* 1: 7, 8; 2: 2, 3. *1 Pet.* 2: 11.

II. PRACTICAL APPLICATION OF THE SCRIPTURE DOCTRINE.

1. *As to ordinary eating and drinking.* The temperance of a true holiness equally forbids the two extremes of gluttony or an approach to it, and such a rigid self-denial as tends to injure the health or impair the strength of the body. "Know ye not that your body is the temple of the Holy Ghost?" (*I Cor.* 6: 19). How befitting and how important, to keep God's temple in the best possible repair by using neither too much nor too little of wholesome, nourishing diet..

2. *As to sleep and work.* The one is a physical necessity, the other a moral duty. Hence to rob the body of needful sleep by either habits of social enjoyment or overwork, is to sin against the body and thereby to sin against God. So, to live without work of any kind, is to violate the high command, "Six-days shalt thou labor and do all thy work," and to incur the righteous malediction, "Thou wicked and slothful servant." A man of voluntary, habitual leisure, cannot be a holy man.

3. *As to false appetite.* "The law of self-control forbids the creation and indulgence of enslaving and debasing artificial appetites, such as those entailed by the use of tobacco, opium, and intoxicating drinks. The imperious nature of these appetites brings them into direct collision with the law of purity, which demands that the lower parts of our nature be in subjection to the higher. . . . The use of tobacco and opium as a mode of self-indulgence, is condemned by all the Scriptures which require physical as well as spiritual sanctification or purity, and that we should eat and drink to the glory of God. (*Rom.* 6: 12, 13; *2 Cor.* 7: 1; *Gal.* 5: 21; *Eph.* 5: 3; *James* 1: 21)."—*Binney.*

THIRD WEEK.—Lesson III.

SCRIPTURE LIGHTS.—1 Cor. 9 : 25, 27. Phil. 4 : 5. 2 Pet. 1 : 6.

III. APPLICATION OF THE SCRIPTURE DOCTRINE (*continued*).

4. *As to recreations and amusements.* Here again the principle of total avoidance of some, and a non-excessive use of others, is to be observed. The modern dance, theater-going, card-playing, and the like, must certainly be ruled from the list of allowable diversions by all the pure in heart. Base-ball games as usually managed by professional clubs, must come under the same condemnation. Even croquet, lawn-tennis, etc., though in themselves innocent, may easily become harmful to piety and injurious to health, by an immoderate use of time and strength in the practice of them. All such recreations can be used on right Christian principles only by careful limitations as to time, place, and associations. The same rule must be applied to parlor amusements. That clause in the General Rules drawn by Mr. Wesley, which forbids "the taking such diversions as cannot be used in the name of the Lord Jesus," is always a wise and safe standard; nor can any whose single aim is to glorify God in their bodies and in their spirits, find it oppressive or over-exacting.

5. *As to personal adornment.* This was deemed of sufficient importance to engage the pen of inspiration (1 Tim. 2 : 9 ; 1 Pet. 3 : 3.. However these passages may be interpreted as to particular terms or phrases, they undeniably teach modesty, economy, and plainness of dress—such as lies between fashionable gaiety and singular coarseness. God's saints are intended to be "a peculiar people," in purity of character and zeal in good works (Tit. 2 : 14), but neither odd in attire nor rude in speech or manner.

6. *As to expression of the emotional nature.* To stifle all emotions of joy or grief would be at once unnatural and unchristian. The sensibilities make up a large and important part of our being. Yet the sad or the joyous emotions may be immoderately enjoyed. Too often excessive mourning usurps the place of a quiet, restful trust in God; and even that holy joy which is to enter into our daily experiences, may be intemperately expressed, as in vociferous shouts or clapping of hands oft repeated, thereby seriously disturbing the worship of others. Still it must be confessed

that the tendency of the times is not to immoderate joyfulness in worship, but rather to excessive quiet and orderliness.

FOURTH WEEK.—Lesson IV.

SCRIPTURE LIGHTS.—1 Cor. 8 : 9-13 ; 9 : 19, 20. 1 Thess. 5 : 22.

IV. FURTHER APPLICATION OF THE SCRIPTURE DOCTRINE.

7. *As to the law of Christian liberty or expediency.* "There are two sides to Christian liberty—the liberty to do, and the liberty not to do; the liberty to use, and the liberty to let alone. Yet, singularly enough, many a man seems to think that the only way in which he can truly show his Christian liberty is by self-indulgence within the limits of that liberty, rather than by self-denial within those limits. The apostle Paul stood firmly for Christian liberty in matters of meats and drinks and observances of times and seasons, and he insisted that no disciple of Christ had a right to judge his brother in any one of these things. But having pressed vigorously the *rights* of a Christian so far, he emphasized with like force the *propriety* of a Christian's denying himself in the sphere of his liberty, whenever it seemed wise for him to do so. "All things are lawful," he said, "but all things are not expedient. All things are lawful, but all things edify not. Let no man [in these lawful things] seek his own, but each his neighbor's good." Then he added: "Whether therefore ye eat, or drink, or whatsoever ye do, do all [not merely to your own enjoyment, but] to the glory of God. Give no occasion of stumbling, either to Jews, or to Greeks [to the outside world], or to the Church of God; even as I also please [or seek to please] all men in all things, not seeking mine own profit, but the profit of the many, that they may be saved." In other words, when Paul found that his eating, or his drinking, or his doing was liable to be a means of stumbling to his weaker brethren in the Church, or to persons of the outside world whom he would fain win to Christ, then he was ready to exercise his Christian liberty of letting alone those things which were lawful, but which, under the circumstances, were not expedient. The Christian's chief desire should be to know, as a practical question, in what way he can so exercise his liberty as best to avoid giving offense to all who, in the Church or in the world, may be influenced by his words and ways."—Ed. S.S. Times.

HOLINESS AT HOME

"At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people."

—JER. 31 : 1.

"And cottages, possessing
Thy blessedness, are blest."

"WE must never undervalue any person."

EVERY-DAY PROMISES.

"Blessed are they that hear the word of God, and keep it."—*Luke 11. 28.*

THESE words are connected with a beautiful incident in the life of Jesus. A certain woman saluted Him, blessing Him. To this He responded, "Yea, rather, blessed are they that hear the word of God, and keep it."

Home is a place, peculiarly, where there should be, continually, an ear open to the Divine voice, speaking through the channel of His holy Word. Parents and children should be attent to these precious utterances. Hence the injunction: "He that hath ears to hear, let him hear."

The Word of God is "pure"—it is "perfect"—it is "quick and powerful"—it is "a discerner of the thoughts and intents of the heart"—it is "spirit and life"—it is "able to make us wise unto salvation." Hence our life is involved. This alone can lift us up, and transform us into the Divine image. To this end we have the excellent counsel of St. James: "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." *Doing* is here connected with *hearing*—indeed, we cannot be said to "hear the word of God," truly, in the highest sense, unless we are also doers. Hearing here implies distinct apprehension, appreciation, delight. And where these exist in the mind, the steps will be "ordered in the way of the Divine commandments."

Those who thus "hear the word of God, and keep it," are blessed. This blessing is not in the future alone, but in the present. Loyalty to God brings its present compensations, rich and abundant. This blessing in-

cludes the smilings of the Divine face, just as a parent gives this token to an attentive, loving, and obedient child—communications of love, and strength, and consolation—and a setting on high in the face of our enemies. There is in this life a hundred-fold of blessing in varied forms—and in the world to come, life everlasting. Thus the fidelity to God's Word is remuneration in time and in eternity. Reader, are you a partaker of this promise? Is your home under the Divine benediction?

"A tree may not only lie as it falls, but it will fall as it leans."

LETTER TO THE CHILDREN.

BY LELIA H. WATERHOUSE.

My dear Children:

NOW many of you are helping God save a soul? Remember, that although you are very weak and ignorant, God will use you if you will only let Him. Then heaven will be richer, happier, and there will be more saved souls. Let us talk a little more about saving souls.

Do not forget that *your life* must be as a little Bible to the unsaved ones. You will need to look to Jesus—to study Him constantly, and to grow more like Him every hour. Study His life as you find Him in the Bible; study Him as the Creator of all the wonderful works in nature. "*All things were made by Him, and without Him was not anything made that was made.*"

You must let Him save you from all sin, from all the "*naughty*" inside, of which sin is made. He will make you holy within if you will let Him. Here is a prayer for you:

"I ask this gift of Thee,
A life all hily fair;
And fragrant as the place
Where seraphs are."

You must not have to-morrow's life like that of to-day. Each day you need to draw closer to God, and to live better, sweeter, nobler lives; to broaden, and widen, and deepen, until you lose sight of your own little selves as you look out on the great, wicked, noisy, hurrying world which is rushing so many souls on to eternal poverty and wretchedness.

Never forget that Satan and his slaves do not intend that God and you should have that soul. They will work and watch and wait and plan day and night.

You must be so in sympathy with God's Spirit, your heart must be so quiet before Him, that you

can detect His slightest bidding when He has something for you to do to help the soul another step toward heaven.

My darlings, scattered so far and wide through out all lands, God bless you! You are right where God intends you should be. There are souls to save very near each one of you, and if you do not help them, they may be lost. You may have but a little while to be faithful. Do you remember what being *faithful* means? It is to do each little duty just in its time.

NEVER SORRY.—Not long ago the writer asked a class of boys in Sunday-school what was their idea of heaven. It was curious to note how their replies were influenced by their own circumstances in life. A ragged little urchin who had been born and brought up in a squalid city street, said it was "all grass and green trees"; one from the richer quarter of Boston said it was like a big, broad avenue, with tall houses on each side. A sweet-voiced Episcopal choir-boy was of the opinion that people would sing a good deal in heaven. The last member of the class—a quiet, thoughtful boy, though one of the smallest in the class—answered, "A place where—where—you 're never sorry!"—SEL.

THE TRY COMPANY.

WORD OF PROMISE.—"The blessing of the Lord, it maketh rich, and he addeth no sorrow."—Prov. 10:22.

Be sure, boys and girls of the Try Company, to commit to memory each month, the "Word of Promise" as given above, and meditate upon it. We desire to hear from the members of the Try Company. Write and let us know how you are prospering in the Christian life, and whether you are laboring to bring others to Jesus. We do hope you will give attention, now that the summer vacation is over, to our Bible studies given from month to month, and send answers to the questions by the tenth of the month.

ANSWERS.—To Acrostic in October number, by C. M. Gould, Colborne, Canada:

Initials— <i>Reuben.</i>	Finals— <i>Simeon.</i>
1. Rechabites	Jeremiah, chap. 35.
2. Eli	1 Sam. 2:25.
3. UriM	Ex. 23:30; Num. 27:21.
4. Bernice	Acts 25:12-23.
5. EchO (Sounding)	Ezek. 7:7.
6. Naaman	2 Kings 5:5-7.

BIBLE QUESTION FOR NOVEMBER—

BIBLE CITIES HIDDEN IN BIBLE VERSES.

1. "A gracious woman retaineth honor."
2. "All the saints salute you."
3. "I will turn their mourning into joy."
4. "Even from everlasting to everlasting thou art
5. "Thou shalt not steal." [God.]
6. "I was a gatherer of sycamore fruit."
7. "These were more noble than those."
8. "Shall be in danger of the judgment."
9. "Can any good come out of Nazareth?"

LOVED ONES GONE BEFORE.

MRS. TALLULAH G. PHARR, born July 4, 1844, departed this life in great peace, August 7, 1887. In 1864 she was married to John B. Reid, and God gave them two children. This union, however, was of short continuance. In 1868 she was united to Rev. T. A. Pharr, of the Georgia Conference. She was converted at a Camp-meeting in 1872, and joined the Methodist Episcopal Church, living a devoted Christian life until the time of her departure. She was a loving wife and mother. She suffered greatly for nine months before she was admitted to her heavenly home, but bore it with Christian fortitude. She loved her Bible, and *The Guide*. On Friday night before the summons came, she was greatly blessed in talking with her family. Her last words were: "Please, dear Jesus, come and take me—I am ready." Her surviving husband, son and daughter, mourn their loss, but hope for a blessed reunion in heaven.

ALMIRA LANE was born in New Brunswick, Dec. 26, 1823, and closed her earthly career in Vallejo, Cal., July 27, 1887. She was converted at the age of fourteen, united with the Methodist Episcopal Church, and continued a faithful member thereof until her departure. She was an active member of the Saratoga Street Church, East Boston, for twenty years. She was a subscriber to *The Guide* for about eight years, and removed to California in 1870. During her last illness she was graciously sustained by Him whom she loved so well. Her loss is deeply felt by the Church at Vallejo, and by her surviving husband, child, and a large circle of friends.

WEIGHTY HAMPTON, of Fullerton, Neb., was born in the State of New York in 1816, removed to Illinois in 1837, and in 1886 to Nebraska. She united with the Methodist Episcopal Church about forty-seven years ago. She lived a truly devoted life, and was constantly laboring for the spiritual welfare of those around her. The writer of this notice formed a strong attachment to her, and we held a "Tuesday Meeting" at her house for the promotion of holiness. There were but three who professed to enjoy the blessing, but we thought that was enough to claim the promise, and so we determined to hold the meeting, and the Lord has blessed us wonderfully. In June last, while about her work, she was stricken with paralysis. She was almost entirely deprived of consciousness, but at one time being aroused, she seemed to know me, and said, "she saw Jesus." About three in the morning of July 2d, she passed away to be forever with her Lord.



"Ye are my witnesses, saith the Lord."—ISA. 43 : 10.

"Make we mention of His love,
Publish we His praise below."

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON at 2.30 o'clock,
at the residence of Mrs. Dr. W. C. PALMER, 316
East Fifteenth Street, New York.

MRS. PALMER having returned from Ocean Grove, was in her accustomed place, surrounded by a large company of God's dear children. She announced as the opening hymn, No. 275, commencing—

"Come, Holy Spirit, raise our songs,
To reach the wonders of that day,
When, with Thy fiery cloven tongues
Thou didst such glorious scenes display."

Requests for prayer were read, and a number presented by those in attendance, among them one from a father who had come three hundred miles to visit his son, a backslider, for whose salvation he was deeply burdened. And six persons arose expressing their desire for a clean heart. Rev. Mr. Harned, of the Genessee Conference, under appointment to go to Africa as a missionary, and G. Hughes, led in prayer.

Singing, "*I will guide thee with mine eye.*"

Mrs. Palmer, on rising to read the Scriptures, referring to the verses sung, said, "Do we really believe that? Shall we be guided all the way from earth to heaven? Paul said, I believe God; let us believe. Now let us hear what the Lord will say. It was prayed that we might have ears to hear."

She read as a Scripture lesson from the latter part of the 22d chapter of Revelation: "And behold I come quickly; blessed is he that keepeth the sayings of the prophecy of this book." It is well for all to live under the consciousness that "the time is at hand." Some may be standing very near the verge. "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." When Christ comes, it will fix our eternal destiny. "Behold I come quickly, and my reward is with me to give every man according as his work shall be." I bless the Lord He can give us the consciousness of a pure motive. Fifty years ago Satan was allowed to annoy me very much with his temptations. My time was

very much taken up in visiting the poor. And the tempter would suggest, "Are you sure all this is from a pure motive—is it for *Christ's* sake?" I said, I must have the evidence that all is pure in this respect. Enoch had it, and I must have it. Then this precious word came to my heart: "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God." I accepted the promise, and the Lord gave me the blessed consciousness that I had a clean heart. And, after persevering in believing, I said, joyfully, "*Surely more sure?*"

Yes, God does give the consciousness of purity of motive, and how He bears with our mistakes! "My reward is with me," says Christ. We have one work to do here, to glorify God.

An incident which occurred at a camp-meeting just now comes to my mind. A brother, earnestly desiring a clean heart, had been conversing with me. He was sure he had no motive but to glorify God, but still could not claim the blessing. The next morning I saw the brother passing my tent, smoking, and I said, "*Smoking to glorify God!*" My meeting commenced at eight o'clock, and this brother was the first one to speak. He said, "*Smoking to glorify God?* No, indeed! From this time I shall not attempt to glorify God in that way." Christ was revealed as *his* Saviour from all sin, and his rejoicing was great. There may be hindrances to our faith, but the light will shine, and we must put away the hindrances. Jesus asks, "How can ye believe who receive honor one of another?" We must walk in the light.

Jesus says through the revelator: "I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that *do* his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." The *right* to the tree of life? Where do we get that right? It is through Christ. The Revised Version has it, "Blessed are they that wash their robes." We must *wash* our robes—we must be holy; God has commanded it. "I, Jesus, have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, the bright and morning star. And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst, Come. And whosoever will, let him take of the water of life freely." Praise the Lord, how free is this provision! And we may *know* that we have accepted these gracious proffers. In the epistles of St. John it is so often said, "*We know.*" I praise the Lord the way is more and more tangible. I want to be a witness for God. My heart is fixed. I hope not

one precious soul will leave this room without accepting Christ as a present Saviour. Let us tell the Lord *we do come*. The lips give power to the heart.

Singing.—Another stanza, "*I will guide thee.*"

TAUGHT BY THE WORD.

Sister Denner.—Sister Palmer knew that I had to leave, and so she asked me to speak now. I praise the Lord for raising up teachers on this blessed subject. After a few months of separation from the world at my conversion, I was brought to partake of the water of life *freely*. O, how blessed! After the Lord had made my heart clean, what a luxury! I remember hearing the dear old saints of ten, twenty, and forty years standing tell of this salvation, and I thought it must be blessed to experience it for one hour—but for eighteen years I have been experiencing it. I cannot tell what it has done for me. I did mingle with the world at one time, but to God's glory I testify that He has taken away the desire for such associations. If you give up what you know is not pleasing to God, you will be blessed indeed. This is a life of *liberty*. I praise the Lord for putting into the heart of Sister Palmer once to say to me, "*This salvation is by the moment.*" And so I trusted, and put into the moment all I could, taking the Written Word, and walking in the light. To-day my house belongs to the Lord, and He has opened up more channels of blessing than I dreamed of.

A HEAVEN BELOW.

A Sister.—I have known this salvation for the past eleven years, and it is a heaven below. I knew more about the world at one time than of my Saviour—but when all was given up, what light came into my soul—what a luxury! As I came to the meeting to-day, my heart went out for the unsaved. Pray for me, that I may be led out in the Holy Ghost. I want to give out something to others.

A Brother (who desired prayer for his son.)—I may never see you again. I have come three hundred miles to this meeting. About twenty-five years ago, "*Faith and its Effects*," by Mrs. Phoebe Palmer was put into my hands, and it was made a blessing to me. I was leading an indifferent life—was a slave to liquor and tobacco. But my dear wife prayed for me, and God mercifully showed me where I was, and through grace I was reclaimed. I came to the point where I said, "Lord, I will die rather than use strong drink!" Now Jesus sweetly saves me, and I have not a particle of the old appetite. I was led to abandon myself to God, utterly.

THE ALPHA AND THE OMEGA.

Brother See.—We all feel an interest in this

case—this father's son. But none can do anything except the One of whom Sister Palmer read, "*The Alpha and the Omega.*" The doctrine of this meeting is, if we try to do anything in our own name and strength, we shall fail. When we give up all to *Him*, He becomes to us Alpha and Omega. The word flows down to us—we may lean upon it with absolute assurance. And you, father, as you go to your boy, go in His name. One Saturday I was preparing for the Sabbath service. All day my boy had been in my heart. The parent sometimes takes his child on his lap and presses him near his heart. All day long I had been holding my boy, as it were, in my lap. About four o'clock I received the assurance that it was done—his salvation. We sing, "*Hallelujah, 'tis done!*" And that was my song that afternoon. I had such a sweet realization that my dear Lord had broken the bands of wickedness. Beloved, let us remember the Alpha and the Omega. That belongs to every moment of the Christian life. Not *I*, but *Himself*! I dare not have a thought outside of *Him*. He will take care of things. It is *good-morning* with my soul—*good-morning* at midnight.

CONSTANT VICTORY.

A Brother.—"Thanks be to God who always causeth us to triumph." We may have constant victory. God has set me to work among the masses, holding open-air meetings, etc., and He is blessing me.

SAVED FULLY.

A Brother.—I was converted in the old Monument Street Church in Baltimore, under the labors of William Taylor, now Bishop for Africa. Afterwards, however, I turned away from the Lord, but was so troubled I could not rest. The Spirit followed me. I was reclaimed, happily. Subsequently I heard of this great blessing of entire sanctification. Fifteen years ago I sought it definitely. I knew I must be made holy before going to heaven. God took me at my word. For some years I have been working for the unsaved, going out into the lanes and alleys, and God has blessed me. I unfurl the banner of Holiness wherever I go. I came to the Convention of Workers in this city. I am glad I came to this place to-day. Jesus has made me free. I gave up my business to work for Him.

ALL FOR JESUS.

Rev. Bro. Harden (Going as missionary to Africa).—I have to leave, and want to give my testimony. I am living for Jesus moment by moment. I am going into a new work. Some said, if I did, my wife and children could not live in

Africa. But, moment by moment I stand in the will of God. It may seem strange to you for me to leave the loving people of my charge, to break up my little home, and go to that strange and distant land. When I consecrated myself to this work I did not know where the money was to come from to pay my debts. The little property I had, if sold, I knew was not sufficient. But God surely called me, and He has cleared the way. My debts are all paid, and a little money over towards my outfit. I have just trusted God, and I am happy in obeying Him. I have a single eye and a willing mind. I have given all to God—wife and little ones, with myself, are on the altar, and my hands are off the offering. I am perfectly confident that my Lord will take care of all.

LIVING BY THE MOMENT.

Rev. W. G. Browning.—I desire to add my testimony to those which have been given about living by the moment. I praise God this afternoon I know what it is. The only question now with me is, "*Am I in the will of God?*" That is enough. God only knows the future. The moments make up the hours. I know just why this meeting is held. It is not simply to have a good time, but *results* are desired and sought. We go out from hence not so much to tell that the meeting was good, but confirmed in our faith by the testimony which we have heard, and to bear good tidings to others. Let us thus be confirmed. In the mouth of two or three witnesses every truth is established. Let us go to the Churches and tell them that God can save fully. Much of the preaching now is on the line of struggling, conflict, etc. We need to testify that God is a wonderful Saviour, and that we may live the life of a victor. I was so impressed with the Word read "*Behold, I come quickly!*" "He that is holy, let him be holy still." Then let us see to it that we are what we ought to be, at once. We do not know when He will come. Let us receive the Holy Ghost, and go out in His power.

A Brother.—My soul is filled with the love of Christ. He has pardoned all my sins. I love the word holiness. I am walking in the King's highway.

A WAYWARD SON RECLAIMED.

A Brother.—I am glad I am here to-day. I heard my dear father speak of Sister Palmer, and I wanted to attend this meeting. My waywardness sent that dear father to his grave, but I stand here as a witness for Jesus. At the last moment these words came from my father's lips: "Had you not better go with me?" They melted my heart, and brought me to Jesus. My father's love, when I needed love, conquered me. Do not

speak harshly to your children. Bless God, I do enjoy this freedom of which you have been testifying. A brother said he wanted to go to the top of the mountain, where he could shout the praises of God without disturbing any one. Praising God does not disturb any one but Satan. I am at present living by the moment. Four years ago wife and I knelt together and sought Christ. Only one person there could pray for us. The people thought something must be done. A revival broke out, and sixty were converted. I have been disposed to take the narrow way—the way in which my father walked. It took me from the glass and the pipe, and from everything that was unclean. We came out and wrote our names never to go back to the world. I praise God for this great salvation.

At this point Mrs. Palmer suggested that only a quarter of an hour remained, and she called for brief, pointed testimonies.

PRIVILEGE APPRECIATED.

A Sister.—I am grateful for this opportunity. My soul has been hungry for a long time. I find comfort in reading *The Guide* when I cannot attend this meeting. I have lost much of the sweetness of life in not learning to trust God fully. I have a message from God for you. There are seven millions of colored people in the South needing your help. Their blood will be upon our skirts if we do not do something for them.

SAVED OF GOD.

Rev. Bro. Howard.—I am saved of God. I have salvation *now*. I do not think it necessary to go to the South, or to Africa, to find a field of labor. At "Castle Garden" and the "Five Points" there is work for a hundred missionaries. God saves me this moment.

A Brother.—We have Churches and Schools in Knoxville for the colored people. They are far better off than many of the "*poor whites*." God has done a great work among the colored people.

A MOMENTARY SALVATION.

Rev. A. C. Morchouse.—Our great work is to tell of this great salvation. I was wonderfully blessed at the last meeting, when a brother arose and took his stand and consecrated himself for entire sanctification. If we do this, God will save. We are to be saved by the moment. God does not allow us to get a stock of grace on hand. All I want is for the moment, and I have it, bless the Lord! We must depend entirely on God. He only can help.

A Brother.—I want to thank God that the ways of a good man are ordered of the Lord.

A Sister.—I am saved—I walk at liberty.

JUST FOR TO-DAY.

Bro. G. C. Weeks.—The words of Wilberforce come to my mind—"Just for to-day."

"Lord, for to-morrow and its needs
I do not pray;
Keep me from stain of sin
Just for to-day.

"Let me both diligently work
And daily pray;
Let me be kind in word and deed
Just for to-day.

"Let me be slow to do my will—
Prompt to obey;
Help me to sacrifice myself
Just for to-day."

That is my prayer. Fourteen years ago, I gave up a business which I could not follow with Jesus. I left a salary of three thousand dollars, and God has kept me.

Singing, "*Thy power and Thy love.*"

A number now gave brief testimonies in sentences like these: "The blood cleanseth"—"Jesus is my life"—"I am saved by the moment"—"Jesus saves to the uttermost"—etc.

Mrs. Palmer remarked, I was wonderfully impressed by the brother saying, "Jesus will save in a minute." The Lord loves to have us make a definite consecration, and take the proffered grace. What does that mean? O, it is very simple. I have been blessed so many times in saying, "*I take.*" I know the Lord is pleased with us in saying this. Let us renew our consecration.

Singing, "*Lord, in the strength of grace.*"

Prayer was offered by Mrs. Palmer, and the benediction given by Rev. W. G. Browning, closing a very precious meeting.

TESTIMONIES OF MISSIONARIES

Under appointment for Bishop Taylor's work in Africa, given in Jane Street Church, New York, Wednesday evening, September 28th, 1887.

Thomas D. Hillman, Ann Arbor, Mich.—I am thankful to God to-night that I have love in my heart for Jesus perfectly, and I will to surrender my whole life to Him. I am getting to be a little child. I am willing to do anything in Africa—to weed garden, carry water, or anything that may be necessary. I am not ashamed of hard work. Christ will help me. He has never failed to hear my prayer—He has answered it in hundreds of instances. When I came to this country from England, my father said, "Tom, play the man in America." I want to do that in Africa.

Andrew Ortlip, Spring City, Pa.—In following my trade, we had one among us whom we called

"the handy man,"—a man of all-work. I want to be so regarded in Africa. If to till the land, all right—or to teach black children, or preach, I am ready for that. God's Spirit is in my heart. When I was five years old I was born of God, thoroughly. I am able to testify that Jesus has power to save to the uttermost. On the ninth of last December, the Spirit came upon me like a stream of fire. I expect to testify of this great salvation until I die.

Delia A. Wallace, Norristown, Pa.—Since God cleansed my heart from all sin, I have had a keen desire to save souls. It is, however, only about six months since I felt drawn to any special work. I cannot tell all the Divine movements in this matter. I had strong convictions as to my duty, and I yielded myself to God. I have not a doubt about my call to Africa. I go for life—to work, to suffer, to die for Jesus if necessary.

Geo. P. Goll, Philadelphia, Pa.—God has spared me to be a living monument of His mercy. Since my conversion I have felt a desire to save souls. Shortly after my conversion a brother in the Sabbath-school said, "Know ye not that your body is the temple of the Holy Ghost"? Jesus is able to take all sin out of the heart. I was wrestling for this quite a while, and was not satisfied until I received this great salvation. I was led to the Pitman Grove National Camp-meeting the past summer. I spent the last two days there. On Wednesday night there came upon my soul what I could not express. It was not a rushing mighty wind, but as a still small voice. A deeper love was then planted in my heart. I go to Africa for life, to adopt that as my country.

Rose A. Bowers, Delta, Pa.—When but sixteen years of age I gave my heart to God. Six years ago I saw the need of heart-purity. There came a call for me to give myself wholly to God. But at that time I had not a thought of missionary work. A voice, however, continually followed me, "Why not give up yourself?" At length, duty was made plain, and I offered myself for this work, and I am here to-night. For a time I did not like to tell mother, but when my purpose was made known she acquiesced. I am looking now into the future with a longing desire to do the best I can. My life is given to this work.

Lizzie McNeil, Albany, Oregon.—I never told my experience in my life. It is only two weeks since I united with the Methodist Episcopal Church. About two years ago, at a Holiness meeting, I consecrated all to God. Since that time I have felt called all to God. Since that time I have felt called to work, but did not say much about it until the way opened for me to go to Africa. I am going to Africa to live and to die. I do not expect to return. Pray for me.

EDITOR'S STUDY

MOTTO : PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

BIBLE BRIEFS—FROM THE PSALMS.

"THE LORD IS ON MY SIDE ; I WILL NOT FEAR :
WHAT CAN MAN DO UNTO ME ?"—Psa. 118 : 6.

During the war, a company of ministers called on President Lincoln, requesting him to appoint a *Fast-Day*, saying it was very important to *have God on our side*. He replied, "Yes ; but it is more important for us to know that *we are on God's side* !"

In the above passage the Psalmist records, 1. A blessed fact—"The Lord is on my side." 2. A proper determination—"I will not fear." 3. An appropriate question—"What can man do unto me?" Reader, make this position, thus sententiously stated, *yours*.

A SUBLIME TRUTH.

PAUL presents to us what we may well denominate *a sublime truth*, in the following language :

"Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in heavenly places in Christ :

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love :

"Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."

The apostle opens here with a heart-stirring doxology. And well he may. There is occasion for praise-notes on account of

FIRST. *The richness and amplitude of our spiritual inheritance.* "God hath blessed us with all spiritual blessings in heavenly places in Christ." In this connection that little word "*all*" is of high significance—"all spiritual blessings"—Divinely adapted to our spiritual need—light, life, strength, comfort. And then, the *places* of spiritual communication and realization are notable—"in heavenly places." Heaven is not confined to "the great beyond." There are "heavenly places" here on earth—where light celestial, joy immortal, and the fragrance of heaven environ us. Places which look like heaven, where heavenly fragrance fills the air, where

glory covers us like a cloud, and where heavenly intelligences are all around us,—"*angels, and the spirits of just men made perfect*" are communing with us. And more than all, the presence of *The Infinite*, the Father, the Son, and the Holy Ghost, is revealed. In these places—sometimes at home, and more especially in the sanctuary, we are "*blessed with all spiritual blessings.*" And, beloved, do not forget the emphatic word, "*in Christ.*" He is the Divinely chosen medium of these communications.

SECOND. *The antiquity of these Divine and gracious arrangements.* "According as he hath chosen us in him before the foundation of the world." And again, "Having predestinated us unto the adoption of children." We learn from these apostolic declarations that grace is no novelty—that the mediatorial scheme dates back to the anterior ages of eternity. It has upon it the indelible impress of antiquity, and yet retaining all its freshness and untarnished lustre, as the ages roll on—like its Author and Finisher, "*to-day as yesterday, the same.*" It is not therefore a sudden manifestation, an unpremeditated outflow of the heart of infinite love to our world. No, not that : but a deliberate, well-considered, and well-ordered scheme, emanating from the Divine council-chamber. There was a time when we shrank back affrighted at that word, "*predestination.*" And yet, why should we when it is on the brilliant page of Divine Revelation ? Under just Biblical interpretation it is a potential word—a sublime word, as we find it here in this connection.

THIRD. *The resplendency of Jehovah's design in this revelation of grace.* "That we should be holy and without blame before him in love." The doctrine of holiness is not therefore a modern invention, but a conception of the Divine mind, dating back into the anterior ages. And the term is comprehensive—holy, *whole*—that torn, dismembered, fractured humanity should be made whole—*positively whole*, so far as the spiritual nature is concerned—cleansed from all sin, and "*filled with all the fulness of God.*" Following this, a blameless life, "*in love.*" Blameless in love—mark that ! And this blamelessness "*before Him*"—not before a scoffing world, or a formal Church—but before God !

"Lo! at Thy word our idol dies,—
Dies on the altar of Thy cross."

PLEASING OUR NEIGHBOR.

GRACE, if abundantly realized, will give us plenty of holy exercise. In our relations with men, we shall be wise in our movements, and helpful in our spirit and work. The apostle in writing to the Romans gives this direction: "Let every one of us please his neighbor for his good to edification." The language is peculiar, and worthy to be pondered. This pleasing of our neighbor is to be with this motive, "for his good to edification." There are innumerable ways in which self-abnegation, with a wise consideration of our relations to those about us, and with holy adaptation to the occasion, will enable us to minister to the pleasure of our neighbor, and so compass his spiritual edification, his salvation.

Some kindred passages here may help to elucidate the apostolic direction before us. To the Corinthians he says: "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more." "Let no man seek his own, but every man another's wealth." And in the preceding chapter of this epistle to the Romans, he says: "Let us therefore follow after the things which make for peace, and things wherewith one may edify another."

Let it not be supposed, however, that in these apostolic teachings there is any countenance given to worldly compromises. There are mistaken persons who say, in order to win men to Christ, we must unbend ourselves, go somewhat on their line, dress like them, joke with them, and participate in their amusements. Not so, beloved. There is in the heart of a worldly man, a contempt for the professing Christian who is a compromiser. He recognizes in all such, inconsistency, disloyalty to Christ, and what is thought to have favorable influence is quite the contrary. There are ways in which, by kindness of word or deed, we may please men to their edification.

As the friends of Jesus, let us exercise ourselves in the ways above indicated, and in so doing we may be successful soul-winners.

"Restraining prayer, we cease to fight;
Prayer keeps the Christian's armor bright."

NOT A WILDERNESS STATE.

THERE are very erroneous views prevalent in regard to Justification. There are those who are disposed to draw an analogy between the state of the Jews in the wilderness and Christians in a state of justification. Such representations are very wrong and very misleading.

The Jews in the wilderness were full of unbelief, murmurers against God and against Moses, and guilty of the foulest idolatry. God had to inflict upon them sore judgments, and the great mass of them failed to enter Canaan—their bones were left to bleach in the wilderness, a fearful example of God's indignation against unbelievers.

How different the state of the justified Christian, under the light and influence of the New Testament dispensation! He is a true believer, having appropriated to himself the infinite merit of the atoning blood. All his past transgressions are freely and fully forgiven. As far as the east is from the west, so far hath God removed his transgressions from him. Hence, all guilt arising from these acts of personal rebellion is removed, and he is accounted righteous before God, just as much as though he had never sinned. Guilt being removed, there is no sense of condemnation remaining; but on the contrary, a comfortable assurance of God's favor. This change of spiritual relation is a witnessed one. The Spirit of adoption is given whereby the individual cries, "*Abba, Father!*" He is now a child and an heir of God, and a joint heir with Jesus Christ—heir to all that God is in Himself, and to all that He has, in the length and breadth of His kingdom. Moreover, in connection with this pardon of sin, and adoption into the Divine family, there is the work of *moral regeneration*, so that he is renewed in the spirit of his mind, all his powers being set heavenward instead of earthward. He has within him the principle of *spiritual life*, and the graces of true holiness are all implanted in infantile degree, so that all such are called "*saints*." This is no *wilderness state*—it is glorious, and there is only one step from this to entire sanctification.

"All for Jesus"—now and forever, "*All for Jesus!*"

A DEPARTURE FOR INDIA.

ON Wednesday, October 12th, Mary A. Hughes, daughter of the Associate Editor of *The Guide*, sailed from New York, in the steamer "*City of Rome*," en route for India. She goes under appointment from the Women's Foreign Missionary Society of the Methodist Episcopal Church, to open female missionary work in Madras, under the auspices of this Society. The day of sailing was as fine, outwardly, as could be desired. A large number of friends from Orange, N. J., the place of her residence, from Ocean Grove, Newark, Brooklyn, and other places, assembled to wish her *God-speed*. A pleasant season was enjoyed in the saloon in singing joyful hymns, Mrs. Inskip leading the company, and Miss Nettie Van Name presiding at the instrument. When the final signal was given for pushing off from the shore, the separation was painful, and tears flowed freely, as the natural expression of hearts lovingly united, but in entire loyalty to Jesus who had called for this consecration. As she stood on the upper deck, as long as her face was discernible by her friends, it was full of smiles, indicative of her heart-felt response to her Saviour's voice. And, for ourself we may say, as we stood on the end of the pier, taking this parting look at our beloved daughter, had we yielded to the feelings of our heart we should have shouted, "*Glory to God in the highest!*" Why should we not praise Him who has loved us unto the death, and has been pleased to honor us in thus selecting a member of our household to lift up the cross in that distant and benighted land?

Mary's decision to make this her life-work was made at Ocean Grove, a year ago last summer. Through the kindly instrumentality of Miss Fannie Sparks, a returned missionary from India, she was led to settle the question which had been agitating her mind for years. While pursuing her studies at Mount Holyoke Seminary, where she was graduated, she had a struggle on this subject. At Ocean Grove the struggle was ended, and she telegraphed to us at Niagara Falls, "*All for Jesus in a foreign land!*" Subsequently

she wrote to us, saying, "Father, let me go to help my Elder Brother claim His inheritance—the eternal Father has said, 'I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.'"

What could we say, or do, but to acquiesce, even with joy, in the Divine ordination? Since that period of decision our loved one has had her mind at rest and has, during the intervening months, with the greatest possible enthusiasm, made her preparations.

Her state-room on the steamer was consecrated to God by that venerable servant of God, Rev. John Scarlett, of Orange, now past eighty-four, who offered prayer, while the members of the family knelt around him in the room. She has as her room-mate Miss Minnie Abrams, of Minnesota, who is under appointment to Bombay. We believe they will, in that room, find the overshadowings of our Heavenly Father's love.

There was in the Church in Orange, one evening, a very pleasant gathering, to give expression of tender interest in the one who was about to enter upon this missionary work. Interesting addresses were made by the pastor, Rev. W. Tunison, Mrs. J. H. Knowles, representing the Women's Missionary Society, and Dr. Gray, a returned missionary from India. Substantial tokens of loving remembrance were given, and a few words of response made by the recipient thereof.

Among the pleasant features of the occasion was a poem written and read by Rev. John Scarlett, and a hymn also composed by him, and sung by Mary's Sabbath-School class, as follows:

Foreign Missions—more than ever
Reach the heathen heart and mind,
From dumb idols to deliver,
That they "truth and grace" may find.
Sister, Teacher, must you leave us
For that work beyond the sea?
If our hearts do not deceive us,
You will long remembered be.

No events of time will sever,
Ties that bind her class to her,
Who has made it her endeavor
That from truth we might not err.
Pure affection is a treasure
When it sways the heart and mind;
It will yield undying pleasure
When by truth and grace refined.

Go then, Sister—teach the story
Of a Saviour—to the lost,
Showing Christ, the Way to glory,
At whatever be the cost!
Teach the way the Spirit teaches!
Teach the Gospel as "*Good News!*"
Preach as Testimony preaches—
Blessings follow *Mary Hughes*.

Let us all pray for these young missionaries.

—When Benjamin Parsons was dying, a friend asked him, "How are you today?" He answered, "My head is resting sweetly upon three pillows—infinite power, infinite love, and infinite wisdom."

GOD AN OBSERVER.

It has been remarked, with propriety, "that God will mark not only how many times you speak to His people in public, but also how frequently you speak to Himself in secret."

God desires that His people should speak to Him often in secret. They have need to do so. Daily wants press upon them. In the midst of these we may well ask, "To whom shall we go but unto thee; thou only hast the words of endless life"? He has exhaustless stores of blessing, and He delights to communicate good things to those that seek Him. There can be no life of true holiness without much secret prayer. We need to have frequent recourse to the closet, shutting the door and praying to our Father that seeth in secret. Then we may have an open reward.

The soul that cannot entirely trust God, whether man be pleased or displeased, can never long be true to Him; for while you are eyeing man, you are losing sight of God, and stabbing religion at the very heart.—*Manton*.

GLADSTONE'S VIEW.

THIS eminent English statesman says:

"If asked what is the remedy for the deep sorrows of the human heart—what a man should chiefly look to in his progress through life, as the power that is to sustain him under trials and enable him manfully to confront his afflictions, I must point him to something which, in a well-known hymn, is called 'The old, old story,' told of in an old, old Book, and taught with an old, old teaching, which is the greatest and best gift ever given to mankind."

These are the words of a Christian philosopher. There is but one remedy for human woe, the wide world over, and that is contained in "The old, old story, of Jesus and His love." Blessed indeed are the ears that have heard "the story," and a thousand times more blessed the heart that has, by a childlike faith, accredited it. How swift should be our feet to run, and our mouths to tell the story to the millions who have not heard it!

"If a man stands between you and the sun, his shadow falls upon you. So God sometimes comes between us and worldly successes, and His shadow falls upon us, and we wrongly think it is night."

DO NOT MISTAKE.

WE lately met with the following, which makes a point where a point is needed:

While singing a gospel song the other night we stumbled on these words: "Consecrate me, O Lord." A brother whispered: "Is that not our work?" We answered, yes. It is our work and our duty to consecrate ourselves to the work of the Lord. Our God calls us to duty. We must hearken and obey, and remember that God will do nothing for us that we can do for ourselves. We must come to the altar and swear allegiance to our God. We must consecrate body, soul and spirit, time and talents; all that we have and all that we are, to the worship of our God and the work of His Church. Let this act be complete, and all questions of doubtful amusement and pleasure will find an easy answer.

Our work is to consecrate—it is God's work to sanctify us, by the power of the Holy Ghost. We need to be sure of our consecration, to "bind the sacrifice with cords" to the altar. If there be an iota unsundered, God who knows the heart will detect the flaw, and withhold the blessing.

O, SPIRIT of the living God, we want THEE! Thou art the life, the soul, the source of Thy people's success. Without Thee they can do nothing; with Thee they can do everything.—*Spurgeon*.

"AN IMPROVED TYPE."

PROF. DRUMMOND, a man of considerable celebrity at the present time, says: "God is all for quality; man is for quantity. But the immediate need of the world at this moment is not more of us, but, if I may use the expression, a better brand of us. To secure ten men of an improved type would be better than if we had ten thousand of the average Christians distributed all over the world."

These are timely words. The world is sick unto death of the merely sentimental, gaudy, flashy, *be-tinselled* sort of Christian professors. The cry is for a purer type, Divinely-quickened and adorned representatives of the Lord Jesus. Reader, will you be one of the *improved type*, bearing the King's signature?

BIBLE PUT-ONS.

"PUT ON, THEREFORE, AS THE ELECT OF GOD, HOLY AND BELOVED, HUMBLENESS OF MIND."—Col. 3 : 12.

Here is another of the beautiful graces of Christian character—"humbleness of mind." This is emphatically, the mind of Christ. Paul, in writing to the Philippians, says: "Let this mind be in you, which was also in Christ Jesus." "He made himself of no reputation." "He humbled himself, and became obedient unto death." How are we to put on this "humbleness of mind"? By culture? No; but by Divine impartation. The Holy Ghost will impart it, if we consent.

OUR INQUIRY ROOM.

The time has come for another season of converse in the Inquiry Room. Let us calmly and prayerfully consider some questions.

GENERAL TOPIC.—*The Epistle to the Hebrews.*

"And we desire that every one of you do shew the same diligence to the full assurance to the end: That ye be not slothful, but followers of them who through faith and patience inherit the promises."—Heb. 6 : 11, 12.

Last month we presented from the pen of the apostle, a great incentive to holy diligence and activity in the service of The King. It was in the fact that God is not forgetful of our work and labor of love. Now we have before us an exhortation to diligence. This is to be in full assurance, and to the end. Our Christian activities are to be characterized by ardor and perseverance—there is to be no pause until the close of the probationary life.

To stimulate us in this prosecution of the work of our high calling, we have bright examples set before us—those who through faith and patience inherit the promises. We have such examples in the history of the past, and there are those of like character around us now. They shine with unearthly lustre. They are possessed of a living faith, and their faith is promotive of patience—so that they "endure as seeing him who is invisible." They are consequently inheritors of the promises, the "exceeding great and precious promises." This is a rich inheritance, compensating, amply, for all life's toils and conflicts. Let us emulate these high examples, and share their inheritance.

INQUIRIES BY LETTER ANSWERED

1. A sister in Michigan asks whether we are not required to give a tenth of our income to the Lord.

Ans.—That was required by the Jewish law, and was the *lowest* point of contribution to God's service. That did not, however, cover all the consecrations of Israel. This belonged to the former and inferior dispensation, and the inference deducible from this is, that the Christian dispensation, which is one of superior light and privilege, *requires more*. No precise amount is specified, but a general principle is stated by the apostle: "*As the Lord hath prospered you.*" The Christian who satisfies himself with giving one-tenth, simply, is doing less than the Jew, and is not acting up to the superior light of the Gospel dispensation. "*As the Lord hath prospered you*"—that is the rule—and the proportion of one will be far greater than another. The love of Christ is the constraining principle, and this will lead to princely offerings, far exceeding the Jews'. The Christian Church has not yet conceived properly of New Testament demands. When she does, the world will be speedily converted. Holiness is helping, mightily. May it open people's eyes, everywhere!

2. (a) A brother in Illinois asks, Is 2 Cor. 1 : 15, a proof text for a second work of grace, sanctification?

Ans.—No; it simply refers to Paul's visits to Corinth and the spiritual, or other *benefit*, connected therewith.

(b) Is it true, as many evangelists in the West teach, that in all cases when a person loses the grace of sanctification he also loses his justification?

Ans.—We agree with the view stated. How does a person forfeit or lose the grace of entire sanctification? Why, by some sin—by inward allowance, or outward act. That of course involves the loss of justification also, because there can be no justification under condemnation. The individual must again go to the cleansing blood, and be re-instated in the Divine favor. He must be pardoned for the sin committed and washed anew from defilement.

HOLY LITERATURE. — Read our Prospectus, and note the advertisements on the covers.

HELPS TO CHRISTIAN DEVOTION.

BIBLE BRIEFS.—THE LORD'S SERMON

"BLESSED ARE THE MEEK : FOR THEY SHALL INHERIT THE EARTH."—*Matt. 5 : 5.*

Meekness is a beautiful Christian grace. It signifies mildness of temper—is not provoked or irritated—is given to forbearance under injuries. It is submissive to the Divine will, patient and gentle. This is a quality of a pure heart, developed by the Holy Spirit. A blessing is pronounced upon the meek, and a gracious promise—"they shall inherit the earth"—truly enjoying all the temporal as well as spiritual gifts of our Father in Heaven.

I.—CLOSET STUDIES.

NOTE.—Read the portion for the day each morning, early—commit the passages to memory—meditate upon them throughout the day :

DAILY BIBLE CALENDAR—NOVEMBER.

1. 2 Kings 6 : 16. Psa. 27 : 5, 6. Psa. 76 : 10.
2. Rom. 13 : 12. Acts 2 : 21. Psa. 80 : 7.
3. Psa. 149 : 5. Matt. 25 : 34. Psa. 13 : 5.
4. Luke 6 : 27, 28. Luke 11 : 28. Psa. 119 : 68.
5. Deut. 11 : 16. 2 Pet. 2 : 9. Jer. 31 : 7.
6. Jer. 2 : 19. Luke 19 : 10. Rom. 7 : 24.
7. Deut. 10 : 20. Hab. 3 : 19. Psa. 31 : 1.
8. Psa. 96 : 9. Psa. 147 : 2. Psa. 145 : 10.
9. Psa. 62 : 10. Prov. 10 : 22. Prov. 30 : 8, 9.
10. Deut. 5 : 33. Rom. 6 : 22. Psa. 63 : 3.
11. 2 Pet. 3 : 2. Acts 10 : 43. Psa. 3 : 4.
12. Prov. 3 : 7. Psa. 91 : 1. Psa. 30 : 7.
13. Psa. 130 : 7. Psa. 130 : 7, 8. Psa. 101 : 2.
14. 2 Cor. 13 : 5. Gal. 6 : 4. Psa. 26 : 2.
15. Deut. 10 : 12. Psa. 147 : 11. Psa. 144 : 3.
16. 2 Tim. 2 : 24, 25. Dan. 12 : 3. Psa. 132 : 8, 9.
17. 1 Cor. 1 : 31. Psa. 64 : 10. Psa. 30 : 7.
18. 1 Kings 18 : 21. Jer. 3 : 22. Jer. 3 : 22.
19. John 3 : 7. Psa. 110 : 3. Psa. 3 : 8.
20. 1 Thess. 5 : 15. Rom. 2 : 4. Psa. 118 : 29.
21. Psa. 62 : 8. Matt. 11 : 28. Lam. 3 : 55-57.
22. Exod. 20 : 8. Isa. 56 : 2. Psa. 84 : 2.
23. Rom. 13 : 14. Acts 13 : 38, 39. Psa. 51 : 9.
24. Rom. 13 : 13. Rom. 8 : 1. Psa. 35 : 3.
25. Col. 3 : 23. Col. 3 : 24. Psa. 143 : 1, 2.
26. 2 Pet. 3 : 17. Psa. 121 : 8. Psa. 118 : 25.
27. Matt. 24 : 42. Rev. 16 : 15. Isa. 8 : 17.
28. 2 Tim. 2 : 15. John 15 : 16. Psa. 119 : 41.
29. Psa. 107 : 1. Isa. 42 : 2. Psa. 119 : 94.
30. Isa. 42 : 18. Isa. 29 : 18. Psa. 17 : 7.

STUDIES IN ST. JOHN.

SIXTH CHAPTER.—*Backsliding among the disciples* (John 6 : 66-71). There is a mournful record made here. 1. Defection among the disciples (v. 66). 2. His pathetic appeal to the twelve (v. 67). 3. Peter's reply (vs. 68, 69). 4. A sorrowful statement (vs. 70, 71).

Application.—Note, 1. The weakness of human nature—even those enjoying the immediate presence of Jesus did not maintain their loyalty. 2. The heart of Jesus was pained by these manifestations of weakness, but no harsh word escaped His lips. 3. He tenderly sought to arrest this tendency—hence His appeal to the twelve. 4. Satan may insinuate his guilty agents, even among Christ's disciples. The case of Judas is a mournful example. Reader, where do you stand?—are you demonstrating true loyalty to Jesus—are you His real friend?

II.—CLOSET PRAYER.

MOTTO FOR THE MONTH.—"And not only so, but we glory in tribulations also ; knowing that tribulation worketh patience."—*Romans 5 : 3.*

GENERAL REQUEST.—*That God will, by His Spirit, awaken the thousands in the several branches of the Church that have "left their first love," and move them to return unto the Lord."*

WRITTEN REQUESTS

Arkansas, E—S—, For an old lady to be Divinely supported. Illinois, S—H—, for the salvation of a husband and children. Kansas, R—, for a husband to be converted. Michigan, P—, for a sister to be filled with the Spirit : for a husband to be converted, and a daughter, who is a teacher, sanctified. Minnesota, M—, for the conversion of a minister's grandson, who is an infidel ; for the members of a Military Band to be saved ; for an only brother who is intemperate ; for a brother to be filled with the Spirit ; for a woman, a backslider ; for another, a backslider ; for the salvation of a husband ; Nebraska, For a Holiness Meeting, and for an unconverted Sabbath-school teacher. New York, For a son inclined to worldliness ; for a mother greatly afflicted, to have the light of God's countenance. G—, for a brother to be filled with the Spirit. South Carolina, C—, for two families in financial difficulties to be relieved. Virginia, B—S—, for a wife to be sanctified ; for a wicked husband to be converted. M—M—, for a brother to be sanctified.

III.—CLOSET HYMN.

CHRIST, from whom all blessings flow,
Perfecting the saints below.
Hear us, who Thy nature share,
Who Thy mystic body are.
Join us, in one spirit join,
Let us still receive of Thine ;
Still for more on Thee we call,
Thou who fillest all in all.

Move, and actuate, and guide,
Divers gifts to each divide ;
Placed according to Thy will,
Let us all our work fulfil ;
Never from our office move ;
Needful to each other prove ;
Let us daily growth receive,
More and more in Jesus prove.

Sweetly may we all agree,
Touched with softest sympathy ;
Kindly for each other care ;
Every member feel its share.
Many are we now and one,
We who Jesus have put on ;
Names, and sects, and parties fall :
Thou, O Christ, art all in all.

IV.—WORK FOR JESUS.

1. Help some poor person.
2. Try to get a letter-carrier converted.
3. Labor for the salvation of some drunkard.
4. Converse with loungers on the street corners about their souls.
5. Endeavor to lead one of your Sabbath-school scholars to Christ this month.
6. Select some member of the Church, and work, specially, for his or her entire sanctification.

NEW TRACTS! NEW TRACTS!

PHOEBE PALMER SERIES—		each.	doz.
1. Her Experience of Entire Sanctification, 3 cts.		30	
2. What is Gospel Holiness?	3 "	20	
3. The Longer and Shorter Way Tested...	2 "	20	
DOCTRINAL SERIES—			
1. The Doctrine of Justification. By Rev. William Reddy.....	2 "	20	
2. Christian Doctrine of Self-Denial. By Rev. Pres'dt J. R. Jaques.....	3 "	30	
3. Servants of God and their Privilege. By Rev. Pres'dt J. A. McCauley	3 "	30	
REV. JAMES CAUGHEY SERIES—			
1. Is Sanctification Gradual, or Instantaneous? (Others to follow).....	3 "	30	
REV. JOHN PARKEE SERIES—			
1. Our Inheritance in Christ.....	2 "	20	
2. God's Broken Things.....	2 "	20	
3. At the Gates of Death.....	2 "	20	
THE CARTER SERIES—			
1. Holiness a Doctrine of Methodism.....	2 "	20	
2. Holiness an Instantaneous Blessing	2 "	20	

OUR STUDY JOTTINGS.

WORK FOR THE NEW YEAR, 1888!—The canvass for **THE GUIDE** for the coming year has commenced. Some of our agents are already making good returns, giving to their friends the benefit of our *liberal offer*, namely, to date new subscriptions from January, and furnish the October, November and December numbers of this year *free*. We desire also that old subscribers will renew promptly, and that none will discontinue except absolutely compelled to do so. All notices of discontinuance should reach our office, at the latest, by December 10th. —*Ed*

For our plans for next year, see **THE PROSPECTUS** at the end of this number. Also for liberal offers of **PREMIUMS**.

FOR MINISTERS! We are greatly desirous of increasing our circulation among ministers of all denominations. To this end we make this offer: Any one remitting \$2.50 may have *The Guide* sent to *five ministers*, and may name them, or we will do so if desired. A remittance of \$5.00 will send it to *ten ministers*. We have hundreds of patrons who could respond to one or the other of the above propositions. Will you thus use a portion of your Lord's money? Will you? *Pray about it.*

—Our daughter sent back from Sandy Hook, by the pilot, as he pushed off from the "City of Rome," a note for "the loved ones at home," containing words of good cheer. She said she was "happy," the presence of the Saviour being realized, and that He was whispering, "My grace is sufficient for thee." Praise the Lord!

—**A GOOD OFFER!** By the liberality of the author, Rev. W. G. Browning, we are enabled to offer to any remitting \$2.00 for two new subscribers to *The Guide*, a copy of "*Grace Magnified*," the price of which is \$1.25. Here is a good opportunity to procure, by a little effort, an interesting and profitable book, to read and circulate.

—Rev. S. O. Garrison, of Philadelphia, and Rev. C. F. Garrison, of the New Jersey Conference, have recently opened in Millville, N. J., an **EDUCATIONAL HOME FOR THE FEEBLE-MINDED**. This is an excellent work. Rev. C. F. Garrison is the Superintendent. Send to him at Millville, N. J., for a circular.

—Two or three thousand of our subscribers, perhaps *five thousand*, should send as a Christmas or New Year present to some friend, a copy of the *Life of Mrs. Mary D. James*. You could not make a more appropriate gift to your *pastor's wife*! Bear this in mind. It is very cheap, only *one dollar*, including postage. Or, you can have it as a *premium* for two new subscribers, and \$2.00 remitted.

—Rev. Wm. Baker, formerly editor and publisher of "*The Way of Holiness*," in Tennessee, was obliged some time ago to discontinue it. Believing it desirable for the work in the South, to resume its publication, he would like to hear from any of the friends of Holiness who may feel moved to help the cause in the South. Address Rev. W. Baker, 73 Venable St., Atlanta, Ga. We commend this to the lovers of Jesus who have money that they might use for His cause.

—Dr. Sheridan Baker will soon issue two excellent books. Look out for them.

—"THE ILLUSTRATOR" of the International Sunday-School Lessons, published by T. J. Morrow, of Minneapolis, Minn., has, during the past year, been considerably enlarged and greatly improved both as to matter and typography. The wonder is, how such an excellent magazine can be maintained at the low price of sixty cents a year. Its mission is distinctively illustrative as its name indicates. It teaches the lessons on the line of holiness. Every Sunday-School should be enriched by adding it to their teachers' helps in addition to those they may be provided with by their own denominational societies. We will furnish *The Guide* and *The Illustrator* for the year 1888 for \$1.25.

—The "**METHODIST YOUNG PEOPLE**," formerly the *Alliance Herald*, the organ of the Young People's Methodist Alliance, has been enlarged and improved, price the same, 35 cents per year. Henry Date is now the editor. It is worthy of a place in every Methodist home. It may be had with *The Guide* next year for \$1.25.

—Send without delay for a copy of the new Music Book, "*Glad Hallelujahs*," on the line of Holiness. It is going fast. Price, 35 cents, postage paid.

BOOK NOTES.

GOD'S TREASURE HOUSE UNLOCKED. Authentic accounts of Providential assistance, and how it may be obtained. Original and compiled by Rev. Charles G. Schuh. This is a volume of Christian experience, illustrating the great truths of Revelation. It is an edifying book, and should be circulated. Published by Cranston & Stowe, Cincinnati. Price, \$1.50. On sale by us.

THE LITTLE MOTHER. By Mrs. M. L. Shepherd. An interesting narrative, under the following captions: Childhood in India—Life in the Convent—Freedom—Rescue-work—Across the Sea. Published by J. H. Earle, Boston. Price, \$1.00.

WITHIN THE PEARLY GATES. By a minister of the Gospel. A very interesting and comforting little volume, relating to the home of the blest. We commend it to the attention of our readers. Price, only 50 cents. To be had of us.

SELF-DECEPTION: Its Nature, Evils, and Remedy. By Rev. Jacob Helffenstein. This is a little work designed to help self-examination, and to show the necessity of being on safe foundations. It is pointed and practical. Published by Rev. A. Sims, Uxbridge, Ont. Cloth, 25 cents; paper, 15 cts. May be ordered from our office.

SONGS OF JOY AND COMFORT. For the Sunday-school and the Home. By George S. Weeks. It contains 48 pages of spiritual songs, which are, as the title indicates, full of comfort. Price, 12 cents each; \$9.50 per hundred copies. On sale by us.

HARVEST GLEANINGS.

"The Field is the world."

AT HOME.—Bro. McDonald represented the Camp-meeting at Epping, N. H., as "glorious."

—The *Wesleyan Methodist* reports their Indiana Conference on fire on the holiness line.

—About one hundred souls were converted at the Davenport, Iowa, Camp-meeting.

—In a month's time, forty have united with the Church in Wadsworth, O., W. C. Endley, pastor.

—About 130 were added to the Church on the Patoka (Ind.) Circuit last year. W. T. Davis, pastor.

—During twelve months ending in June, 1800 men and women offered themselves to become officers of the Salvation Army.

—Bros. John Thompson and E. I. D. Pepper held an All-Day Service on a recent Sabbath in Fitzwater Street Church, Philadelphia. The altar and front seats were crowded with eager and hungry souls.

—The Texas Holiness Association, under the leadership of Bro. B. F. Gassaway, held its Annual meeting near Scottsville. It continued eight days, resulting in sixty conversions and eighty sanctifications.

—Bro. D. B. Updegraff reported the yearly meeting of *The Friends* at Mt. Pleasant, Ohio, as one where "the Lord triumphed gloriously." Bro. W. C. Stockton, and Sisters Lidie Kenney, Clara Boyd and Nettie Van Name were present.

—Bro. W. C. Davis, of McKeesport, Pa., reports in the *Christian Standard* a "Home Camp-meeting" in that place, which was owned of God. Every day the power of God was manifested in the salvation of believers.

—Bro. A. C. Morehouse, pastor of 17th Street M. E. Church, New York, has for some weeks been engaged in special revival services, aided by Mrs. Van Cott. There has been a steady work of salvation.

—The Annual Camp-meeting of the Seward Co. (Neb.) Holiness Association, near Seward, Neb. was blessed of God. Showers of grace fell upon the encampment, sinners were converted each day, and about thirty believers were sanctified.

—A gracious revival has commenced in Pennington Seminary, N. J. An unprecedented number of pupils entered at the opening of the term—over 200. At a class-meeting, 150 were present—of these there were 60 young men preparing for the ministry. It was a wonderful season of grace; nearly every one present witnessed for Jesus. So eager were the students to speak that several would be standing and waiting for the opportunity. *Two* were converted one evening in *our daughter's room*. Praise the Lord!

ABROAD—

AFRICA.—Bishop Taylor, writing from Matabeleland, Congo, says, in regard to the steamer:

"We have nearly four thousand man-loads of stuff here—steamer, saw mill, etc. The State price to Stanley Pool is £1 per manload, so we are shut up to what is now opening to our view, a Divine leading by a way we knew not of—a traction steam engine and wagons, a couple of ferry barges and a steam barge to run the 88 miles of the Congo, from Isangola to Manyanga, especially with our limited means and time; but God will enable us to master the situation for our present emergency, and all our future requirements on this line. I believe we can do it cheaper than it would cost us to use carriers, if we could get them.

We commend the services of Bro. Critchlow, our chief engineer, and assistant engineer, and a boiler maker, but we have no carpenter nor boat builder; so, under the guidance of God, I will have to boss the barge-building. I can do it in the plain, strong, cheap style, adapted to the present requirements."

—General Booth has issued an appeal for 5,000 officers to be trained to go abroad as missionaries in the "Salvation Army." He intends to dispatch bands to Zululand and South America.

—A young engineer in British Guiana has thrown up his position and gone to the headquarters of the Salvation Army, with money to pay for a training that will qualify him to go and pilot a contingent of the army there.

—The American Board has recently sent 19 missionaries to China; 13 to Turkey; 9 to India and Ceylon; 16 to Japan; and 1 to Spain.

—Mrs. Emma Moore Scott writes from Roy Ba-reilly, India: "We have now nine Sunday-schools, and I have opened a new Mohammedan day-school in Katarana, Muballa.

—An auxiliary to the Women's Foreign Missionary Society of the M. E. Church, has been organized in Yokohama, Japan. Dr. and Mrs. Abel Stevens, who were present, were made honorary members.

—Mrs. Mansel, superintendent of the schools of the W. F. M. S. at Cawnpore, India, gives this incident: "A little girl in one of the schools, when urged by her mother not to neglect the worship of *Mahades*, replied, 'Forgive me, mother, but I cannot worship *Mahades* any more; I have learned better.'"

—A seminary for the education of missionaries among the Jews has been established in Leipzig.

—The first Protestant bell rung in the City of Mexico—that of the Baptist Church—was heard on the 3d of July, 1887.

—The four Gospels are used as a reading-book in the higher classes of the primary schools in Greece.

—The English Wesleyan Missionary Society reports for last year 290 central stations, 302 missionaries, 1,710 paid native assistants, 30,811 Church-members, and 55,420 pupils in schools, and \$670,000 expenditures.

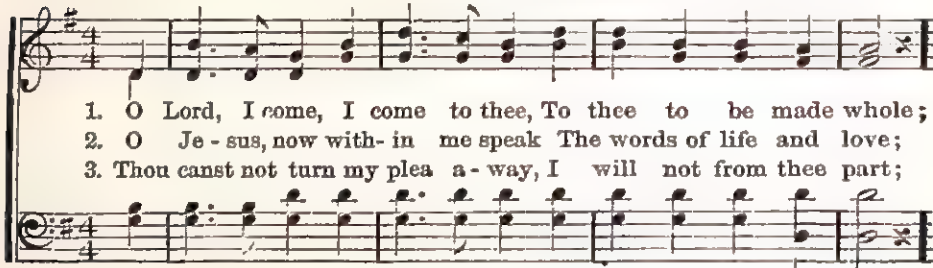
—England and Wales have 600,000 Sunday-school teachers and 5,200,000 pupils, making one-fifth of the whole population Sunday-school scholars.

GUIDE HYMNAL

The Fount of Cleansing.

Words by Rev. I. N. PARDEE, P. E.

Music by Rev. L. HARTSOUGH, P. E.
Harmonized by Mrs A. HARTSOUGH SMITH.



1. O Lord, I come, I come to thee, To thee to be made whole;
2. O Je - sus, now with - in me speak The words of life and love;
3. Thou canst not turn my plea a - way, I will not from thee part;



May I the cleansing fountain see, And pu - ri - fy my soul.
Just now with all my heart I seek The full - ness from a - bove.
Thy words most ful - ly I o - bey, And give thee all my heart.

REFRAIN.



The Fount of Cleansing cleans - es me From sin's de - lu - sive power;



In heaven I dwell, my Lord I see, Through each and ev'ry hour.

4 I see the cleansing crimson flood,
"That flows on Calvary,"
The Life, the Love, the precious Blood,
So full! so rich! so free!

5 O joy divine, I mount, I fly,
On wings of love I soar;
In ecstasy, dear Lord, I die
To sin forevermore.

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From "SONGS OF REDEEMING LOVE," by Permission of John J Hood, Philadelphia, Pa.



DECEMBER, 1887.

WORD FOR THE MONTH.—“He that overcometh, the same shall be clothed in white raiment; and I will not blot his name out of the book of life, but I will confess his name before my Father, and before his angels.”

—Rev. 3 : 5.

GOSPEL ARROWS.

BY REV. GEO. HUGHES.

—“He that overcometh”—Rev. 3 : 5.

CHRISTIANS are designed to be overcomers—overcomers in life and in death. To this end we have an approved armor provided—a complete armor. And then, more than all, Christ has promised to fight our battles for us. Hence, through Him we may be more than conquerors, and

“Dying, find our latest foe
Under our feet at last.”

Self, sin, the world, Satan, death—all overcome, through the blood of the Lamb.

—“The same shall be clothed in white raiment” (v. 5).

This will be the raiment of the overcomers—white raiment. The white raiment is the righteousness of the saints—true holiness. They will appear before the throne in this white array—robes “washed and made white in the blood of the Lamb.” The Revelator saw the glorified multitudes in the heavenly city thus attired. He was filled with delight and inquired, “Who are these?” And the answer came, “These are they which

came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.”

—“And I will not blot his name out of the book of life” (v. 5).

Here is another distinguished honor of the glorified ones. “The book of life” contains the names of the saved—those who have been adopted, made sons and daughters of the Most High. Happy they whose names are thus recorded! But here is the promise of perpetuity, an unblotted record—the name never to be effaced.

—“But I will confess his name before my Father, and before his angels”—(v. 5).

It is not only to be a recorded relationship, but an acknowledged relationship. He that is made a son of God by the application of atoning blood, Jesus will acknowledge before His Father. “He is not ashamed to call them brethren.” The Bride, the Lamb’s wife, which is the Church, is to be presented to the Father “faultless, and with exceeding joy”—clothed and made ready for the banquet of love. And of all this the angels will be glad witnesses. Reader, fail not to be one of the overcomers in that great day.



FAITH.

BY REV. DR. SHERIDAN BAKER,

[Evangelist, Coshocton, Ohio.]

TEXT.—“*As thou hast believed, so be it done unto thee.*”—MATT. 8 : 13.



KNOWLEDGE of the nature of faith and the manner of its exercise is the most important of all knowledge. However grand and brilliant life may be, in the estimation of men, it will be but a splendid failure without the faith that saves. And no matter what may be the disappointments, and failures of life, if there be prosperity at the Mercy Seat, probation will be a grand success. Hence, the great lesson that all should aspire to learn, is the nature and mode of exercising faith. Inquire then,

1. *What is Faith?* The Apostle says, “Faith is the substance of things hoped for, the evidence of things not seen.” As this is the Holy Spirit’s own definition it must be correct, lucid, and easily understood by all honest inquirers after truth. A simple illustration will clearly open the meaning to such minds.

Suppose a person so embarrassed in his business that, unless he can negotiate a loan in a few days, his property will be seized and sold at such ruinous rates as to render him bankrupt. To escape this calamity, he goes out in search of money to meet his liabilities, and give him time to save his property and his home. The necessary amount has now become a great object of hope. After several unsuccessful applications he meets a man known to have money who says to him, “I have money deposited in bank, and you shall have what you need, and as long as you need it; here is a check for the amount.”

The embarrassed man returns feeling that his trouble is ended for the present, and his property saved. He has not yet seen any money, his creditors still hold his obligations, but his faith in his friend’s word and check, and his belief that the order will be honored in bank, puts him to rest. His faith is the substance of the thing hoped for, and the evidence of things not yet seen. He has seen no money, yet he needs no additional testimony to assure him that the money is subject to his order.

When the Holy Spirit shows a sinner his need of salvation, pardon and adoption become objects of hope. And when, under the same Divine illumination, a believer discovers his need of purity, this becomes the object of his hope. Victory in trial, establishing grace, triumph in death, and everlasting life in heaven, are the objects of general Christian hope. Now, to all such persons the Lord says, “Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you.” Faith in this promise, or the belief that God will honor this order of his Son, gives substance to the things asked for, and evidences the reality and tender of these unseen things. Such a believer asks for no other evidence or testimony. He does not hunt after the witness of the Spirit; he has it in his faith. “He that believeth on the Son of God hath the witness in himself.” Inquire next,

2. *How to Exercise Faith?* Faith, like every other act and state of the mind, has its laws and takes place upon certain conditions—clearly stated by inspired teachers. The Saviour says, “How can ye believe which receive honor one of another, and seek not the honor that cometh from God only.” John says, “Beloved, if our heart condemn us not, then have we confidence toward God.” It is evident from these statements that a complete renunciation of self, the world and its honors, a full acceptance

of all the will of God, and an unreserved compliance with all the conditions of salvation, so far as known to the seeker, are necessary antecedents to saving faith. And an attempt to exercise such faith, without meeting these conditions, is a foolish and criminal expenditure of time and strength, and accounts for the prevalency of so much unbelief among professors of religion.

The body of professed Christians may be divided into three classes with respect to their faith. One class has nothing more than a general or historic faith which brings no religious peace, and no assurance of pardon. This class lays no claim to a truly gracious state. It acknowledges spiritual destitution, and is free to state the cause—a non-conformity to the condition of salvation. Another class with feeble purpose, and defective obedience, has occasional peace, and a beclouded and intermittent witness to adoption. The religious life and experience are altogether unsatisfactory for the reasons already named. The other class, with fixed and unalterable purposes to be pious, and with implicit obedience to all the known will of God, has continual peace, with continual assurance of acceptance, whatever may be the trials, the reverses, or providential darkness. The secret of this is, the conditions of salvation, to the full extent of the light enjoyed by this class, are fully and constantly met. Inquire lastly,

3. *What is the scope of Faith?* Some portions of Scripture, isolated from all connections, give to faith a boundless range, but others fix a limit to its action. "Comparing spiritual things with spiritual," it is clear that a faith which claims what is not provided and promised is fanatical, and doomed to disappointment. But faith, acting within the provisions of the atonement and promises, must be honored, and the petitions it makes must be answered. Hence, if persons claim to have re-

ceived, through faith, any temporal or spiritual good provided and promised to believers, they are entitled to credit unless the clear absence of what they claim contradicts their statement. If any person claim to have received physical sight, or healing of any kind, or claim to have experienced the complete destruction of all longing for strong drink, or tobacco, or opium, or claim to have received the assurance of entire inward purification, in answer to the prayer of faith, he is entitled to credit, if the fact of his physical condition and religious life do not contradict his statements.

The numerous instances of physical healing recorded in the Scriptures, and the many instances which have taken place in late years in answer to prayer, ought to satisfy every mind that such healing comes within the range of evangelical faith. The many statements in revelation that the mission of the Son of God was to destroy the works of the devil, and the testimony of thousands of reformed inebriates, tobacco users, and others of perverted and sin-begotten appetites who declare that, in answer to prayer, they have been delivered, not only from the power, but, so far as they can discern, from the very inbeing of these desires, ought to produce conviction that a Scriptural faith can master and destroy these perversions of the animal man. The various commands to be holy, the various promises of purity, the instances of personal holiness given in the Scriptures, and the testimony of thousands of Christians living in this day, that they have experienced, in answer to prayer, the conscious cleansing of their hearts and sanctification of their natures, ought to settle the question of the believer's privilege in the matter of full salvation.

To deny, therefore, as some professed teachers of righteousness do, that any such phenomena as above mentioned can take place, to claim that such experience


and notions are errors and delusions is to contradict and destroy the force of all testimony and, consequently, much of the evidence upon which rests the Inspired Records themselves. The only question to settle in the minds of those who truly believe the Scriptures, in the investigation of these claims, especially the claims of inward purification, is: Do the claimants of this experience really believe that the Holy Spirit cleanses them now from all moral defilement? If so the Divine verdict is that they are cleansed. "According to your faith be it done unto thee." Many cavilers say of such persons, "O, they are sincere, and no doubt believe what they say, but they are deluded, they are greatly mistaken." But the fact of their sincerity and belief acknowledged, the Saviour decides in the Scriptures just quoted, their claim must also be conceded. The question of possession is resolved into the question of present faith, and this they declare they have, and we must accept their testimony if the facts of their lives do not contradict their profession.

Reader, would you have a faith that commands all the atonement provides for you? Then completely, unreservedly, and eternally surrender yourself to God, and never tamper with your consecration, but continue to hold yourself "a living sacrifice, holy and acceptable unto God."

AN angler having baited his hook throws it into the stream. The fish having espied the bait, after two or three vagaries about it nibbles at it, and after awhile swallows the bait, hook and all. The fisher sees nothing of all this, but by the sinking of the cork he knows the fish is taken. Thus Satan (though a most cunning angler) knows not the thoughts of men, such as are mere pure thoughts, (as it is God only who searcheth the heart and trieth the reins); but if we write or speak—if the cork do but stir—if our countenance do but change—he is of such perspicuity, and so experienced withal, that he will soon know what our thoughts are, and suit his temptations accordingly.—*Sel.*

ONE OF SATAN'S DEVICES.

BY MRS. PHAEB PALMER.

UCH is the exceeding subtlety of Satan, that the most devoted and earnest disciple may be ensnared by his devices, without the most careful reliance on God for wisdom, and a minute obedience to the directions of the Written Word. The danger of being beguiled by teachers whose theories may not be in entire conformity with the *Written Word*, is obviously set forth in the following conversation, between one who would be a spiritual guide, and a mother in Israel.

"Said the former, "Would you not be willing to sin, if God required it?"

"No, indeed," quickly responded that mother in Israel?

"Then you are not entirely dead, or you would be willing to do *any* thing that God wants you to do," said the subtle reasoner.

"God *never* wanted any body to sin! He hates sin," responded the mother.

"*Why!* not be willing to sin, if it would be for the glory of God?" exclaimed the reasoner in an expostulating tone.

"No! no! no! *It could* not be for the glory of God! God never wanted any one to sin." So exclaimed this mother in Israel, while a feeling of abhorrence possessed her soul in view of being thus assaulted by Satan. She plainly saw that this subtle reasoner would fain as an angel of light, have infused into her soul the doctrine of devils, and her righteous spirit was vexed, in view of the boldness of the attack.

Not willing to yield at the first repulse, the reasoner continued his questionings.

"Do you ever have any wicked thoughts?"

She replied that wicked thoughts were sometimes suggested to her mind, but she resisted them by prayer.

He rejoined, "This is *evidence* that you are not yet *dead*, for if you were dead, and had wicked thoughts, they would not be from the devil, for the devil never has any thing to do with the soul that is entirely dead." He then went on to descant on his own experience, and stoutly maintained, that Satan had not any thing to do with him, during the past fifteen years.

This mother in Israel, perceiving that he who would be her instructor, had already been led far into error by his ignorance of Satan's devices, was deeply grieved in spirit. She knew he imagined that he had been led into a higher state, of which he said she could not know, until she had also reached the same point, and well knowing how vain her efforts in teaching him would be, she, with an air bespeaking dubiousness and sorrow, shook her head significantly, and said, "I don't know about that!"

With a look of complacency, sad indeed to witness, this would-be teacher in religion remarked:

"Once you were my teacher, but now I am your spiritual teacher."

And thus, in his self-sufficiency and assumption of superior spiritual knowledge, he turned away from one who had indeed exercised, in former years, a motherly supervision over him in spiritual things.

How little do we know, after having once become ensnared by the subtleties of the deceiver, how far and how rapidly we may proceed in error! How passing strange, that one should go so far as to imagine he could sin to the glory of God, when God, by his *word*, declares that He cannot look upon sin with allowance! Yet so it was. This errorist had been so far deluded as to imagine that, though he had not sinned for fifteen years, and indeed *could* not sin, yet God, for His own glory, might do

things in him and by him which, by those not in this higher state, might be regarded as sinful.

Surely, this is in no ordinary degree a doctrine of devils. What more could Satan desire than that professed Christians assume the ground that they may sin for God's glory! But in what awful terms does the God of the Bible denounce those that assume this ground! "He that committeth sin is of the devil!" "The soul that sinneth, it shall die." "But," says the errorist, "He that is born of God cannot sin;" though the act may appear sinful to those in a lower state, yet, in the sight of God, they are all his own acts, for, "*He* doeth the work." And what a strange perversion of Scripture is here! God, who has said, "Thou shall not kill," has, with equal authority, said, "Avoid the *appearance* of evil."—"God is not tempted with evil, neither tempteth he any man." What a scandal on the pure doctrines of Christianity did Paul regard the slanderous reports of those who proclaimed it as one of the sayings of the early Christians, "Let us do evil that good may come;" so exceedingly injurious to the pure cause of Christ did he regard it, that he pronounced the damnation of such, just.

And how should such doctrines be regarded, by those who adhere to the blessed doctrine of Christian Perfection? Shall we, who believe that the express object for which our Saviour endured the cross was to *save* his people from their sins, have our forces weakened by a semblance of fellowship with such doctrines? God grant that we may all stand as faithful monitors to give timely warning of "Satan's devices." May we ever serve as faithful and efficient instructors to those who would find the one and *only* way leading from earth to heaven. It is the way of holiness which has been cast up for the ransomed of the Lord to walk in.

SATAN laughs at all *self-power*.

"OUR CHURCH."

BY REV. JOHN PARKER.

(Of the New York East Conference.)

YOU have been troubled a good deal and for some time, about "Our Church." I thank God on your behalf, my brother. It is a good sign that you carry a thoughtful heart concerning God's Church. But am I right? is it God's Church you are caring so much about, or is it "Our Church?" God's Church is the Beulah land of this world, the married land twixt earth and heaven. "A glorious Church having no spot or wrinkle"—or sign of decay. Nor need you fear about its permanence, for Jesus says, "It is My Church—I will build it upon this rock of testimony, just uttered by Peter, concerning my incarnated Godhead and Messiahship. My Church is conscious of rock foundation—you may know it by her testimony concerning me—by her separation from the world—her union with me, and her supreme delight in my will. She is my bride, for whom I am preparing the many-mansioned city. My true bridal Church is continually adorned and ready for her husband, that is for the marriage of the Lamb. To her, my name is not Baali, my Lord—but Ishi, my husband (Hos. 2:16-20). "I have betrothed her to me in loving kindness and in faithfulness—forever." She has, as she had after the Pentecost, the evident signs of her separation to me, *her purity and victory* through the abiding baptism of the Holy Spirit. Like the few names of my little flock in Sardis—she is walking "with me in white, for she is worthy."

This is God's Church—find her anywhere—under whatever name, in whatever age or land. She is not always in apparent prosperity, for her heritage is

not here, but under her impoverished attire, she wears white robes. Her humble attire, and outward signs of poverty can be easily cast aside, for "she is all glorious within."

This is God's Church, are you concerned about that? Or is your anxiety for "Our Church." Then I fear your anxiety is not altogether pleasing in the sight of God, for possibly your anxiety relates to things that are not essential to the prosperity of God's Church. Very much of the anxiety of ministers and people concerning "Our Church" relates to means of support and methods by which to secure popular favor. Methods of accommodation to the world's spirit, and compromise of her great Divine purpose. So that the minister is chosen for "Our Church," not with reference to feeding the flock of God which He hath bought with His blood, but with reference to the question, "Will He draw?" The choir or quartette must be built up and the music service performed, not for worship, but with reference to the admiration, pleasure, and support of "Our Church" and its friends. Numerical strength is the test of prosperity in "Our Church," but with God's Church it is different. The supreme question according to the New Testament is not what is the numerical strength, the musical quality, or social standing, or wealth of "Our Church;" but, rather, what will be left after the final sifting and burning? for Paul says that in the final test everything burnable will be burned, "the hay, the wood, the stubble." His Church was a little flock in the days of Christ. He could have multiplied it indefinitely had numbers been the criterion of Church prosperity. He had all the resources within Himself, by which to gather the multitude, teaching, miracles, Divine power. But you remember how He chided the multitudes who followed Him across the lake, the day after He fed them. They were ready to acknowledge their loyalty, to

follow,—aye, to make Him king. He only needed to have repeated the miracle and they would all have belonged to His Church. In Luke 14 : 25, great multitudes followed Him again after His parable of the Great Supper, ready for anything He might suggest. Again He repelled them by testings that would fearfully scatter “Our Church,” if applied to-day. He told us when dying how easily a syllable from His lips would cover the mountain with legions of angels, so that multitudes of men or angels were easily within His command.

What, then, do you mean—are we to be unconcerned about numbers in “Our Church?” No, no; but, like Him, be chiefly concerned about their character. The two things He calls success are character, and a place in the kingdom. “Seek first the kingdom”—second, a righteous character—and all the other things shall be added. How all “the other things” are belittled by the way Jesus refers to them—“shall be added,” as if they might be safely left to an after thought. No great misfortune if forgotten—no great calamity if never seen. In His estimation the kingdom entered and a righteous character obtained is the substance of *The Church*.

“And the Lord added to the Church day by day such as were being saved” (R. v.) saved up to the Pentecostal pattern. To refresh your mind as to what that was, read again the Acts of the Apostles, as Chrysostom called it “the book of the demonstration of the Resurrection.” It was this kind of new converts the Lord added to His Church. He does it still, and none else, for He is the builder of the Church of eternity. But “Our Church” is built up by human agencies,—and devices—such as the arts of eloquence and music, a social atmosphere, fairs, festivals, and small attempts at theatrical exhibitions, readings and amusements. “We must keep up the appearance of prosperity—and, therefore, something must be kept

moving, especially must we have money you know. Our minister’s reputation as a successful man largely depends on financial results.” I recently heard a popular minister in a preacher’s meeting give this as the evidence of his great success and increasing popularity, “that his collections gradually increased,” but not a word about souls being saved. I wanted to ask for this evidence—but felt it might wound without helping him.

But once a year “Our Church” must have a revival, not because her heart is breaking for the perishing—but this is another token that we are a prosperous Church and our minister a popular man. I have the recollection of a revival in “Our Church,” which was greatly noised abroad—hundreds of young converts were to be taken into full membership in a few days. A Christian mother of two of these young converts sent for me, to confer about the matter. “My daughters,” said she, “are not converted, have never been asked if they knew Christ—in a meeting called a class, they have been expected with others, to repeat a verse of Scripture, that is all, and yet ‘Our Church’ insists on their joining in full next Sabbath.” “Our Church” is moving along the same line to-day, in over eight hundred members not more than one hundred attend class. Holiness is not tolerated. Woman’s Christian Temperance work is not permitted, but small theatrical entertainments in appropriate costume are—“to hold the young people.”

“The Lord added”—and how we like to return to this primitive picture! The Lord’s additions, how easily we know them. At the door of His Church He stands, and asks the password and sign of your belonging—*whiteness* and the *blood-brand*.

I was chaplain in the army during part of the war. Every man in my regiment knew me and loved me I believe. But one night having carelessly

wandered beyond our picket guard, and returning after dark, I was halted by the sentinel, ordered to approach and give the password. Calling him by name, I foolishly said, "You know me." "I am not supposed," said he, "to know any one here." He sent for the sergeant of the guard who gave me the password and released me from my embarrassment. Jesus is the door and keeper of His Church. He knows no names, no titles of distinction that may expect entrance on their own account. They who enter must have the password, "Whiteness through the blood."

O, the grandeur glory and immortality of His Church! "Our Church" will perish—His will excel in glory when the stars have gone out. The procession heavenward of her white-robed children has not been broken since Abel's entrance filled heaven with the silence of delighted wonder among the angels. They are not a wicked multitude there, nor must they be here. You and I may build "Our Church" of a mixed company and label them Christians—many of them no doubt need the label, but God's Church hath God for its builder—holiness its character, and immortality its life.

ALL MERCIES DEMAND OUR THANKFULNESS.—

"There are bitter mercies and sweet mercies; some mercies God gives in wine, some in wormwood. Now we must praise God for the bitter mercies as well as the sweet; thus Job, 'The Lord gave and the Lord hath taken away: blessed be the name of the Lord.' Too many are prone to think nothing is a mercy that is not sweet in the going down and leaves not a pleasant farewell on the palate; but this is the childishness of our spirits, which, as grace grows more manly and the Christian more judicious, will wear off. Who that understands himself, will value a book by the gilt on the cover? Truly none of our temporals (whether crosses or enjoyments) considered in themselves abstractly, are either a curse or mercy; they are only as the covering to the book; it is what is writ in them that must resolve us whether they be a mercy or not. If it comes from love, and ends in grace and holiness, it is a mercy though it be bitter to thy taste."—*Ibid.*

HOLINESS AS AN ELEMENT OF POWER.

BY REV. JESSE S. GILBERT.



HOLINESS is not simply a spiritual luxury. It does not accomplish all its final results in the individual heart. It is an endowment of power, and enables its possessor to do more and better work in the cause of Christ than ever before. When Isaiah's lips had been touched by the living fire, and his iniquity purged away, he was able to say: "Here am I send me." When the baptismal power fell upon the Apostles, they were ready to go to the ends of the earth to preach the gospel of the kingdom.

It has been taught by some that as soon as holiness has full possession of the heart, Christians die, and are taken to heaven. A strange idea, indeed. God wants men and women of clean hearts and consecrated spirit, to do His work upon earth. The only Apostle who did not meet with a martyr's death, lived to an extreme old age.

Just in proportion as holiness reigns within are Christians qualified to work for Jesus. When the life contradicts the lips, the soul is shorn of moral power, and lies as helpless as Samson in Delilah's lap, after he had been shorn of his locks. Nothing can take the place of holiness, not culture, education, or even zeal itself. There is no grander argument in behalf of Christianity, than holy living. It has convicted more infidels than have all the learned arguments of the schools.

Christians filled with the power of holiness, are "living epistles, known and read of all men." Ungodly people cannot but feel the power of a holy life. Especially is holiness needed in the home-life. If our dear ones are to be

brought to Christ, they must see the power and beauty of the Christ-life in our daily walk and conversation. It is more difficult to maintain a godly life at home, because all formal restraints are here thrown off, and every hour brings its petty trials and vexations. Yet, nowhere is holiness more essential. Trace the home history of many skeptics, and you will find, that in early life, they were soured against the Christian faith by some gross inconsistency in the family circle.

Holiness is needed everywhere—in the social circle, in the workshop, upon the farm and behind the counter. God be praised that it can be had everywhere. It is a plant of hardy growth, and not a hot-house exotic. Time was when men thought that they must fly to the desert and dwell in the hermit's cell, in order to live holily before God. We know better now. Holiness seeks the light, goes out in a tender and Divine sympathy to all the suffering and sorrowing ones; yea, even to the unholy and unthankful, it tenders its sanctified ministries.

“Lord, Thou madest us for Thyself, and we can find no rest till we find it in Thee.”—*Augustine.*

HITHERTO AND HENCEFORTH.

“The Lord hath blessed me hitherto,”

—Josh. 17 : 14.

HITHERTO the Lord hath blessed us,
Guiding all the way ;
Henceforth let us trust Him fully,
Trust Him all the day.

Hitherto the Lord hath loved us,
Caring for His own ;
Henceforth let us love Him better,
Live for Him alone.

Hitherto the Lord hath blessed us,
Crowning all our days :
Henceforth let us live to bless Him,
Live to show His praise.

—*Havergal.*

THAT IT MIGHT BE FULFILLED.

BY MRS. S. H. COOPER.



WHILE reading the Word of God, we were impressed with the fact of the fulfilment of the prophecies of the Old Testament, in the person of Christ. Prophecies uttered hundreds of years before He came, giving the exact circumstances of His birth and life were literally fulfilled, and the record is, “This was all done that it might be fulfilled, which was spoken by the prophets concerning Him.” The bitter jealousy and hatred of King Herod must develop itself in order that prophecy be fulfilled. So, also, though He was Creator of all things, in His humiliation He was so low down in poverty that He had not, of His own, where to lay His head, and was dependent on His enemies for shelter for the night. If this was withheld He passed the night on the mountain side in prayer for those who rejected Him.

When He requested baptism, it was, “To fulfil all righteousness.” Through the forty days of temptation His talisman of victory was, “It is written,” showing us that our safeguard against the devices of Satan is God’s written word. Literally, there was no choice left Him. Whatever was written of Him, He must now carry out to the letter, consequently, when the set time came for Him to begin His ministry, He announced His mission by going to the synagogue where was delivered to Him the book of the prophet Isaiah, and on finding the place, He read, “The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor, He hath sent me to heal the broken-hearted; to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that

are bruised." These words covered the whole of His life-work, and His first sermon began by saying, "This day is this Scripture fulfilled in your ears." He took on Himself the form of a servant and went about relieving the distressed, and preaching the gospel, declaring everywhere it was for that purpose He came. As the multitude of sick ones gathered about Him, and He healed them all of whatsoever plague they had, it is expressly declared that He did it "*that it might be fulfilled*" what was written. He constantly referred to the fulfilment of Scripture, and it was only because they read the Scriptures carelessly—as we do now so often—that they failed to see how clearly they were fulfilled in Him. He knew how thoroughly accredited His mission would be by them, if He only could impress them with the truth that it was *recorded* of Him that He was to do the very things He was doing. At one time even John the Baptist seemed to doubt if He was the real Christ, and Jesus referred his disciples to His works as being what the Scripture declared the works of the Messiah should be. Or it may be, John took that way to convince his disciples that Jesus was the Christ they were looking for; for as they presented their request, the sick thronged about Jesus, and even unclean spirits who seem to have a personality themselves, with a will and power of their own, were cast out as He spoke the word. Thus was established the divinity of His calling, and proving He was the sent of God; so Jesus said, "Go, show John the things ye have heard and seen."

He insisted that they search the Scriptures, assuring them that they did testify of Him. Whenever He gave a reason for His action it was, that the *Father's will might be done*. It was so all on through His life. It is written of Him, "Lo! I come to do thy will," leaving to us His example to follow, the

doing cheerfully the things God has given us to do; the yielding up of our own will to that of God. If in these things we imitate Him He is well pleased, "He that abideth in Him ought to walk—obey—even as He walked" obeyed.

THE SAINT'S REFUGE.

(91st Psalm.)

BY REV. E. T. CURNICK.

DWELLING in God's secret place,
Safe doth His beloved lie,
Shaded by His sovereign grace
From the tempests fierce and high.
Love Divine will hear His prayer,
Be His refuge and defense;
Save Him from the fowler's snare,
And the noisome pestilence.

Sheltered 'neath the Father's wings,
Covered with His pinions wide
Truth the ransomed homeward brings,
Shielding him on every side,
Fear recedes from terror's night,
Harmless flies the dart by day;
In the darkness or the light
Wasting death shall flee away.

Sees He, falling in their pride,
Twice five thousand wicked men;
But destruction's wrathful tide
Shall not touch His garment's hem.
Angels, ministrant, shall fly
From their dazzling upper zones,
Charged by Heaven's majesty
Him to keep from crushing stones.

On the lion, bold and dread,
Seeking only to devour,
And the hissing serpent's head,
He shall tread with victor's power.
God will wipe away his tears;
Grant him honor and release;
Crown His life with length of years;
Save and keep in perfect peace.

REFORMATION ALONE CANNOT SAVE.—Cutting off the tops of weeds does not destroy them, although it may make the garden look clean and tidy for a while. The next shower of rain will make the cheat appear.

CHRIST'S ABOUNDING LOVE.

A TESTIMONY.

BY MRS. C. A. MARKLEY.

"O! could I speak the matchless worth,
O! could I sound the glories forth,
Which in my Saviour shine!
I'd soar and touch the heavenly strings,
And vie with Gabriel while he sings
In notes almost divine

"I'd sing the precious blood He spilt,
My ransom from the dreadful guilt
Of sin, and wrath Divine;
I'd sing the character he bears
In loftiest songs of sweetest praise,
I'd make his glories known."



THAT men would praise the Lord for his goodness and for his wonderful works to the children of men. Psa. 107-8. My soul is overflowing with praise and love to my Saviour this morning. Words fail to convey the rapture which fills every avenue of my being. My soul is bathed in an ecstasy of love, lost, swallowed up in the overwhelming love of God. To me He is the "Rose of Sharon," "The Lily of the Valley." He feeds among the lilies and extracts their sweetest perfume, which he pours into my soul and life. How could I live without Jesus? He is all in all to me. He is wisdom, righteousness, sanctification and redemption. 1 Cor. 1-30.

He is Provider, Protector and Physician. He keeps me sweetly from day to day without care or anxiety or fearful forebodings. I can exclaim with the Psalmist, "I will fear no evil for Thou art with me," — let come what may. None of these things move me, for I have found the *secret place* of the most High. Psa. 91-1, where I dwell under the shadow of the Almighty. O, come and taste and see (ye that are

hungering and thirsting after righteousness) what a glorious reality there is in the religion of Christ! It more than satisfies. It is redeeming love which saves to the uttermost. I am gloriously saved day by day, and kept by the power of God from sin and temptation. "Now unto him that is able to keep you from falling and to present you faultless before the presence of his glory with exceeding joy, be glory and majesty, dominion and power." Jude 1-25. He saves to the uttermost, both soul and body, and preserves me in health, for He is the same yesterday, to-day and forever. He came to destroy the work of Satan, sin, and disease in the body. He cleanses from all sin and makes perfectly whole. "All things are possible to him that believeth." Mark 9-23. Are you afflicted with an incurable disease? Go to Jesus who is the great physician of the body as well as of the soul. "According to your faith be it unto you." Matt. 9-29. Whatsoever things ye desire when ye pray, *believe* that ye receive them and ye shall have them. Mark 11-24. If you desire health for the glory of God that your life may be spent in His service, He will give it to you. Beloved, present your bodies unto Him a living sacrifice, for it is your reasonable service. Give *all* to Him who has redeemed you with His precious blood. Make an entire surrender of all your being to Him. Lay all upon the altar. Let the fire consume every vestige of self (painful though the sacrifice may be), but when the work is complete, and Jesus has taken up His abode in His own temple which He had fitted and adorned for Himself, the King of Glory, there is a conscious union with Christ, a sealing, and abiding which can only be realized by those who have come into the interior life, or "the life hid with Christ in God." O, the blessedness of this life, leaning upon the bosom of our Beloved, reposing in the sunshine of His smiles! In His presence is fulness of

joy, and at His right hand there are pleasures for ever more. *Psa. 16-11.*

How can I keep from praising Him, who has done so much for me. "I will bless the Lord at all times, His praise shall continually be in my mouth. I will give unto the Lord the glory due unto His name and worship the Lord in the beauty of Holiness." *Psa. 29-9.* I will sit at His feet and learn the precious lessons which He is teaching me daily in the school of affliction, rejoicing in tribulation, for I have put off the spirit of heaviness for the garment of praise. "O, that men would praise the Lord for his goodness and for His wonderful works to the children of men!"

O, ye who profess the name of Christ, would you know Christ in all His fullness? Come ye out, and separate yourselves from the world, touch not, taste not, handle not, "For to be carnally minded is death," but to be spiritually mind is life and peace. "Ye cannot serve God and mammon." Ye cannot have two masters. So they that are in the flesh cannot please God. *Romans 8.* Would you be strong in the Lord and in the power of His might? "then put on the whole armor (which is Christ) and fight manfully the good fight of faith." "For this is the victory which overcometh the world even our faith." And so our life, if hid with Christ in God may be one continual triumph and victory.

"My life flows on in endless song,
' Above earth's lamentation,
I catch the sweet though far off hymn
That hails a new creation—
Through all the tumult and the strife
I hear the music ringing,
I find an echo in my soul,
How can I keep from singing?

O the precious blood of Christ, it saves me and keeps me clean; it sanctifies and makes me whole.

Hallelujah! Hallelujah to His precious name, forever!

"CHRISTIAN obedience is the service of a loving heart."

CONTINUAL THANKSGIVING.

BY ABBIE MILLS.

[Evangelist, Rockford, Ill.]



THE daily paper came to us one Monday, giving a detailed account of the crowd gathered at one of our churches the preceding evening, to see the beautifully decorated church, in the season of ingathered harvest and ripened fruits. We read also of those who desire a change of time in our day of Thanksgiving, deeming it more proper to celebrate it in October than in November.

All those who are accustomed to meeting friends on that day, and having a glad some time would like the day lengthened in some way, and our Heavenly Father wants this. I do not think He cares what day we celebrate as a national holiday. He would have all of time's short probation a continual thanksgiving. Those who thinks the world a wilderness of woe will not see how they can always be giving thanks, but there was a poet who sang a different song from the above, "The earth is full of the goodness of the Lord," is what he taught the people to sing, "Praise is comely for the upright." The harp, the psaltery, and the instrument of ten strings were to aid in the work of praise.

Churches may be decorated most splendidly, and the music of the choir may be of the most artistic kind, and yet God may hear no praise from the hearts of the throng, gathered together.

Wherever He finds a soul, made beautiful by the ripened fruits of the Spirit, such as love, joy, peace, long-suffering, gentleness, meekness, faith, and such like. He rejoices, and joys over such an one with singing, and as He abides in such souls of course there is music there and the lips voice it sometimes on this wise :

"The peace of Christ makes fresh my heart,
A fountain ever springing :
Since He is mine and I am His,
How can I keep from singing?"

And as this peace rules where the heart is clean so the song goes on, even amid earth's tribulation. Cold and dark days do not chill the song, because the source is so near the throne of God.

Do you say, "Yes, yes. I understand this, I try to be thankful in my heart whatever comes."

Then it is forced thankfulness and not the bubbling up kind that the Psalmist, speaks of.

"Sometimes it is," do you say. The Apostle says, "Let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to His name." He certainly would not want us to offer lip service if our hearts were not in it. If our hearts are full of praise our lips will give evidence of it. If we have learned how to really give thanks for all things, because we have the victory that overcometh the world through the blood of the Lamb, then the fruit of the lips will be natural and easy. This little member, the tongue, is a wonderful one. How many words it frames. How small a proportion of them are words of praise! Why should it be so? Why should we speak words that scorch and irritate instead of those that are full of the honey of love divine? Why should we tell of all our pains and aches, using many words, and not find room for a sentence of praise, that we have such balm in Gilead, such comfort in our beloved Elder Brother who supplies all our needs?

Why does such a dumbness overtake us when we are where we are expected to talk of other things than those that have kept our tongues going so constantly? Is it all God looks for, that we should be conscious that there is a little rill of praise somewhere within our hearts, that may overflow in a few words of thankfulness on some extra

occasion? Why then did the Holy Ghost move the Scripture penman to write about the continual fruit of our lips?

It is not constant ejaculations of praiseful phrases that will satisfy this demand of our God. These may be so glib and thoughtless, as to be irreverent, but yet, the thread of praise should be the string upon which all our sentences are framed; the warp of all our speech. Then will the fabric of life be filled with colors that glow and shine to the glory of Him who guides all, and makes all things to work together for good to them that love Him. Then will our Thanksgiving day be as long as the years that number our stay on earth, and we shall be ready to join the festive chorus above.

NOW AND AFTERWARD.

Now, the sowing and the weeping,
Working hard and waiting long ;
Afterward, the golden reaping,
Harvest home, and grateful song.

Now, the pruning, sharp, unsparing,
Scattered blossom, bleeding shoot ;
Afterward, the plenteous bearing
Of the Master's pleasant fruit.

Now, the long and toilsome duty,
Stone by stone to carve and bring ;
Afterward, the perfect beauty
Of the palace of The King.—*Sel.*

CONSIDERING THE POOR.—The incident which influenced the Earl of Shaftesbury's whole career and led him toward a life of philanthropy, was indeed a strange one. It occurred when he had been at Harrow about two years, and yet a boy of about fourteen. He was one day walking alone down Harrow Hill, when he was startled by hearing a great shouting in a side street ; and then he beheld a coffin carried by four or five drunken men. Staggering as they turned the corner, they let the burden fall, and then broke out into foul and horrible language. Horrified at the sickening spectacle, he gazed spellbound, and then exclaimed, "Can this be permitted, simply because the man was poor and friendless?" Before the horrid sound of the drunken songs had died in the distance, he had resolved to devote his life to the cause of the poor and friendless.—*Sel.*

HOLY MEDITATIONS.

BY REV. GEO. BOWEN.

[Missionary, Bombay, India.]

"The Lord redeemeth the soul of his servants, and none of them that trust in him shall be desolate."—PSALM 34:22.



HE parallelism shows us that his servants are those that trust in Him. How can a man enter upon His service without trusting in Him? To acknowledge this Master is rebellion to the world. Thousands are ready to spring to their arms when they see us put away from our forehead and from our hands the sign of our submission to the powers of this world. A man that would serve God, has no longer sword or spear to trust in; riches or luck or cunning; rank or favor; the multitude or the prince; a fortress or a cavern; learning or genius or eloquence; nothing in fact remains for him to trust in *but God*. The servant is not greater than his Master; he partakes with his master the hostility of the world; and he has naught to look to but the promise of his Master. Desolation seems to stare him in the face; but he is assured that none of them that trust in the Lord shall be desolate.

"They have washed their robes, and made them white, in the blood of the Lamb; therefore are they before the throne of God."—REV. 7:14, 15.

THESE robes are symbolical of their characters once defiled, now made pure by virtue of the faith which they have exercised in Him who died on Calvary that He might redeem us from all iniquity, and purify us unto himself a peculiar people. Observe here that their agency is spoken of. It was, indeed, the blood of the Lamb that purged away the stains; but they had something to do; they saw and loathed the impurity of their garments, they approached the

fountain, and washed them white. Christ gave them the heart to do it.

The saints in light have something to distinguish them from all angels, all other holy beings. They are not pure, but purified. They were once impure, once steeped in sin and meet only for the inheritance of the devil and his angels. That they have become the companions of those who are before the throne, will be a ceaseless wonder through all eternity. The distinction is of course not honorable to them; but it is eminently honorable to Christ; and they seek no honor but His. By reason of their intimate alliance with Him, they feel at home in heaven as though they had never dwelt elsewhere.

"The steps of a good man are ordered by the Lord; and he delighteth in his way."—PSALM 38:23.

WHEN His Son was on earth, clothing humanity with a perfection it had not known since it had forfeited paradise, the beautiful spectacle attracted the regard of God, and nothing would do but that he should send His voice down into the ranks of men exclaiming, "This is my beloved Son in whom I am well pleased."

When Christ was about to depart out of the world, He took steps to have this pleased regard of the Father's continue towards those whom He was to leave behind, even to His disciples of all future time. He offered up the prayer, "That the love wherewith thou hast loved me may be in them and I in them. For I am no more in the world, but they are in the world; and I am glorified in them." The Father could not resist these arguments. And so the Lord delighteth in the way of the good man, of him whose steps are ordered by Him, and who follow in the footsteps of Christ. For he only is a good man in the estimation of heaven, whose steps are ordered by the Lord, who is led by the Spirit of God, to whom the Word of God is a lamp.



HOME FOR THE FEEBLE-MINDED, MILLVILLE, N. J.

Rev. CHAS. F. GARRISON, Sup't and Sec'y.
 Mrs. C. F. GARRISON, Instructor and Matron.

W. H. CLAY SMITH, M. D., Physician.
 S. OLIN GARRISON, President and Treasurer.

HOLINESS contributes largely to Christian benevolence. We present to our readers an example. The above gives a view of the former residence of Rev. Stephen Garrison who was an estimable local preacher in Millville, N.J. From family considerations, and partly from an intelligent apprehension of a great public need, he conceived the design of an institution for the care of feeble minded children. He was a member of the State Senate for four years, and tried to procure legislative action to this end, but failed.

He has two sons surviving him, Revs. S. O. Garrison of the Philadelphia, and C. F. Garrison of the New Jersey Conference. They have, recently, by a train of singular Providences been led to put forth an effort to carry out their honored father's purpose.

Accordingly they have consecrated the old homestead and farm in the outskirts of Millville, to this excellent work. There was a formal opening on September 1st. There was a large gathering including many ministers and physicians. Miss Frances E.

Willard, Dr. S. D. Risley, and Rev. Dr. Cleveland, of Philadelphia, made appropriate addresses. Much interest was awakened in the movement.

We have devoted this page of our magazine to a notice of this very important undertaking. We hope that the attention of many will thus be called to it. Of course, as this is a private, and not a State endowed institution, the devoted brothers who have entered upon this work, need sympathy and substantial aid. They have not the means to carry forward the enterprise alone. Rev. C. F. Garrison is superintendent, and he has an excellent help-meet to stand by him. Mrs. Garrison is Cor. Sec. of the W. F. M. S., of the New Jersey Conference. Any of our friends desiring to have fuller information can obtain it by communicating with Rev. S. O. Garrison, 1303 Ellsworth Street, Philadelphia—or, Rev. C. F. Garrison, Millville, N. J. Those who have much of their Lord's money under control who would look around might see many such opportunities to do good. "It is more blessed to give than to receive."



"Thy Word is truth."—JOHN 17 : 17.

"How precious is the Book Divine,
By inspiration given!"

HOLINESS LESSONS.

BY REV. N. VANSANT.

FIRST WEEK.—Lesson I.

Topic—QUALITIES OF HOLINESS.

SCRIPTURE LIGHTS.—John, 3 : 26 ; Rom. 3 : 28 ; Gal. 2 : 20 ; 1 John, 5 : 10.

STATEMENT.—Early in the year (March) the month's lessons were given to the subject of faith as the instrumental cause of holiness. But this marks only the beginning of its important uses. Faith holds an essential connection with holiness in every stage of its progress. It not only enters into the foundation of this "spiritual house," but it sustains the same relation to it that the mortar or cement holds to the walls of a material building; it is the joining steadying, solidifying quality. Our year's lessons may, therefore, fitly close with meditations on this all important grace.

I. GLANCE AT FAITH IN ITS VARIOUS PHASES AND OFFICES.

1. *Justifying faith.* "Being justified freely by his grace . . . through faith in his blood." Rom. 3 : 24, 25." Therefore being justified by faith" (5:1). "By grace are ye saved through faith." (Eph. 2:8). This is true of salvation in all its stages, from its beginning in justification, that is, the pardon or forgiveness of sins, to the bringing forth of the top-stone in the death-triumph with shoutings of grace, grace unto it.

2. *Sanctifying faith.* "And God . . . put no difference between us and them purifying their hearts by faith." (Acts, 15:9) "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." (2 Thess. 2:13). Partial sanctification is always concurrent with justification, but entire sanctification or purity marks a distinct and higher stage of experience.

3. *Working faith.* "According as it is written, I believe, and, therefore, have I spoken; we also believe and therefore speak." (2 Cor. 14:13). "Show me thy faith without thy works, and I will show you my faith by my works." (James, 2:18). The meaning of which is, that a living vigor-

ous faith is necessary to efficient Christian work whether with the lips or the life, and that such work is the natural fruit of such a faith.

4. *Overcoming faith.* This implies conflict issuing in conquest. The conflict may be with one's own constitutional tendencies or personal infirmities, even after sin is all destroyed; or with the world, its evil maxims, customs, fashions, spirit; or with Satan who is ever plying his tempting arts against the saints as once he did against their Saviour. The overcoming principle is a firm, unyielding faith. The declaration of John as to one case applies to all: "And this is the victory that overcometh the world, even our faith." (1 John, 5:4).

5. *Waiting faith.* "For they shall not be ashamed that wait for Me." (Isa. 49:23). "Behold the husbandman waiteth for the precious fruit of the earth," etc. (James, 5:7)—beautiful emblem of the Christian toiler's patient faith, as it waits hopefully and unmurmuringly for present results or future reward.

SECOND WEEK.—Lesson II.

SCRIPTURE LIGHTS.—2 Cor. 5 : 7, 7 : 1 ; Heb. 10 : 23 ; 11 : 1, 6.

II. FAITH IN ITS RELATION TO GOD'S PROMISES IN THE WRITTEN WORD.

Faith must always have respect to some promise either express or implied. This is pre-eminently true of Christian faith. God has made his written word the focal point of His promises, this being "the only rule, and the sufficient rule, both of our faith and practice." Hence all impressions or pretended revelations not in harmony with the Bible, must be rejected as at once false and unsafe.

Genuine Christian faith deals with the written promises of God neither diminished nor added to, illuminated by the Holy Spirit. Under such illumination, in answer to prayer, the same promise or class of promises will often unfold to the vision of faith successive stages of Christian privilege. Hence, the same promises that are cited as proof-texts concerning justification, are sometimes not improperly used as proofs of the higher privilege of entire sanctification. Take for illustration the opening promise of the New Testament, "And thou shalt call his name Jesus; for he shall save his people from their sins." (Matt. 1:21). One may see in this a promise of deliverance from the guilt

and power of sin only, while another under greater illumination may see a pledge of deliverance from sin in its every root as well as its branches. "If the Son, therefore, shall make you free, ye shall be free indeed." (John 8:36), is another passage of the same class. The subject of discourse is freedom from sin (v. 34); but what is the promised measure of this freedom? Each one's faith must supply the answer. To one it tells of freedom from the galling oppression of sin but nothing more, while another reads in it a sweet assurance of freedom from sin's remaining pollution.

THIRD WEEK.—Lesson III.

SCRIPTURE LIGHTS.—*Matt. 9:29; Mark 11:22, 23; Eph. 1:19; 3:16, 20.*

III. FAITH IN ITS APPROPRIATION OF DIVINE POWER.

This power was the promised endowment of the Pentecostal Church. (Acts 1:8). It came upon them at the bidding of their faith expressed in thorough consecration and persistent prayer; and the same holy faith maintained the continuance of this God given power. So God's saints of every age and place are exhorted to "Be strong in the Lord, and in the power of his might." (Eph. 6:10; Cf. 1:19; 3:16; Col. 1:11).

Bishop Warren says: "The prime essential of doing mighty work is power. That all inheres in spirit. All physical powers were taken thence, and are constantly upheld by it. Hence, the mightier the works to be done, the more imperative the necessity for alliance with spiritual power. Then walking on water, stilling tempests, multiplying bread, etc., are as easy as walking on land; being whelmed by storms, and starving, is natural without it. How is it done?"

The first element in such alliance is the conquest of self and its subordination to the highest ends. Jesus did this in the temptation, when every desire was quickened by all the devil could offer. It was such a battle that, though he won, it was by such hard fighting that the angels had to come and minister to him. The one who conquers, can conquer his works in human nature.

This alliance is necessarily grounded on faith in God. There can be no union of forces otherwise. This Christ sought to develop as a necessary precedent condition of every miracle that affected others. He delayed the Syrophenician woman till her

faith grew to the height of saying that a dog's crumb of the bread of life had virtue enough to heal her daughter of a devil. He found so much in the centurion that he had no need to go to the house. And he said that all things are possible to him that believeth.

Some men have only faith enough for forgiveness, some for adoption, some for sanctification. Christ was self-reunniatory and loving of others, full of faith enough to be trusted with power to multiply bread, cure diseases, and still tempests.—*S. S. Times.*

FOURTH WEEK.—Lesson IV.

SCRIPTURE LIGHTS.—*Isa. 12:2; 1 Cor. 10:13; Eph. 6:16; Heb. 10:35.*

IV. FAITH IN ITS STEADY, STUBBORN REGARD OF HUMAN CONSEQUENCES. Not stubborn because blind, ignorant, obtuse, selfish, but because of an intelligent, foreseeing, unfaltering trust in the faithful Promiser. And this alike in doing, and daring, and suffering. Such was the faith of Abraham in offering up his son, Isaac. How sublime was the faith which rose to the altitude of "accounting that God was able to raise him up even from the dead" (Heb. 11:19), and thereby make good the promise that in him should all the nations of the earth be blessed (Gen. 18:18; 22:18). Such was the faith of Moses when, standing at the Red Sea, he said to the panic-stricken Israelites, "Fear ye not, stand still, and see the salvation of the Lord which he will show to you to-day." (Ex. 14:13). Such was the faith of Paul in full view of the martyring ax: "I am now ready to be offered," etc. (2 Tim. 4:6-8). Such was the faith of that noble galaxy of ancient worthies so graphically described in Heb. 11:33-38.

Is the time for such a faith forever past? Thanks be to God, it is not. Our own age has given, and is continually giving, illustrations of a faith equally heroic and sublime. Call to mind the Woman's Crusade of Ohio, but a few years since. Witness to-day the prayerful, persistent courage of the "Woman's Christian Temperance Union." But even a bolder, grander faith towers up before the world in the mission work of Bishop Taylor and his helpers on the "dark continent"; a faith unequalled in its tireless zeal, its marvelous wisdom and its venturesous trust in God, since the days of Paul.

HOLINESS AT HOME

"At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people."

—JER. 31 : 1.

"And cottages, possessing
Thy blessedness, are blest."

THE SUN'S HEALING WINGS.—The incarnation of the Messiah is promised under the splendid image of the sun in his zenith—"the Sun of righteousness," when He rises "with healing under His wings," dissipating the shades and gloom and damp of night, and spreading light and health and happiness all around. The metaphor is grand beyond all description. Early morning, about sunrise, in the Levant (especially at Smyrna) a fresh gale of wind blows from the sea across the land, which, from its utility in clearing the infected air, is called the *Doctor*. The prophet Malachi, who lived in that quarter of the world, might allude to this circumstance when He says the Sun of "righteousness shall arise with healing in His wings."—*Mr. Robinson.*

EVERY-DAY PROMISES.

"It is written in the prophets, And they shall all be taught of God."—*John 6 : 45.*

THIS language was addressed by Jesus to a multitude of people who had thronged around Him. He had declared Himself to be "the bread of God which cometh down from heaven." At this saying they murmured. And He gave them a mild and yet very positive rebuke in this language: "It is written in the prophets, and they shall all be taught of God. Every man, therefore, that hath heard and hath learned of the Father, cometh unto me." The plain inference was that, though they had heard the truth, through the prophets, yet they had not learned of the Father, and were in the attitude of rejecting the testimony of His Son.

We, like the Jews are highly privileged, viz., to be taught of God. But our advantages are immeasurably superior. "God hath, in these last days spoken unto us by His Son." To the testimony of a succession of holy prophets we have that of the Son of God of whom they prophesied. The light upon our pathway is that of the Sun of righteousness.

How greatly favored we are in our home-life to have these pure rays of Divine truth

shining upon us, parents and children basking therein. These beautiful words—"words of life," should be indelibly graven upon our minds and enter into our whole being and life, so as to mold us into a heavenly mold, and enable us to "shine in borrowed rays Divine."

"How blessed are our eyes

That see this heavenly light!

Prophets and kings desired it long,

But died without the sight."

There is not an earthly relation, duty, temptation, or conflict, upon which we have not in the words of Jesus adequate instruction, so that our steps may be ordered in wisdom, and be in high accord with the will and glory of God. A life thus directed is morally sublime. A house "taking fast hold of instruction" is full of light and love and strength, commanding the admiration of angels, and even challenging the attention and approval of thoughtful men in the outside world.

The question then is, shall we be diligent and successful students? In God's school there are varied modes of instruction, suited to prosperity and adversity. In each case Divine wisdom and love are manifest. The lessons in some cases may be very difficult, trying the patience and putting all our powers to the severest test. But if we apply ourselves carefully and perseveringly, we shall become masters of the situation, and come out of the ordeal with honor, receiving the approval of our Great Teacher, and the rewards which He so graciously bestows, O, then, let us be diligent and persevering students.

THE APPEARANCE OF EVIL.—It is narrated of two Jewish patriots—Pappus and his brother Julian—that, knowing their firm resolve not to drink Pagan wine lest they should seem to sanction idolatry, Rufus, the Roman governor, ordered water to be served to them, but in glasses so colored that it should appear to the multitude as though they were drinking wine. Seeing at once the object of the deception, they sternly refused the water, and faced death by terrible martyrdom rather than taste it. This was a noble spirit, and is but one of the many illustrations from the lives of the truly brave and heroic who not only say with Joseph, "How can I do this great wickedness, and sin against God?" but will not even suffer it to be imagined that they countenance wrong, when their actual conduct is right.

LOVED ONES GONE BEFORE.

A DAUGHTER'S TRIBUTE.

C. G. FENNER passed to his heavenly home Oct. 19th, 1887, from the residence of his daughter, Mrs. F. M. Baker, Dauphin, Pa. He had reached the unusual age of eighty-eight years, retaining his faculties of mind and body until about two years preceding his death. For nearly half a century he had been a professing Christian, and from his earliest years an attendant upon the means of grace, and a follower of that which is good. He exhibited through his long life, in which many trials, bereavements and vicissitudes were his portion, an unfaltering trust in God, which sustained him through all. He ever bore the fruits of the Spirit described in Gal. 5 : 22, 23, and in his extreme old age these shone with a lustre which made the places he occupied like holy ground to those about him. As his spirit drew nearer the goal, the light in his eyes seemed almost celestial. Deprived of the power of speech for two days and nights, he seemed resting in unutterable repose. The peace which passeth all understanding was on his features.

When in his casket, and robed for the grave, those who looked could hardly leave the spot. All trace of age had departed, and the expression was one of saintly dignity, mingled with child-like sweetness.

He was a man of few words—but his light shone before men in an unmistakable manner. The ruling principle of his thoughts, words and deeds was, "faith which worketh by love." The 13th of 1st Cor. expresses it all. His daughter remembers upon one occasion his saying to her, "Daughter, I never leave my room in the morning until I have knelt and asked my Heavenly Father so to guard these (placing his hand upon his lips) that nothing may escape which may dishonor Him, or wound my own soul!" When opening the door to call him to breakfast, his head would be bowed in communion with his God. The promise, "With long life will I satisfy him, and show him my salvation," was abundantly fulfilled in his case. The funeral services were conducted by Rev. Wm. Powick, of the M. E. Church, who chose for his text the passage quoted above (Psa. 91 - 16). Although a member of the P. E. Church, the deceased had become greatly attached to the M. E. Church; and it was his habit, as long as he was able, to attend the prayer-meetings and protracted services. He often spoke of the first Methodists who came to his native city (Providence, R. I.), and how he loved to sing their hymns with his brothers, sisters, and young companions. He had in his possession a hymn-book

seventy-five years old, which he obtained at that time, and highly valued.—*Lizzie Fenner Baker.*

MISS EMMA BOOTH, daughter of Dr. Booth of Newport, Del., was born Oct. 11th, 1852, and born again at Concord Camp-meeting in 1868, and left earth to be forever with the Lord on July 20th, 1887. The foundation of her strong Christian character was early laid by devout Christian parents, especially her mother and excellent grandmother, Mrs. Ann L. Lawrence, of Baltimore, Md., well known by her writings and labors in religious and benevolent circles in that city. Emma was indeed an earnest, lovely Christian, loving the Lord with all her heart, and serving him with all her powers, loving and being loved by His people. Her mature life was mostly spent in teaching, faithful in intellectual culture, but seemingly still more anxious to lead her pupils to the blessed Jesus. Emma's now sainted mother, writing of her daughter, said: "As a daughter she exceeded my highest expectations, and as a Christian she beautifully exemplified the Word of Him who said, 'By their fruits ye shall know them.'" Her end was peace.

"Only trust the loving Saviour,
Only trust Him all the way."

LETTER TO THE CHILDREN.

BY LELIA H. WATERHOUSE.

My dear Children:

NEVER speak hastily or thoughtlessly to any one about serving God. It is one of the most delicate arts in God's world to win a soul.

Do it privately, if possible, for it is not easy for a soul to open before the gaze of many.

Be gentle, always, even though you may have to speak very plain truths. Remember, "Faithful are the wounds of a friend." Remember also,

"The world of men is better
If one soul grows more true."

Now, a few words about helping to save those whom you will never meet until you stand before God. Pennies are wonderful helps in saving souls. If I could have all the pennies children waste for candy, I could fill a large place in heaven with dear, white-robed, white-hearted children who are now in wretched ignorance.

Will you help? *Will* you? Think of the joy it would give you when in heaven, to have happy faced children come eagerly to greet you, to tell you that *your pennies*, sent into the mission fields helped to pay the way for the holy teachers to go to them, to teach them the way to heaven.

Little ones, dear, loving, growing, ever-living souls—*work each day for eternity.*

(For notes to Try Company, see page 380)



"Ye are my witnesses, saith the Lord."—Isa. 43: 10.

"Make we mention of His love,
Publish we His praise below.

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON at 2.30 o'clock,
at the residence of Mrs. Dr. W. C. PALMER, 316
East Fifteenth Street, New York.

THE meeting was opened by singing the
283d hymn, commencing—

"Jesus, Thy blood and righteousness
My beauty are, my glorious dress;
'Midst flaming worlds, in these arrayed,
With joy shall I lift up my head.

After singing, requests for prayer were presented, and several persons arose and desired prayer for various objects, after which Rev. Dr. Roche led in prayer, bringing us to a sweet nearness to God, and the requests were specially remembered.

Singing, "*My faith looks up to Thee*," etc.

Mrs. Palmer arose and said: Now we will hear what the Lord will say. If we will let the prayer be answered, we shall have a precious time, one long to be remembered. God grant that we may, for I believe in Him. In the tenth chapter of Hebrews, 1st verse, we find that it is written. "The law, having a shadow of good things to come, and not the very image of the things, can never with these sacrifices which they offered year by year continually make the comers thereunto perfect." In the ninth verse, it is written, "Then said he, lo, I come to do thy will, O, God. He taketh away the first that He may establish the second." (We all know who that glorious *He* is.) "By the which will we are sanctified through the offering of the body of Jesus Christ *once for all*." *He is always willing*, and when our will is surrendered, and we trust, we are accepted in Him. "For by one offering he hath perfected forever them that are sanctified." He takes guilt and condemnation. When that dear brother arose for prayer, and while we were praying, I said, "Lord, let that brother see." "This is the covenant that I will make with them after those days, saith the Lord: I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more." 'Tis so. "Let us present ourselves a living sacrifice, holy, acceptable—unto God, through Christ which is our reasonable service." "Let us hold fast the pro-

fession of our faith without wavering, for he is faithful that promised." In Thess. 5th chapter, it says: "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." How many hearts are saying, *He doeth it?* We who have accepted Christ may have a more steadfast faith.

BELIEVING GOD.

Rev. Geo. Hughes.—Our dear Bro. Roche prayed in behalf of the brother who asked prayer that he might say, "I believe God." What would be the moral and spiritual results if every one here should say, fully, "I believe God?" They would exert influences that would be mighty—so mighty that the powers of darkness would tremble and quake. There are so many "ifs" and "buts" that we are literally paralyzed—we are straitened when we ought to be in a large place. We have great strength when we rely upon the Lord. Our sister has read to us a wonderful lesson. This lesson in Hebrews teaches us of a great salvation through a *perfect* atonement. The sins of the whole world were atoned for on Calvary. We cannot look at Calvary too much. We sometimes say, "Mournful Calvary" but it is also a glorious Calvary. Some say they do not want to have anything to do with the blood or the Word. I am not among them. No! no! It will be the blood that will carry me through to eternity, and I cannot forget the cross. Bro. Roche, I hope that brother may say, "I believe God." O, that all would take the lesson of the afternoon, it will be precious.

Singing, "*O Come to this Valley of Blessing so sweet*."

EASY TO BELIEVE.

Rev. A. C. Mouchouse.—I always get a blessing when I come here, but never more than when I see one looking for the salvation that saves to the uttermost. It seems to me to be an easy thing to take God at His word; "The word of faith which we preach." A brother came a hundred miles to counsel with me, and said, "I wanted to come to you because you always have success." I told him that I went upon the side of God, and that was why I made progress. It was my leaning upon God. The Lord help us to believe—that is, believe God, and not look at our failings. I have been wonderfully helped when I looked at Jesus, and then I do not have any trouble about to-morrow.

HOLDING ON BY FAITH.

Bro. B. Smith.—I have been thinking how the Lord has blessed the word of truth. I have also

been calling to remembrance how my dear mother, when she breathed her last, held on to God by faith. I said, "Mother, the Lord has blessed my soul, and I want to hold on to Jesus." And as she held on to Jesus, it was a happy time to me, and has been ever since while thinking of her trust and calm reliance upon Christ as her Saviour. It is only those who believe God that are comforted and kept by His power. I have been wonderfully blessed, listening to my dear sister unfold to us the Scriptures, and hearing others speak of the "fulness." Next to the forgiveness of my sins, this power which keeps is most amazing to me. Then there is the love of Christ, which fills me with rapture.

Singing, "*O, sing of His mighty love.*"

DEFINITE TESTIMONY ESSENTIAL.

Sister Danner.—I always hesitate to stand before so many ministers, yet when I hear that chapter of Hebrews, I cannot forget how I came here, and sought and found the wonderful blessing. For two months I neglected to give my experience. I hesitated to use the terms *sanctification* and *perfect love*, and did not enter into rest because I did not the will of my Master. Then I saw that "He that is ashamed of me, and of my words, of him will I be ashamed." I took hold of it, and was as happy as I could be in testifying of His power and salvation. I went out of that meeting in agony of soul. Satan said, "Now you see you have not received the blessing, after all!" "Well," I said, "I will trust in Him. He is my teacher, and He will teach me." I went to my knees, and opened to the 10th chapter of Hebrews, and before I arose I was settled and fixed in God. I praise God today for that chapter of Hebrews. "Hold fast the profession of your faith." I will glorify Him by testifying about His mighty saving power and grace.

Singing, "*He breaks the power of canceled sin.*"

A Sister.—It was in this house that I consecrated my all to God. He blessed me, but it did not satisfy me. I went to Chicago. Two sisters came and prayed with me. I had given up all, but I could not trust God to sanctify me. After an illness, I fell upon my knees, and as soon as I trusted Him, the Lord sanctified me. There is nothing I desire but to do God's will.

Sister Palmer.—It seems to me that the Lord would have me say this: The Lord does wonderfully bless me when I testify to His saving grace. I must obey the command, just as the proclamation said the slaves were free and, *they were free*. Christ has borne all my sins, and commanded me to reckon myself "dead indeed unto sin, and alive unto God." I will now believe,

I must believe, that Thou dost save; and if I live forty years without a joyous emotion I will trust. For several days the contest was fearful. On the seventh day, confession was called for, and given, and a glorious baptism of the Holy Ghost followed immediately, and many refreshing approvals of testimony has the blessed Spirit since given.

THE POWER OF FAITH.

Sister Lourey.—I have been thinking about the time when I was trying to believe God. We are looking so much to ourselves. We can easily believe that God will do what He has promised to do. I have passed through that same experience. When I said, "In thy promises I trust," I felt the blood applied. I worried over those words for quite a while, "The cleansing stream I see, I see," etc., was sung at a camp meeting. I had invited Sister Amanda Smith, but I could not find a place to put her, so I gave her a place at the head of my table, beside my husband. After dinner we sang that hymn, "*The blood was applied to me there and then.*" When I asked her to come out there I meant it. I have never since heard that hymn without being much stronger afterward. There is healing in His wings. The promise is, "They shall grow up as calves of the stall." I am growing up and being well fed.

GOD'S WORD IS TRUE.

A Sister.—I have not been in your city long—but I am feeling quite at home. "Thy word is truth." It is written, "He that believeth not God hath made him a liar; because he believeth not the record that God gave of His Son." I have been serving God in my way, but when I trusted in God's word, then I knew it. "Verily, verily, I say unto you, he that heareth my word hath everlasting life." If I am saved at all, I am saved forever. "He hath passed from death unto life." If I had doubted them I could not have received the witness—but now I am rooted and grounded in his love. I have stepped out of darkness unto His marvelous light. But suppose our sight is weak, we can ask God to make it strong. Jesus was offered up for us, and why should we not be happy? "His Spirit answers to the blood, and tells me I am born of God." What for? To show forth His praise. Not I, but Christ in me.

LOVING THE WORD.

A Brother.—I do love the Word since I have been sanctified. I love Holy Literature. I love "Divine Life." I could not help rejoicing, while Sister Palmer was speaking of those beautiful passages in Romans. I realize by coming up to the commandments, the promise, "Then will I

sprinkle clean water upon you, and ye shall keep my statutes." I do love to be in the household of faith. I have nothing to go back for, but I have much to go forward for. There is a reality in this grace.

THIS DAY IS THE BEST.

Bro. Hawkins.—It is now nearly four years since I was here last. There has never been an hour but what I have had the consciousness of knowing that I was saved. There is to me no day better than this day. I praise God for a salvation that saves to the uttermost. Brethren, let us have boldness. Paul had been raised there, and knew about all the uses of the temple, and the high priests duties; but when Christ arose, the vail was rent in twain. Then let us have boldness, as good soldiers of the cross.

ON THE WING.

Rev. J. A. Roche.—I come to this meeting from period to period to learn about the power of God upon His servants here assembled. You have seen the eagle caged, but when it is set at liberty, at its first rising it would seem to be difficult for it to ascend; but when it is nearest to the sun it floats, it basks in its brightness and splendor. There is a power and grace without an effort. The babe totters, and you help it, and teach its feet to move; but at a subsequent period it runs, and seeming as if it was contented to run. God means that our souls shall be fully on the wing. Jude says, "Examine yourselves, whether ye be in the faith." In self-examination we must never forget Christ's abnegation. Dear children, my soul is moved when I think of one who has not yet taken God at his Word. Not believe God? There is such a thing as making God a liar! O, that I could believe God more and more. My sister always selects the hymn which applies to my soul. One said, "I can love God with all my heart, just as easy as I can turn my hand over." It is not an agony of faith, but a simplicity of faith. Everybody can believe God and trust Him under all circumstances. Others take knowledge of us, therefore we must be sure to be ready to give the reason of the hope that is in us. When I go into other meetings I go to labor, but here I come to listen. Stop the struggle and just trust. O, that to-day we might lay hold of God!

Bro. I. N. Sec.—We used to think that the matter was our own, and not the Lord's. We came at last to see differently on this point. I was in the Hanson Place M. E. Church, Brooklyn, recently. I saw a girl who had been ruined. It was said to her, "Him that cometh unto me, I will in no wise cast out." She said, "I do come;" and again, "I believe I am

saved. I am so glad I came to the meeting, and that He has said something to me." She was happy. "Faithful is he that calleth you, who will also do it." Take Him at His word as it stands. Let us lay down to-day upon the matchless promise of His love. The Holiest bows Himself down to me, Himself the all and in all, for all my need. He is the Spirit of life, and He has said, "I am the way, the truth and the life." After twenty years I can say that in the darkest night I can say, "Good morning." It is the very fulness of heaven begun below, to be given up to Him and to enjoy His presence.

Dr. Lowrey.—All who have spoken have been saved, but how many now believe? If you are seeking pardon give yourself up to Him now. Or a clean heart surrender yourself and go at once into a wealthy place. As many as enjoy this salvation rise up. A large number arose, several who earnestly desired to be fully saved. How many will believe God, raise up your hands (for the congregation was standing,) many hands went up.

Sister Palmer.—It is now time to close this meeting. Come to Jesus without a fear knowing it is God, who invites us. The Holy Ghost is ours by promise.

The consecration hymn was sung,

"Lord in the strength of grace."

Mrs. Palmer led in prayer, the Doxology was sung and Dr. Lowrey pronounced the Benediction.

INFLUENCE OF THE GUIDE.—Mrs. Isabel McIntosh, Morrisburg, Canada, writes: I was converted March 7th, 1879.

"Heaven came down my soul to greet,
And glory crowned the mercy-seat."

Still I longed for more of God's love in my heart. I hungered and thirsted after righteousness. In the providence of God, *The Guide to Holiness* was put into my hands. I read it, and was blessed thereby. I became a subscriber, and continued to read it with my blessed Bible. In March, 1881, I entered the "*Land of Beulah*." I cannot find words to express the nearness with which I was drawn to God. My whole soul and body united in praise to God. And I am still praising Him and loving Him that redeemed me, and washed me in His own blood. In the same year and month, being a consumptive, I experienced bodily healing. My husband was converted at the same time, and continued to go on unto perfection. He joined me in asking my Saviour to heal me, and according to our faith it was done. I am filled with praise to my Heavenly Father for His mercy.

OUR SOCIAL MEETING.

THE WORD.—“*If we live in the Spirit, let us also walk in the Spirit.*”—Gal. 5 : 25

THE SONG.—“O come, Creator Spirit blest !
Within these souls of Thine to rest.”

A young minister, not yet twenty-one, writes to his father : “ I have been greatly lifted up of late by God’s Spirit, and I believe I am all His, and He is mine. He fills me with His Spirit, and I can dwell in security and peace. You may say I have attained the mountain-top ; but whether or no, I expect to go up higher, securely abiding in Jesus—go on from peak to peak by faith in the strength of God, and His promises—reach higher that I may be better discerned by men, pointing to the Lamb of God that taketh away the sin of the world. What a glorious hymn in the *Epicworth Hymnal*,

“Blessed assurance, Jesus is mine!”

What a pleasant religion ! The more I get, the more I want. He always gives peace and joy.”

Inside the Gates.—Harriet Whiting, East Bradford, Me. : When I received the May number of *The Guide*, I was on a bed of sickness, and read “*Inside the Gates.*” O, what a vision of glory was revealed to me ! I had a glimpse of what is contained in the twenty-fourth Psalm, from the seventh verse. It almost seemed as if the everlasting doors were lifted up, and the voice from within saying, “*Who is this?*” And that in reference not only to those who have “followed Him in the regeneration,” who have confessed Him before the world, and “washed their robes and made them white in the blood of the Lamb.” I am so glad that we who are poor and sick and weary may sometimes get a foretaste of glory. I love *The Guide*. It is the only book that I ever went down on my knees with except the Bible.

Peace, be still!—Mrs. M. M. Garfield, Racine, Wis. : I was greatly profited by the labors of Bro. John Parker at Lake Bluff. In one of his meetings I asked the question, “Is any service acceptable to God that is not performed with a love for the work?” I was hoping he would say No—then I thought I could sit down and take my time and try to get right some way, love the work, and then begin. But he said, “Go right on with the work till you have a love for it.” Then I broke down completely. He prayed for me, and others also—but I was not willing, nor willing to be made willing. He turned and left me in my misery, and for one moment I almost hated him. I wept and groaned in my agony, and did not sleep for two nights. But the time came, praise the Lord, when Jesus said, “*Peace, be still,*” and

there was a great calm. It seemed to me there was a hush all over the camp-ground, and I almost wondered whether I were in the same body. The fear of people, which had been so great, was all gone, and I could stand before that multitude and speak of Jesus as quietly as in my own sitting room. Wonderful ! wonderful salvation !

For five years.—Rev. J. M. Ingling, Altamont, Ill. : I have been in the full enjoyment of entire sanctification for nearly five years. On Sept. 27th of the same year I commenced preaching full salvation from Ephes. 5 : 26. My soul is all aglow to-day with Jesus’ love. God is wonderfully blessing my labors among the poor. For four years I have been telling the glad news free of charge.

Saved through Christ Jesus.—Charles B. Wood, Bellevue, Mich. : I am saved through Christ Jesus, my dear Redeemer. The truth makes me free—perfect love casteth out fear. I am a child of The King, and an heir of glory. I dearly love *The Guide*—it is next to my Bible.

The Blessing.—E. A. Wedge, Oraquaga, N. Y. : Years ago I experienced the blessing of sanctification and rejoiced in the light of it sixteen days. I lost it, and will not attempt to tell you my sad experience since, though I am not without peace in trusting in Jesus. It is always a consolation to go to Him in prayer. But, by knowing my Master’s will and doing it not, I have been beaten with many stripes. For years poor health has kept me from church, and none of my friends seem interested in that great blessing, perfect love. Pray for me.

God is with me.—Elvira Taylor, Clinton, Mich. : God is with me. When I am weak, then am I strong. He does not leave me, but comforts me by His grace. O how I love Him who only knows how to comfort the weary, sin-sick soul ! Glory be to God, that He can save to the uttermost all who will call upon Him in faith, even the dying thief. I believe He would have saved the other thief if He had called unto Him.

In nine days.—E. W. Liebendorfer, North Sewickley, Pa. : I have intended ever since my conversion to write a piece for the dear *Guide*, to try to tell of the wonderful blessing it has been to me as an agency which my blessed Saviour has seen fit to use for my benefit. But I have always thought I would not take up the room, for it is all so precious to me. Nine years ago I was born into that life that shall never die. Not more than nine days after that, if not sooner, I was sanctified throughout, and have been ever since. Jesus knows it all.

(This shows that very soon after conversion persons may be entirely sanctified.)

EDITORS' STUDY

MOTTO: PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

BIBLE BRIEFS—FROM THE PSALMS.

"THY WORD HAVE I HID IN MINE HEART. THAT I MIGHT NOT SIN AGAINST THEE."—*Psa. 119: 11.*

There is great power in the Divine Word, to shield us from evil. It is the great fortification which God proposes to throw around us, so that we may not be overcome by the adversary. But we must make use of it. How? Why, hide it in our heart. It is an excellent thing to have children commit much Scripture to memory—it will come up with freshness and power in after years. The precepts, promises, and examples of Holy Scripture have wonderful power to preserve from evil of every kind.

HOW MUCH NEARER?

THE apostle in writing to the Romans, says—"For now is our salvation nearer than when we believed." He employs this as a cogent argument to induce them to take note of time, saying, "And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed." Time was, in the view of the apostle, presenting its earnest pleas, demanding a spiritual wakefulness and devotion to the high purposes of the Christian life.

These inspired utterances press upon us at the present period with peculiar significance and force. Another year is closing—its record will soon be made up—the last trembling sands will quickly have fallen from the glass!

What are the *salvation memories* of the season? Are they bright and fresh and inspiring? Do you, beloved reader, have a cheering retrospect? Is there called up to your remembrance an auspicious hour when you first believed? It may have been in tender childhood, in the flowery days of youth, or more advanced life. But, whenever, or wherever, it was an hour of precious interest—never to be forgotten. *You believed—believed what?* Why, the promise of

God, the promise of life and salvation. Your faith gripped the promise and found it "*yea and amen in Christ Jesus.*" Are you at the remembrance ready to sing,

"The gladness of that happy day,
O may it ever, ever stay!
Nor let our faith forsake its hold,
Nor hope decline nor love grow cold."

But, it may be—we trust it is so—that there is another hour of believing in your remembrance. We mean the hour when your faith grasped the great boon of heart-purity. Your eyes had been opened—marvelously opened. The Scriptures flamed with light. You saw the glory of God reflected in the face of Jesus Christ. You distinctly apprehended your privilege—*entire inward holiness*. And what a discovery was that! Your soul exulted at the revelation! You thirsted for it—

"Your vehement soul cried out oppress,
Impatient to be freed."

You bowed at the foot of the cross—you cried, "*I cannot rest till pure within,*"—your consecration was complete. Then the promise loomed up before you—"The blood of Jesus Christ His Son cleanseth from all sin." With bounding delight, on the instant, you exclaimed, "*It cleanseth me—it cleanseth me!*" At that moment you entered "*Beulah Land,*" and have been dwelling there ever since—in sunshine, amid flowers, the singing of birds, and the gushing forth of fountains pure and clear.

How many years have you been dwelling in *The Land*—ten, twenty, forty? Blessed pilgrim to immortality, we hail you! We bring you, as the closing word of 1887, this: "*Now is our salvation nearer than when we believed.*" How much nearer? Who can tell? You may be almost home. Your feet may be treading on the verge of immortal life. Your hand may be almost near enough to touch the pearly gate.

Courage, every blood-besprinkled soul—COURAGE! "*Nearer than when we believed!*" The nearer is a moral certainty—a great verity in our experience. The days and weeks and months of the year have borne us onward—nearer and still nearer the goal; we are surely within hailing distance of the crown, and the throne, and the kingdom. *Ring out the hallelujahs!*

"Come, O my God, Thyself reveal,
Fill all this mighty void."

SOMETHING WONDERFUL !

PAUL, in writing to the Corinthians, seeks to give them a proper conception of the grandeur of the soul-temple. He inquires, "What agreement hath the temple of God with idols?" The human heart is God's temple—He is its Architect. He has designed it for Himself. Then he says: "Ye are the temple of the living God; as God hath said, I will dwell in them, and will walk in them; and I will be their God, and they shall be my people."

This we call something wonderful. It is a promise of the human heart being made "a habitation of God through the Spirit." Not as a temporary visitant, but as an abiding Indweller. Not in a state of quiescence or inactivity—but it is said, "and I will *walk* in them." This denotes the putting forth of mighty Divine activities. The tread of high Divinity in a human soul is glorious indeed, taking hold of every faculty of the being, and assimilating the individual into the likeness of the Infinite.

An humble Christian woman was once approached by an infidel, who proposed to her this inquiry: "Is your God a great God, or a little God?" "Both," she instantly replied. "He is so great that the heaven of heavens cannot contain Him, and yet so little that He can dwell in my poor heart!" That response was in beautiful harmony with the above declaration.

But, observe, this is a conditional promise. There must be an entire surrender of the heart to God if we would have this grand realization. Hence the apostle says, "Wherefore come out from among them (unbelievers, idolaters), and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." Our partnership with self and the world and sin must be utterly dissolved. No other guest can be allowed in the temple. Here lies the difficulty. So many desire the glorious presence of The Indweller, but they desire at the same time to retain forbidden guests. The condition is absolute—"Come out"—or He will not *Come-in*.

"Sprinkle me, Saviour, with Thy blood,
And all Thy gentleness is mine."

"WHILE HE LINGERED."

THERE is a singular record made in the Old Testament history concerning Lot. It is this: "And while he lingered, the men laid hold upon his hand" to hasten him from the doomed city. Despite the revelation which the angels had made of the appalling judgments which were just at hand, *he lingered*. It was necessary for the angel visitants thus to urge him—"Escape for thy life, look not behind thee, neither stay thou in all the plain, escape to the mountain, lest thou be consumed." It would not have been strange if God had left this lingerer to perish with the wicked inhabitants. But it is said "the Lord being merciful unto him" was the ground of these urgent appeals on the part of the angels. That solves the mystery involved in many such cases.

There is another class of lingerers, whose conduct excites our profound astonishment. It is those who hesitate time and again, even for years, to accept the Gospel proffers of full salvation. Their judgment is convinced, their conscience is aroused at times, and they give some expression of their desire for the promised grace. They attend our Holiness meetings, listen attentively to the testimonies, and when the inquiry is made for persons to indicate their desire for prayer, they are ready to respond. But that is as far as they go. They are "ever learning and never coming to a knowledge of the truth." They are in a deplorable case. Perhaps some who will read these lines are of this class—they have been *lingerers all this year*—possibly for a succession of years previously. It is time for you to awake out of sleep—make haste—the year goeth away—enter the valley of decision and hie away to the mountain. Make haste, we say—let not the year close and find you still a lingerer. Remember, your delay is robbing you of inconceivably glorious enjoyments—it is unfitting you for noble Christian activities—and it is holding back from your Saviour, Christ, the honor that is due. Be moved then by these considerations to immediate action, and the year will close happily.

RESTLESSNESS and fretfulness hinder godliness.

HOLIDAY GIFTS.

THE holidays are just before us. It is a time of joyous congratulation and the making of presents. Christians, and especially entirely holy Christians, of all others, have a right to be joyful. "The joy of the Lord is your strength."

It will not, however, allow us to be carried into scenes of sinful mirth. Christian joy is far removed from levity. The temptations of the period are many. Worldly voices, and the voices of formal Christian professors, will break upon our ear, crying, "Do not be righteous overmuch—Come with us and have a good time!" Heed them not—go not with them to have a good time, as they call it. Mingle with them in their unholy frivolities, and you will lie down with thorns in your pillow.

"Have a good time!" Why, yes, the best sort of time, treading on the verge of heaven in the full light of Jesus' face—in company with myriads of angels. Your countenance may be bright, your steps buoyant, your mouth full of songs. All this on Christian principle, in the Christian spirit, and in the splendor of the Christian aim. Here is the holiday rule: "*Do all in the name of the Lord Jesus.*" Gather your children and your grand-children around the cheerful hearth—let them sing their Christmas or New Year's songs. *Make home pleasant.* And let Jesus have the central position—let all be glad in Him.

Do you intend to make presents? Are you perplexed to know what to select? Let us help you by a timely suggestion. Do not "spend your money for that which is not bread, and your labor for that which profiteth not." Do not purchase frail, perishable articles, which please for the moment, and quickly vanish away. This is our suggestion: Buy good books—*buy good books!* There is an intrinsic value in a good book, and it has an abiding influence. It may be taken up again and again in succeeding years, and the salutary effect be increased more and more. Send for our new enlarged Catalogue, and you will find something to suit you. We ought to make large book sales during the holidays. Order soon.

HAVE you entered into rest—the rest of faith?

"YEA AND AMEN."

THE Apostle in writing to the Corinthians, makes this inspiring declaration: "For all the promises of God in him (Christ) are *yea*, and in him *Amen*, unto the glory of God by us." Observe the *comprehensiveness* of the statement—"all the promises of God." Whose voice is it that pronounces the *yea* and the *Amen*? It is the voice of Jesus—He puts on the authoritative seal—He makes every promise a Divine verity.

How does Jesus do this? He is clothed with authority—He has an omnipotent voice. These promises, *all* of them, are made by Him "*yea and Amen*"—

1st, *By the seal of His blood.* The Calvary seal upon the promise of God gives it currency in both earth and heaven. There is an infinite value in atoning blood—the blood of Jesus. Jehovah has respect for the blood-seal—it holds Him to wonderful revelations concerning His people. "When I see the blood on the doorposts," He said, "the destroyer shall pass over." So, when He sees the *blood-seal* upon the promise—the blood of His dear Son, all heaven, if need be, will be marshalled for its fulfilment. It must, it will be done—despite all seeming impossibilities.

2d. *The seal of His intercession.* Jesus is on high. He is on the right hand of the majesty in heaven. He is clothed in mediatorial vestments, vestments dyed in blood. "He ever liveth to make intercession for us." His mouth is full of arguments—drawn from the loyalty of His incarnate life, and from Gethsemane and Calvary. He has but to speak and the wealth of His Father's kingdom is at His command. Stagger not, then, at the promises—grasp them with a strong confidence—be sure, *be sure*, they are all "*yea and Amen in Christ Jesus.*"

This fulfilment of the promises is "*unto the glory of God.*" God is honored and glorified in making His Son the medium of communication between heaven and earth. God's love, faithfulness, wisdom and power are magnified in these arrangements. Hold the promises firmly.

PRAYER is a shield to the soul, a sacrifice to God,
and a scourge for Satan. — *Augustine.*

LOOKING HOMEWARD.

THERE are those who think that we should not have our minds busied with thoughts of heaven. This is asking too much. We are strangers and pilgrims on the earth, journeying to the place which the Lord hath promised. "I go to prepare a place for you," said the blessed Jesus. Is it strange, therefore, that we should think of our eternal home, and at times long for it? Nay, we will take up the language of the poet:

"I cannot, I cannot forbear

These passionate longings for home!"

We become foot-sore as we travel over the sands of the desert. We are exhausted by the severe conflicts with the confederated forces of evil—the sorrows of this life infuse much bitterness into our cup. Shall we be blamed, then, if we cast a longing eye, ever and anon, to the City of the Great King, our Father's house above? Blame us not! True, we are not in haste to get there. With the Christian poet we may sing,

"I lodge awhile in tents below,

And gladly wander to and fro,

Till I my Canaan gain."

"TRUTH is the most glorious thing—the least
filing of this gold is precious."

IS THE ROLL IN YOUR BOSOM?

BUNYAN, in his beautiful allegory of "Pilgrim's Progress," draws a sorrowful picture at a certain point. Pilgrim fell asleep, and lost the roll out of his bosom, the passport to the Heavenly City which had been given him. When the discovery of his loss was made, he was alarmed, as well he might be, and retraced his steps to recover the forfeited treasure.

Reader, how is it with you? You commenced the year with *the roll in your bosom*—a clear, unmistakable title to heaven. How is it now? December is here—cold, bleak December. How is it now, we inquire—is the roll there? No guess-work will do here—the issues are too momentous. There must be positiveness and certainty.

If you have suffered spiritual loss, and there are clouds overhead, do not close up the year in such a state. Seek to have the clouds folded up—*get the roll back into your bosom*. As a professor of holiness you may be shorn of your strength—if the roll is lost, get it back again—*make haste!* You may regain this precious treasure, but delay not—delays are dangerous. You cannot afford to walk in darkness, no, not for a day.

"The pleasures of religion satisfy but do not surfeit."—*Henry.*

EVERYBODY READ THIS!

WE desire to help you to make a good use of your Lord's money these Holiday times. Give attention!

A VALUABLE COMMENTARY, CHEAP!

We have procured, for the benefit of our friends, a supply of a Commentary on the Scriptures, which it is desirable to have in the home. It is a new and a COMPLETE BIBLE COMMENTARY, (Critical, Explanatory and Practical) on the Old and New Testaments. By Rev. Drs. Jamieson, Faussett, and David Brown. In four large volumes of about 1,000 pages each, with numerous illustrations and maps. Its peculiar excellences are: Thoroughness, Modernness, Compactness, Brevity, Liberal Spirit, or Catholicity, Cheapness. The four volumes are offered for only \$8.00.

Dr. Vincent says—

"It is the best condensed Commentary on the whole Bible."

Dr. Cummings, President of North Western University, says:

"It is particularly adapted to those who may desire a single Commentary of the Scriptures which is compact and portable."

We should like to send out a number of sets of this Commentary before January 1st. If any one will send us fifteen new subscribers to *The Guide* and \$15.00 they can have a set.

FAMILY BIBLES.—Every home, if possible, should have a Family Bible. We can furnish a handsome one, with the Old and New Testaments (old and new version) in parallel columns, well-bound, with padded sides, round corners, edges red under gold, in two styles, \$10.00 or \$15.00. If you procure twenty new subscribers to *The Guide* and remit \$20.00, we will give you one of the \$10.00 Bibles as a premium.

BEAUTIFUL FOR THE CHILDREN.—We have an eye to "the little folks." We offer a book that will just suit them, a perfect gem. It is called "OUR DARLINGS," *The Children's Treasury of Pictures and Stories*. Price, only \$1.25. If you send us three new subscribers to *The Guide*, and remit \$3.00, you can have a copy, and a *Christian Holiness Almanac* for 1888, flex. cloth, added,—and some Phoebe Palmer tracts.

NICE FOR PRESENTS.—*The Christian Graces*, ("Faith," "Hope," "Charity,") three precious little souvenirs—illuminated—very tasteful indeed—only 15 cents each.

WELCOME TO JESUS. 32 Floral Tracts, by Rev. C. H. Spurgeon. Desirable to use as a tract—very impressive.

Send for our new Catalogue.

BIBLE PUT-ONS.

"PUT ON, THEREFORE, AS THE ELECT OF GOD, HOLY AND BELOVED, MEEKNESS."—Col. 3:12.

Meekness is defined to be "forbearance under injuries and provocations; softness of temper; mildness; gentleness." Jesus beautifully exemplified this in His life, and especially in the trying scenes at the last. We are instructed to put on this excellent quality. How? Why, simply, by putting on the Lord Jesus. Then we shall have His meek and quiet mind.

OUR INQUIRY ROOM.

Come with us again, dear friends, to the consideration of vital questions:

GENERAL TOPIC.—*The Epistle to the Hebrews:*

"For we which have believed do enter into rest."

—Heb. 4:3

This is an important declaration. It teaches that there is a *rest of faith*. It is very commonly thought that *rest* is alone realized in heaven. This is a sad mistake—there is rest here—sweet, delightful rest. It is realized by faith—by a simple, childlike acceptance of the gracious provisions of the Gospel. In what does it consist—how does it manifest itself? It is rest from the condemning sentence of violated law—it is rest from the crushing weight of earthly care—it is rest from the fear of death and judgment. Reader, have you entered into this rest?

INQUIRIES BY LETTER ANSWERED

1. A sister in Washington Territory asks: Why do not all Protestant Churches observe the seventh day of the week as the Sabbath?

Ans.—Because a change of day was evidently made in the days of primitive Christianity, and has been perpetuated until the present, receiving the sanction of the apostles, no doubt. And then the first day is appropriate as commemorating the resurrection of Jesus from the dead, as well as the Creation.

2. A brother in California inquires: Is it right to report to the congregation the financial condition of the Church, and ask subscriptions for the support of the pastor, on the communion Sabbath?

Ans.—We see no reason why this may not be done on the "communion Sabbath" as well as on any other. Offerings for religious purposes on "the first day of the week" has apostolic sanc-

tion (1 Cor. 16:2). "It is lawful to do good on the Sabbath day," and the making of monetary offerings for the Lord's cause is certainly doing good. Perhaps another day, however, might be better than the communion Sabbath—and there should be as little as possible to divert the mind from the solemnities of the Lord's Supper.

3. A brother in this State asks on the passage, "without holiness no man shall see the Lord"—whether it means seeing the Lord in glory, or at His second advent to the earth. Some, who deny that there is a second definite work of grace called entire sanctification, take this latter view, and so, seemingly evade responsibility.

Ans.—We understand that the phrase used in the passage, "No man shall see the Lord," has reference to seeing Him in the glory of his eternal kingdom. That is, no man shall see Him so as to be accepted of Him, and be a partaker of His glory, His throne and kingdom. Holiness is declared to be indispensable if we would reach such a result. But suppose it has, in whole or in part, reference to Christ's second advent, that does not in any degree diminish the force of the obligation—it is just as true in one case as the other, that holiness is indispensable.

THE TRY COMPANY.

(Crowded out of its usual place in the Home Dep't.)

WORD OF PROMISE.—"The Lord shall increase you more and more, you and your children."—Psa. 115:14.

We are communicating with our friends of the Try Company for the last time this year. We have tried to get you interested in the study of God's Word. How far we have succeeded we do not know. But we trust that we have, in some cases at least, induced a more careful study of the Holy Oracles. If it shall appear that we have succeeded thus far, it will give us real satisfaction. We hope, in the coming year, to interest you still further for, in being well versed in the Scriptures, you will be strong to fill whatever sphere your Heavenly Father may appoint you.

BIBLE QUESTION FOR OCTOBER—

ACROSTICAL CENTRAL DELETIONS

1. A woman of Jericho.
 2. A city allotted to the tribe of Benjamin.
 3. A place from which Jewish exiles returned who could not prove their pedigree.
 4. One active in repairing the walls of Jerusalem.
 5. The eldest son of Asher.
- The *centrals* give the name of a person remarkable for his wisdom.

HELPS TO CHRISTIAN DEVOTION.

BIBLE BRIEFS.—THE LORD'S SERMON

"BLESSED ARE THEY WHICH HUNGER AND THIRST AFTER RIGHTEOUSNESS: FOR THEY SHALL BE FILLED."—*Matt. 5:6.*

Righteousness, or true holiness, is a great Divine gift. We do not *attain* it by our personal merit or effort. It is God's free gift. He giveth liberally. But we must hunger and thirst after it—it must be the object of burning desire. Hence the hymn expresses it—

"My longing heart is all on fire,
To be dissolved in love."

Only those who do thus hunger and thirst after it reach the blessed goal

I.—CLOSET STUDIES.

NOTE.—Read the portion for the day each morning, *early*—commit the passages to memory—meditate upon them throughout the day:

DAILY BIBLE CALENDAR—DECEMBER.

1. 1 Cor. 10:31. Rom. 8:6. Psa. 63:7
2. Prov. 22:22. Psa. 41:1-2. Psa. 71:4
3. Prov. 3:25. Prov. 3:26. Psa. 59:17
4. Titus 2:2. Phil. 3:20, 21. Psa. 80:3
5. Eph. 5:17. John 6:45. Psa. 119:26
6. Prov. 8:34. Prov. 8:35. Psa. 63:4, 5
7. Eph. 4:2. Job 22:29. Psa. 40:12, 13
8. Mark 16:15. Matt. 12:21. Psa. 67:1-2.
9. Prov. 4:13. Isa. 32:18. Psa. 119:125.
10. Deut. 11:1. 1 Tim. 4:8. Psa. 5:12.
11. Prov. 3:11. Prov. 3:12. Psa. 90:15.
12. Prov. 3:5. Prov. 2:6. Psa. 54:2.
13. Eph. 5:6. Isa. 45:17. Psa. 7:1.
14. Eph. 4:23. Psa. 92:13. Psa. 5:7.
15. Prov. 27:1. Prov. 1:23. Jer. 14:20, 21.
16. Psa. 135:3. Prov. 14:26. Psa. 145:1.
17. 1 Thess. 5:8. Psa. 46:5. Psa. 18:3
18. 1 Pet. 2:11. Rom. 4:5. Psa. 69:29.
19. Jas. 1:21. Jer. 17:7, 8. Jer. 17:14.
20. Colos. 3:14. Rom. 13:10. 1 Thess. 3:12
21. Psa. 40:16. Isa. 30:19. Psa. 28:7
22. Psa. 22:23. Rom. 1:16. Psa. 8:4
23. Jas. 3:13. Rom. 2:10. Phil. 1:10, 11
24. John 12:35. Psa. 37:17. Psa. 13:3.
25. Acts 3:22. Gal. 4:4, 5. Luke 1:68.
26. 1 Cor. 1:10. 1 Cor. 1:7, 8. 2 Thess. 1:11, 12.
27. Jas. 1:2. Jas. 1:3. Psa. 119:153.
28. Heb. 3:12. Jer. 24:7. Psa. 69:13.
29. Deut. 8:6. Isa. 30:18. Psa. 57:1
30. Jas. 5:7, 8. Psa. 121:7. Psa. 39:12
31. Rev. 3:11. Rev. 3:12. Psa. 17:5.

STUDIES IN ST. JOHN.

SEVENTH CHAPTER.—*Jesus at the feast of Tabernacles.* There was an important conversation between the Master and His disciples (see 1 v. 9). His appearance at the Feast at the proper time is recorded (10 c. 13). Then we have an account of His teaching in the temple (14 c. 29), and the effect of His teaching upon the Pharisees and the people at large is given in subsequent verses.

Application.—Note, 1. Christ's deliberate and wise course, only acting at the proper time. 2. The marvelous power of His presence and teaching. 3. The inveterate hatred of His enemies—the Pharisees especially. 4. The mighty power which He wielded among the people, notwithstanding, is worthy of observation.

II.—CLOSET PRAYER.

MOTTO FOR THE MONTH.—"But if we hope for that we see not, then do we with patience wait for it."—*Rom. 8:25.*

GENERAL REQUEST.—*That God will, during this month, graciously and abundantly pour out His Spirit upon His ministers, and the Church generally.*

WRITTEN REQUESTS

Canada, For a young sister leaving home to work for Jesus; for brother to be sanctified. Illinois, E—, for a brother to be sanctified. Kansas, P—, for a suffering brother to be relieved. Michigan, R—, for a sister to be sanctified. Nebraska, M—, for a sister seeking holiness. Nevada, G— H—, for a husband and wife backsliders sister to be sanctified. New York, G—, for a brother to be filled with the Spirit. F— G—, for an aged widow and daughter to be sanctified and grandchildren converted; for a widow with unprotected children and husband. Ohio, N—, for a wife to be sanctified, and for a servant. Pennsylvania, S—, for a mother and children to be fully saved. Rhode Island, D—, for a sister who is insane to be restored; five brothers to be converted; two daughters sanctified, and a sister to be healed. Texas, S— S—, for a brother to be sanctified, and to have bodily healing. Virginia, B— S—, for a family to be saved. Washington, L— F—, for a family to have spiritual and temporal relief,

We never need prayer so much as when we are indisposed for it.

III.—CLOSET HYMN.

ZION stands with hills surrounded,
Zion kept by power Divine:
All her foes shall be confounded,
Though the world in arms combine:
Happy Zion,
What a favored lot is thine!

Every human tie may perish;
Friend to friend unfaithful prove;
Mothers cease their own to cherish;
Heaven and earth at last remove;
But no changes
Can attend Jehovah's love.

In the furnace God may prove thee,
Thence to bring thee forth more bright,
But can never cease to love thee;
Thou art precious in His sight:
God is with thee,
God, thine everlasting light.

IV.—WORK FOR JESUS.

1. Visit some sick person, read the Scriptures and pray.
2. Get a Holiness Library in use. (See 3d page of cover.)
3. Procure a large-print Testament for some aged person.
4. If persons near you are at variance, seek to reconcile them. (See Matt. 5:9.)
5. If any member of the Church is growing lukewarm, endeavor to reclaim him. (See Jas. 5:19.)
6. Make some destitute family happy at Christmas or New Year's. (See Neh. 8:10.)

WHAT YOU SHOULD NOTICE!

In order to accommodate our subscribers who desire to have a second periodical in connection with *The Guide*, we have arranged—

1. *To Club the Magazine with THE ILLUSTRATOR*, a monthly magazine, giving expositions of the Sabbath School Lessons from a Holiness standpoint; or, *THE METHODIST YOUNG PEOPLE*, the organ of the "Young People's Alliance"—either of the above with *THE GUIDE* for \$1.25.

2. *Do you desire a weekly Holiness Paper* as a nice accompaniment to *The Guide*? If so, you may select either of the following, and the paper and the magazine will only cost you \$2.25. "Christian Standard," "Christum Witness," "The Christian Voice and Banner of Holiness," "The Highway," "The Way of Life," (Atlanta, Ga.), "The Herald of Holiness" (San Francisco) or "The Highway of Holiness," \$1.75.

OUR STUDY JOTTINGS.

THE NEW YEAR CANVASS.—Our friends are working earnestly to increase our Subscription Lists. This is well. Roll in the new subscribers. New subscriptions date from January—the October, November and December numbers of this year free, so long as our stock continues—in order to have this advantage names should be reported soon. *Let old subscribers renew at once.* We do not wish any to discontinue unless absolutely necessary. But, if any must, let us receive notice at our office by December 10.

BILLS! BILLS! Bills are inserted in this number to all who are in arrears, and to those who paid up to January 1st as an invitation to renew for 1888. Let us receive some response from each and all by December 15th—if possible. We need all the money that can be forwarded to us by January 1st.

—**THE ALMANAC** has been delayed. We cannot promise it before Dec. 1st.

Let each subscriber, remitting the amount of subscription, add five cents for a paper cover *Holiness Almanac*, or if you prefer, ten cents for a flexible cloth cover. It is desirable that every subscriber to *The Guide* should have a copy. The lessons for each week given therein should be followed.

—**BE SURE** to procure soon one or more of the following books: *Life of Mrs. James*, *Life of Dr. Palmer*, *Rifted Clouds*, *Life of Mrs. Palmer*, *Grace Magnified*, *Fragrant Memories*. See List on the cover page.

—Rev. J. H. Knowles, of the Sabbath Association has recently commenced the publication of "*The Pearl of Days*," to promote the Sanctity of the Sabbath. It was commenced as a quarterly—now monthly, and is published by Wilbur F. Ketchum, 71 Bible House, \$1.00 per year. Able writers are contributing thereto. It should be circulated.

THE CHRISTIAN VOICE and *Banner of Holiness*. An 8 page Christian weekly, devoted to the advocacy of vital religion, and especially to the teaching and illustration of holiness of heart and life. This unsectarian paper, published by the Western Holiness Association is the oldest of the weekly holiness papers, being the first issued (as *The Banner of Holiness*) so far as is known. It is able, sound, and thoroughly evangelical, and worthily represents the Holiness Mission. We commend it to our readers as every way worth of support and reading. \$1.50 per year. L. B. Kent, Editor and Publishing Agent, Jacksonville, Ill. Order through our office. For club rates with *Guide*, see head of page.

OUR BOOK TABLE.

From Phillips & Hunt, 805 Broadway, New York.

BEAMS OF LIGHT on Early Methodism in America. Chiefly drawn from the Diary, Letters, MSS., Documents and Original Tracts of Rev. Ezekiel Cooper. Compiled by Rev. Dr. Geo. A. Phœbus. A work of historical interest which may be read with profit. Price, \$1 25.

BEAUTY CROWNED: or, the Story of Esther, the Jewish Maiden. By Rev. J. N. Fradenburgh, D.D. A chapter of Bible History woven into an interesting story. A good book for the young, and for Sabbath-school libraries. Price, 90 cents.

YOUNG KNIGHTS OF THE CROSS. A Hand-book of Principles, Facts and Illustrations for young People who are seeking to win the Golden Crown of pure and noble character. By Daniel Wise, D.D. Another addition to Dr. Wise's excellent works, and worthy of circulation. Price, 90 cents.

SOME ASPECTS OF THE BLESSED LIFE By Mark Guy Pearce. In this little volume we have the Christian life attractively presented by this gifted writer. It should be scattered. Price, 75 cents.

THE WHY OF METHODISM. By Daniel Dorchester, D.D. The writer of this little work is well known. He presents facts, pointedly and impressively, Methodism in its inception, character, influence and polity, is ably treated. Price, 70 cents.

From Robt. Carter & Brothers, 530 Broadway, N. Y.

COME YE APART. Daily Morning Readings in the Life of Christ. By Rev. J. R. Miller, D. D. It has been prepared in the hope that it may prove daily food to some earnest children of God in their life of care, struggle and duty. The writer has written several excellent works, and we doubt not this will be a valuable addition. Price, \$1.50.

EXPOSITION OF PSALM 119. As illustrative of the character and exercises of Christian Experience. By Rev. Chas. Bridges. The writer is a pointed, practical and evangelical Bible Expositor. We commend the work to the attention of Bible students. Price, \$1.75.

LIGHTS AND SHADOWS OF HUMAN LIFE. By Rev. John Philip. The writer's aim, as in other edifying works, is to lead Christians to live more truly, purely, sweetly and Divinely than ever. As Dr. McCosh says: His works are distinguished by simplicity and liveliness, aptness and grace. Let it be circulated. Price, \$1.00.

JAMES ROBERTSON OF NEWINGTON. A memorial of his life and work. In this volume we have a portrayal of an eminent and useful ministerial life. It will be read with interest and profit. Price, \$1.75.

"THE COME AND GO FAMILY TEXT BOOK. Containing "Come" and "Go" Texts for every day in the year. Also spaces for Births, Deaths and Marriages. Compiled by John Strathesk. A very beautiful work for a present.

NEARER TO JESUS. Memorials of Robert Walter Fergus. By his Mother. An interesting life of a beautiful young Christian. A good book for youth. It will do good in the home. Price, 75 cents.

From A. D. F. Randolph & Co., 38 23d St., N. Y.

THE CHILDREN OF CHRIST. Thoughts for Christian Parents on the Consecration of the Home Life. By Rev. Andrew Murray. A work intended to promote an elevated Christian life at home. Christian parents will be aided by its perusal. Price, \$1.75.

OUTLINES OF A GENTLE LIFE. A Memorial Sketch of Ellen P. Shaw. By her Sister, Maria V. G. Havergal. This is a pleasantly written biography of a beloved sister, "whose humility, meekness and unselfishness adorned her earthly home." It is neatly gotten up. Price, \$1.00.

THE SEEKING SAVIOUR. And other Bible Themes. By the late Dr. W. P. Mackay, author of *Grace and Truth* and other works. This is a series of Bible Readings on a variety of themes. It is the kind of reading to promote Christian devotion and activity. We bespeak for it the attention of our readers. Price, \$1 25.

A CRY FROM THE LAND OF CALVIN AND VOLTAIRE. Being Records of the McAll Mission. With an introduction by Rev. Horatius Bonar. Eight illustrations. It shows how the seeds of Gospel truth sown in this Mission have sprung up bearing fruit. It should be read to stimulate Christian faith and effort. Price, 75 cents.

A SOVEREIGN LADY. A book for her people. By the author of "English Hearts and English Hands." This little volume contains some pleasant memorials of Queen Victoria, her life and work. Price, 50 cents.

HARVEST GLEANINGS.

"The Field is the world."

AT HOME.—

—Waterville, Me., within a few weeks a score of penitents have been at the altar of the M. E. Church. G. A. Crawford, pastor. A blessed revival influence prevails.

—In No. Fairfield, Va., about 20 conversions reported in the M. E. Church, Bro. Currier, pastor.

—The "Salvation Army," has had 20 conversions in Wellington, Ks., within a month.

—Revival work is commenced in Union M. E. Church, Wilmington, Del., A. Stengle, pastor, 14th at the altar on a late Sabbath evening.

—There is a steady work of salvation, the conversion of sinners and the sanctification of believers, going on in 17th St. M. E. Church, New York, A. C. Morehouse, pastor.

—Signs of revival are appearing in the M. E. Church, Marion, O., R. Wallace, pastor.

—Hancock St., M. E. Church, Philadelphia, is in revival work. Bro. T. Ogle, Jr., has been assisting the pastor. On a late Sabbath 8 were converted.

—Rev. Jos. H. Smith has been holding special services in Buena Vista M. E. Church, Allegheny, Pa. Many were led to seek entire sanctification. A very gracious revival, has broken out, extending to outsiders.

—In the month of September, 107 men who were given to strong drink, presented themselves for prayer in the Mission Hall, Avenue B., New York.

—The Presbyterian Church, Sumach, Ga., has had about 50 converted.

—Mary P. Moon and Lydia W. Symons (friends) have been holding meetings in Wilkinson, Ind. The power of God was wonderfully manifested.

—Bro. I. T. Johnson, evangelist, has been working in New Milford, Pa., 40 seekers of holiness, some clear cases; 30 seeking pardon, mostly converted.

—Bro. M. W. Knapp, evangelist, reports a gracious revival at Spencer Creek, Mich. Over 100 have professed to find pardon, and more than 50 full salvation.

—Bro. L. S. Pickett, reports to The Witness from Benton, Ark., a glorious meeting, 57 converted and a number sanctified to date.

—Hanson Place M. E. Church, Brooklyn, A. B. Kendig, pastor, is having a blessed revival. There were 61 seekers in one week, and many hungering for full salvation.

—The McAuley Mission, Water Street, New York, is favored of the Lord. Hard drinkers are saved. Bro. Hadley and wife, Mrs. Sherwood and others are doing earnest work.

—The Florence Mission, New York, is having wonderful success in reclaiming fallen women. Bro. Chas. N. Crittenton and others are doing noble service for Jesus.

—A Convention for the promotion of Holiness was held in the M. E. Church, Sea Cliff, N. Y., during the past month. The Presiding Elder, Bro. I. Simmons, Dr. Lowrey and wife, Bro. Gorham, Bro. McBride and other workers participated. The meetings, although not largely attended, were profitable, and it is hoped that the seed sown will produce fruit.

—Revival services have been held in the Asbury M. E. Church, Wilmington, Del. Bros. Pepper, Jno. Thompson, Jos. H. Smith and Sisters Kenney, Boyd and Van Name have been helping the pastor, Bro. Sargent. The house was crowded, and the work of the conversion of sinners and the sanctification of believers went on together. As we go to press the tide of salvation was rolling on.

ABROAD.—

The Danish Mission Society is at work in Greenland, where about seven thousand Christians are under its missionaries.

The sale of Bibles and Testaments among Roman Catholics, as well as Protestants, is said to be very unprecedentedly great in India at present.

A law has been passed and is vigorously enforced in Copenhagen by which every man leaving a wine-shop drunk is conducted back to the tavern in a vehicle at the expense of the wine merchant who allowed him to get drunk on his premises.

The Norwegian Mission Society has made four hundred converts in its Zulu Mission since 1873, and in Madagascar, since 1867, about seven thousand heathen have been baptized and about thirty thousand children instructed in the mission schools.

The Methodist Episcopal Church in Germany reports: Members, 7,107; on trial, 2,163; traveling preachers, 59; on trial, 10; local preachers, 40; preaching places, 526; Sunday-schools, 244; officers and teachers, 819; scholars, 10,592; library volumes, 10,209.

During the year 1886, 3,640 adults were baptized in Japan, making a total membership of 14,815. There are now 193 organized churches, sixty-four of them self-supporting; ninety-three native ministers and 169 theological students; \$26,886.01 were contributed by the native converts.

Of the 17,743 Fijians inhabiting the Fiji islands, more than ninth-tenths attend church with fair regularity; the Fiji children know much less of cannibalism than the older missionaries can tell them; where fifty years since there was not a single Christian, to-day there is not a single avowed heathen; all the Fiji children are in the schools; the schools and Churches have wholly displaced the heathen temples.

News comes from ice-bound Siberia, of a Gospel movement, essentially the same as that of Rabenowitz. The leader is Jacob Scheinman, a Polish Jew, who twenty years ago, through independent thought, came to the conclusion that the Messiah, the Son of David, was the true Saviour. The strict Talmudic Jews got him transported to Siberia, where for fifteen years, he labored almost unheeded, to awaken faith in his fellow exiles.

It is stated that thirty-three missionary societies now have workers in Africa. The dark continent is encompassed on every side, and like the divisions of an investing army these missionaries are moving towards the centre and closing in upon the last strongholds of heathenism and the slave trade. Hundreds of natives in the seminaries are preparing to labor as preachers or teachers, and thousands of children are receiving Christian instruction. It is said that the Scriptures have been translated in whole or in part into sixty-six of the dialects of Africa, while the whole Bible has been rendered into eleven languages, spoken by multitudes of natives.

—Rev. E. R. Young, of Brampton, Can. writes that a gracious revival has been progressing in his Church. Sinners have been converted and believers sanctified. A Young People's Association has been very actively engaged in the work. There is rejoicing and praise in the hearts of pastor and people on account of this gracious Divine visitation.

—A Church in connection with Bishop Taylor's missions in South America, is to be built at Concepcion, Chill. Mrs. Lowrey has engaged to raise the money needed.

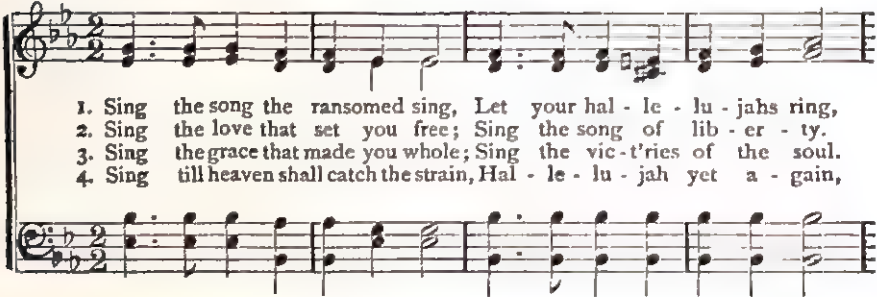
—The Women's Foreign Missionary Society of the M. E. Church has, in the past year, accepted twenty-three young ladies for missionaries.

GUIDE HYMNAL


No. 126. RING OUT THE HALLELUJAHS.

Mrs EMMA M. JOHNSTON.

WM. J. KIRKPATRICK.



1. Sing the song the ransomed sing, Let your hal - le - lu - jahs ring,
 2. Sing the love that set you free; Sing the song of lib - er - ty.
 3. Sing the grace that made you whole; Sing the vic-t'ries of the soul.
 4. Sing till heaven shall catch the strain, Hal - le - lu - jah yet a - gain,

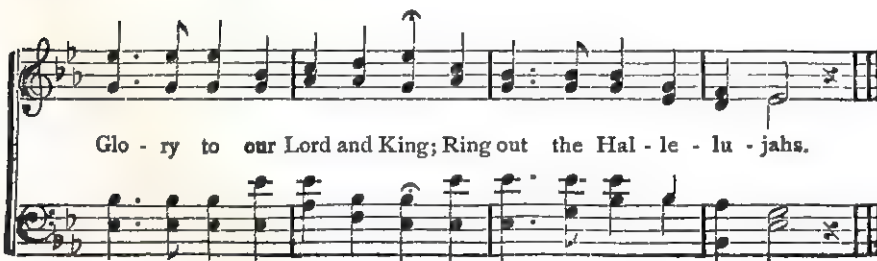


Glo - ry to the Lord, your King; Ring out the Hal - le - lu - jahs.
 Sing the glo - ry yet to be; Ring out the Hal - le - lu - jahs.
 Sing while time shall on - ward roll; Ring out the Hal - le - lu - jahs.
 Love re-deem-ing the re-frain; Ring out the Hal - le - lu - jahs.

REFRAIN.



Hal - le - lu - jah! Hal - le - lu - jah!
 Hal - le - lu - jah! Hal - le - lu - jah!



Glo - ry to our Lord and King; Ring out the Hal - le - lu - jahs.



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